

# Peace Chronicle

The Newsletter of the  
Peace and Justice Studies Association



Summer 2007

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"It's an exciting time for *our* PJSA!" was the message I recently received from a member. This simple statement with its choice of words conveys so much. Yes, it is a time of thrilling expansion and development (we've experienced a rate of growth greater than 100% in the first six months of this year despite extremely limited resources), but just as importantly as growth is the member's use of the word "our" because it signals the positive ownership and engagement so important to movement building. As I travel and listen to members' needs and prospective members' concerns, I am constantly impressed with the hope and determination of the PJSA members, as well as with the deep desire of others to know of and participate in our mission. Whether it is a small group of people or a gathering of several hundred, the response is the same; people are yearning for something different—they know there must be a better way.

The people of PJSA are uniquely positioned to address these concerns. We have within our network a blending of theory and practice—sixty years of research combined with practical application of the skills. Our varied membership of academics, practitioners, activists, educators, students, and organizations is enthusiastically engaged in doing the work at the grassroots level. Sharing this knowledge base and expertise with others is central to our purpose. We are intentional in our outreach. We communicate meaning, not just information, empowering others to take their rightful place in establishing a more just and peaceful world.

As catalysts for positive change, we understand to be most effective, we must engage in the introspection necessary to have a clear and unadulterated view of who we are as an organization. PJSA is currently engaging in such an exercise. This accurate reflection of our identity will free us of illusions, build awareness, and further clarify our operative purpose. Two instruments have been designed to assist in this process. If you have not already taken the membership questionnaire and demographic survey, please do so as soon as you have finished reading this page - [www.peacejusticestudies.org/membership/survey.php](http://www.peacejusticestudies.org/membership/survey.php) Your input is critically important. We need the entire popu-

lation of members to share their insight, not simply a representative sample. If you do not have internet access, the forms can be found on pages 13 and 14. A self-addressed envelope is also included within this publication for ease of response.

The results of the questionnaire and survey will be used to help us identify strengths and obstacles. For instance, are we a group of people who value diversity, yet are composed of a homogenous population? If so, we need to develop creative strategies to address that gap in order to exemplify the principles we hold dear. The most effective way to have a real and lasting impact is to be authentic ourselves. Our beliefs, attitudes, and values must be expressed in concrete action. We need your help to shape the future; the insight you provide is being used to generate a comprehensive plan which will be implemented.

We are emerging individually and collectively. We are actively cultivating relationships with others who share our values and goals, seeking out opportunities to work collaboratively. We are using critical thinking skills and addressing our responsibility to lead a movement. We are building critical mass. We are empowering sound and proven methods of peacemaking.

In order for us to build the capacity to be a true cultural protagonist, we need patrons to help fund the mission. Please consider giving of your financial resources. There is much to be done. We will be in the forefront, leading individuals and organizations who work to promote the cause of peace. It's time for *our* PJSA to transform the world through positive, dynamic, conscious, persistent, and engaging methods which produce different outcomes—results which value the worth of each person.

Kind regards,

Kelly Guinan  
Interim Director



*Creating a Just and Peaceful World through Research, Education, and Action*

by Jim Skelly

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The Peace & Justice Studies Association, based at the University of San Francisco, has announced the theme for its annual conference – “Cultural Identity in a Mass cultural World.” The conference, to be held September 27<sup>th</sup> to 30<sup>th</sup> on the campus of Elizabethtown College in Pennsylvania, will explore the challenges to individual and collective identities presented by mass cultural production on the part of the state, the mass media, and the broader corporate world. The exploration of these challenges will be informed by PJSA’s concern that a world dominated by mass culture may create realities that will not protect and support the diversity of cultures and peoples in today’s world.

Daniel Ellsberg, who released the secret history of the Vietnam War – the Pentagon Papers, will provide a keynote address on the necessity of truth-telling and whistle blowing on the part of officials who became aware of the transgressions and deceptions of their governments. In addition, as the conference will be held in Lancaster County, Donald Kraybill, the renowned expert on the Amish, will speak on the threats to Amish culture as well as their modes of resistance to contemporary mass culture. There will also be workshops, panels, and additional lectures exploring the conference theme, and current issues focused on peace and justice.

The conference is being organized by PJSA in association with BCA, the international education organization; the Center for Global Citizenship at Elizabethtown College; and the Baker Institute for Peace and Conflict Studies at Juniata College in Huntingdon, Pennsylvania. The Peace & Justice Studies Association is an organization that arose from the merger of the Peace Studies Association and the Consortium on Peace Research Education and Development and includes educators from primary through university level, activists, and representatives of NGO’s.

To register, please see [www.peacejusticestudies.org/conference](http://www.peacejusticestudies.org/conference) If you do not have access to the web, a registration form is provided on page 16. For further information contact Tom Millington at 717-361-6600 or email [tmillington@BCAAbroad.org](mailto:tmillington@BCAAbroad.org)

*The good we secure for ourselves is precarious and uncertain, is floating in mid-air, until it is secured for all of us and incorporated into our common life. - Jane Addams, 1892*

The Peace and Justice Studies Association is the largest and oldest Peace Studies academic association in North America. We are a 501(c) 3 not-for-profit corporation. Our precursor organization, the Consortium for Peace Research, Education, and Development began more than 36 years ago. We are the merged organization of COPRED and the Peace Studies Association and are the North American affiliate of the International Peace Research Association. Our membership is composed of academics, researchers, agency and nongovernmental organizations, K-12 peace educators, peace lobbying and activist leadership, Peace Studies students, and private individuals working for peace.



by Kelly Guinan

Imagine yourself in the Caribbean on a warm December night. The sky is extremely dark due to the new phase of the moon and the absence of light pollution, revealing a vast number of intense stars. There is a sweet and spicy scent in the air from the native flowers. You are just finishing a walk with a close friend. Life is good. Suddenly, your whole reality changes. From out of nowhere, standing before you are 200 men in ski masks armed with M-16s. Fear and adrenaline pulse through your body and your mind is a blur as you try to process the fact that you are about to die. Such was the real-life experience of the Peace Brigades International (PBI) volunteers stationed at the displaced persons' camp (IDPs) in the northern part of Colombia this past December.

The two friends had been patrolling the perimeters of the camp established by the villagers as an "oasis of peace," a neutral space, in the middle of the war zone. The death squad had arrived to kill the families living there – 1600 people. "Armed" with only their nonviolence training, language skills, Peace Brigades T-shirt, identification, intelligence, devotion, preparation, and political intuition, the PBI volunteers began to recite numerous human rights covenants protecting IDPs in the region, but were shoved away as the gunmen started to pull the villagers out of their shelters, organizing the massacre. At that exact moment, one by one, additional PBI volunteers representing many nationalities emerged brandishing their passports, declaring "if you are going to kill the villagers, you will have to kill us first." Volunteers were also busy on satellite phones, alerting the support network and country groups, activating the global-grassroots emergency response of the PBI infrastructure. Because of the presence and quick action of the volunteers, the fate of 1600 lives was changed that night. The death squad understood that accountability, rather than anonymity, would be the consequence of their plans. Rather than create an international incident, the premeditated slaughter was abandoned within 90 minutes and no lives were lost.



*PBI volunteer accompanying human rights worker*

PBI has been "making space for peace" for 25 years. "On request (PBI) sends teams of international volunteers to areas of repression and conflict to provide a protective accompaniment to local human rights defenders whose lives and work are threatened by political violence." They function with "the belief that lasting transformation of conflicts cannot be imposed from outside, but must be based on the capacity of local people to build a genuine peace." Their approach is "multi-layered," deterring violence through an international infrastructure of influence which engages those from the political and business fields, as well as academics, church leaders, members of the press, and dignitaries. On the local level, where volunteers from 40 different nationalities serve, they use pacifist methods maintaining relationships with everyone involved with the conflict, providing protection and moral support through transparency and visibility. PBI's volunteers are willing to transcend national borders to protect people they have never met. Their sense of global consciousness creates the space for the understanding; injury to one is injury to all.

Barbara Wien, Co-Director, Peace Brigades International USA, is quick to point out PBI is not the only organization doing this type of work and cites 12 other sister peace teams as evidence of a growing global human rights and nonviolence movement. She mentions the book *Nonviolent Intervention Across Borders* as an excellent resource for learning about the practice of "nonviolent cross-border direct interventions." Although PBI's effectiveness is sometimes difficult to

measure or quantify due to the *absence* of a body count, there is empirical evidence which indicates when peace teams operate, the levels of violence (including assassinations, rape, forced disappearance, and torture) are significantly reduced. Other benefits of this methodology include greater confidence within the human rights workers to do their work, de-escalation of revenge killings, improved capacity for communities to practice long-term peaceful resistance, and prevention of arbitrary searches, harassment, defamation, and arrests.

(Continued on page 12)

by Jack Nelson-Pallmeyer



The focus of my writing over the past several years has been on issues connected to religion and violence.<sup>1</sup> It is a topic that should be of interest to people committed to building a more just and peaceful world both because religion is a factor in many violent conflicts and because the actions of many inspiring peacemakers are rooted in a deep spirituality. A spirituality of peacemaking is taking root within a broader context in which we see daily evidence of many troubling aspects of religion. Listen to George W. Bush and Osama bin Laden and it is clear that religion inspires. The problem is it often inspires to violence. Here are several conclusions I have come to in my work on religion and violence.

First, people rarely kill each other for reasons of religious difference alone. They do frequently use God and religion to justify violence and killing when conflicts over land, oppression, discrimination, or any number of other historical grievances escalate between individuals, groups or nations.

Second, in the midst of non-religious conflicts people frequently use religion to justify human violence against others with subtle or not so subtle reference to “sacred” text, divine mission, or moral purpose.

Third, when people cite “sacred” texts to justify human violence they don’t have to misinterpret their texts. Unfortunately, portrayals of God as punishing and violent and God’s power as coercive and abusive are the *dominant themes* in many “sacred” texts. The problem of religious violence, in other words, is rooted in the actual content not misinterpretation of “sacred” texts.

Fourth, the widespread acceptance of violence as the means to address grievances or establish justice means that functionally violence is the dominant religion in the world today. Most atheists, Christians, Muslims, Marxists, Jews, politicians, clergy, revolutionaries, counterrevolutionaries, communists, capitalists, anarchists, fundamentalists, gov-

ernment leaders who sanction state-sponsored terror, and terrorists who fly airplanes into trade centers, believe in the utility of violence. If religion and faith are about ultimate allegiance then it can be said that violence is the world’s principal religion.

Finally, apocalypticism may be the most dynamic religious force in the world today and it is growing within diverse traditions. The apocalyptic worldview roots hope in the vindicating violence of God at the end of history rather than within it. It is growing rapidly among Jews, Christians, Muslims, and people of other faith traditions for the simple reason that bad news is always good news for the apocalyptic worldview. It offers hope to desperate people and promises not only that they will be vindicated but also that their enemies will die.

It is in this sobering religious context that an alternative spirituality of peacemaking is taking root. It is a central task of all people of faith to offer people who experience grave injustices authentic reasons for hope. It is irresponsible and ineffective to tell people (who may already feel overwhelmed) that problems are worse than they imagined without offering constructive ways of moving forward. Authentic hope must be embodied in who we are, the goals we pursue, and how we carry out our work.

Michael Lerner notes that there are competing streams within all religious traditions and it is important that we reject violent streams and embrace compassion. He invites people to embrace a spirituality of nonviolence and peacemaking rooted in hope while rejecting punishing images of God found within many sacred texts and stories. He also challenges secular progressives to recognize the integrity of people who are searching for and motivated by a deep spirituality. In my writings I have argued that the radical nonviolence of Jesus belongs at the heart of Christianity and is foundational to authentic spirituality. I have also benefited enormously from the wisdom of Thich Nhat Hahn whose teachings and practice of mindfulness inspire me. I close with his words: “In Buddhism our effort is to practice mindfulness in each moment – to know what is going on within and all around us...When we are mindful touching deeply the present moment, we can see and listen deeply and the fruits are always understanding, acceptance, love, and the desire to relieve suffering and bring joy.”<sup>2</sup>

<sup>1</sup> My recent books related to this topic include *Jesus against Christianity: Reclaiming the Missing Jesus* (Continuum, 2001), *Is Religion Killing Us? Violence in the Bible and the Quran* (Continuum, 2003), *Saving Christianity from Empire* (Continuum, 2005), and *Worship in the Spirit of Jesus: Theology, Liturgy, and Songs without Violence* (Pilgrim Press, 2005).

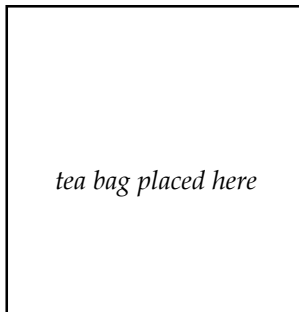
<sup>2</sup> Thich Nhat Hanh, *Living Buddha, living Christ* (New York: Riverhead Books, 1995), 14.



## A Tea Party with Friends

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(A collective event held in individual locales)



White lotus caffeine free herbal tea donated by  
The Stash Tea Company [www.stashtea.com](http://www.stashtea.com)

Please take a moment to enjoy this delightful tea while considering the financial contribution you will make to PJSA. You may prefer the blissful meditation of a hot cup, or the energizing effect of the tea chilled and served in a water bottle. Either way, please reflect on how your generous gift can help others create peace in their community.

Your contribution will go to the grassroots peacemaking grant fund. Donations received will be used exclusively to finance the grant program and never for operational expenses. Many of our members are actively involved in expressing peace in their local communities in very tangible ways. This grant empowers those efforts. **Your donation will go beyond the value of currency, because it is a commitment to long-lasting, positive change.** It is an expression of the vision of peace resident within you!

Please use the self-addressed envelope found within this newsletter and send your contribution today! You may also donate online at [www.peacejusticestudies.org](http://www.peacejusticestudies.org) For more information, contact 402-533-2615 or [pjsa@usfca.edu](mailto:pjsa@usfca.edu) PJSA is a 501(c) 3 not-for-profit corporation. Your donations are tax-deductible.

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*There came a time when the risk to remain tight in the bud was  
more painful than the risk it took to blossom.*

~ Anais Nin



### Important Notice!

If you see a sad face here, your PJSA membership has expired and this will be the last *Peace Chronicle* you will receive unless you renew. To retain all your outstanding membership benefits, please renew now with the form on page 17, or at [www.peacejusticestudies.org](http://www.peacejusticestudies.org)

## 6 Peace and Justice Activism at Swarthmore College

by Lee A. Smithey

I was asked to offer a look into student peace and justice activism at Swarthmore College, so I have solicited statements from a handful of our students in organizations working on issues close to the interests of our association. I asked them to describe their work and respond to the following question, "What characterizes student engagement or activism today, and how can colleges, universities and peace studies programs help to improve the work?" (Their responses have been edited to meet the space requirements of the newsletter.)

### **Amnesty International** - Linda Wang '09

We are committed to preventing and ending grave abuses of the rights to physical and mental integrity, freedom of conscience and expression, and freedom from discrimination. Each year, we organize Human Rights Week around one of Amnesty's campaigns and invite national and international human rights activists to campus, host film screenings and discussions, and participate in the Global Letter Writing Campaign.

#### On student activism:

Student activism today appears to be much more dispersed and yet concentrated than it has historically been. Students are mobilizing around causes such as human rights, environmental depletion, global poverty, sweatshop labor, and the growing corporate influence on education. However given modern technology, students are more informed than ever before. Universities and peace studies programs can help students improve their work through greater collaboration and institutional support. Often, successful student activism is achieved when students, faculty, and administration forge strong relationships and work together to achieve their goals.

### **Kick Coke** - Ruth Schultz '09

Kick Coke is part of a globalizing national student movement led by United Students Against Sweatshops to cut Coca-Cola contracts from colleges and universities around the country and the world. The campaign responds to allegations of murder of union leaders in Colombia, violations of environmental rights in India, and union busting in Turkey, Indonesia, and Guatemala. By cutting contracts, students hope to put pressure on Coca-Cola to stop violating human rights and reform their practices.

#### On student activism:

The main thing that colleges and universities can do for campaigns like Kick Coke and other consumer campaigns is to adopt an ethical purchasing code that students, ad-

ministration, and staff work on together. Colleges, universities, and specifically peace studies programs could help with research, as it is often hard to get access to more than a few documents about corporate abuses. A stronger case could be made if we had access to information from other countries and larger institutions.

### **SAVE R US** (Students Against Violence Everywhere Are Us) - Brandon Lee Wolff '08

SAVE R US is a high school and college student anti-violence organization established in response to a string of school shootings across America. In addition to regular college events, SAVE R US has worked with other local and student organizations in coordinating a Peace Week of events that has, in the past two years, expanded to include our sister colleges, Bryn Mawr and Haverford. The "action" component of SAVE R US is the The Peacemakers program, which trains college and high school students to educate elementary students about bullying and violence. The Peacemakers program currently operates at Chester High School in Chester, PA. ([www.Peaceweek.org](http://www.Peaceweek.org) and [www.saverusinternational.org](http://www.saverusinternational.org))

#### On student activism:

Activism and student engagement is driven by the passion of students and their desire to make a difference. Colleges, universities and peace studies programs can help by being more involved with related student groups. Courses could be tailored to fit the niche of particular activist groups on campus. If there is an interest to form a group, there will likely be interest in learning more about the issue from an academic perspective. Colleges can also devote significant time, energy and resources, such as The Lang Center for Civic & Social Responsibility at Swarthmore, into supporting student groups as well as encouraging new groups to form.

### **Swarthmore for Immigrants' Rights** - Jessica White '07

SIR members work with Philadelphia-area legal aid clinics to conduct preliminary research for asylum cases. SIR also sponsors the Swarthmore Language Bank (<http://langbank.swarthmore.edu>), an effort to partner bilingual student volunteers with Philadelphia-area legal clinics to provide free written and oral legal translations for asylum proceedings. Through lecturer sponsorship, visits to a local detention center, documentary films, and round-table discussions, SIR provides a forum for the student body to stay apprised of current immigration issues.

(Continued on page 21)



by Kelly Guinan



“Peace through education” is the clarion call to which Edmund and Charlene Gleazer have devoted their lives. Expressed through community building—empowering people to participate and create a better world—the Gleazers have promoted this theme through lifestyle, study and research, volunteer work, and through Ed’s professional career.

Ed was involved for 25 years with the American Association of Junior Colleges (AAJC, now AACC) where he served as Executive Director during the “birth” of the community college movement. He believes the ideology of community colleges is absolutely the value system of the peace movement, because it provides educational opportunities for people who would not have them otherwise. Community colleges open education to the entire community due to the accessibility provided through low cost, proximity to home, and open admission procedures as mechanisms of transformation.

Ed refers to his time with AAJC as “An Educational Miracle” because it illustrates so well how corporate philanthropy, the power of relationships, capacity building, imaginative action, and the drive to provide choices and skills to those who would not otherwise have had them worked together to create unprecedented educational opportunity. The “boom decade for community colleges” saw the establishment of 500 new institutions. Additionally, the vision and partnership launched ten centers for “research and development” which created leadership and shaped the identity of the evolving institutions.

To speak with him is to catch the enthusiasm which has driven him for over 90 years. He is currently serving through the Community College Leadership Program at the University of Texas, and remains passionately committed to the work and worth of the “peoples’ colleges.” He shares, “...there is a unique opportunity, perhaps even an obligation for those of us in the community college field. In

the community college ideology we find common values and thereby a basis for communication and relationship with millions of people throughout the world who are looking for a better life and who search for learning experiences to bring that about...Community colleges represent a part of the peace studies field which is directly connected in a very tangible way with the bigger world ‘out there.’ It is a branch of academia which resists the tendency of educators talking to other educators, but rather focuses on being as practical as possible in examining ways to learn and to teach the values of peace in contemporary society.”

Involvement in the International Council for Adult Education provided additional opportunities to teach and learn peace. Ed had the ability to interact with adult education networks throughout the world. He views these times of working together as “fortuitous incidents” which became “unexpectedly important.” He further describes the effect of this intercultural networking as a time when “my peripheral vision broadened considerably, warm fellowship developed that transcended sometimes hostile national attitudes, and I became more aware of how essential educational opportunity is in community and individual development.”

At the height of the “cold war” these educators worked together in different locales to explore a better way of confronting the world’s problems. Rather than be confined by the common assertion that problems between nations should be dealt with through military means, the international group explored the “human element” which created a “small and meaningful community” within their midst. They willingly took on the task of “learning the ways of peace in a difficult environment.” The educators were fully aware that the devaluing of human life and planetary reserves is “not a problem that can be solved by consciousness raising nor by achieving a peaceful feeling, (but rather) peace is a product of work, of intelligent common effort.” The individual and collective benefits to such intentional, purposeful growth were many, including the eventual establishment of community colleges in Russia through cooperative efforts.

When asked to reflect on PJSA’s work, he notes the emphasis should be on the objectives of the organization. “Actually doing the work of peace and justice is what matters. We need a broad definition of peace at this point. We need to be engaged. We need to continue to place emphasis on the importance of family as this is where peace is really learned. We have to participate in the political world as it is now; we can’t become aloof and draw out of it and hope that things change; we have to be the change makers. We are called to prevail!”

by Dr. Shyrl Topp Matias

*It is a curious fact that no Germanic nation in early historic times had in living use any word properly meaning 'war'... In OE. the usual translation of bellum was *strēam*, struggle, strife. The continental Teut. langs. later developed separate words for 'war': G. *krieg* (whence Sw., Da. *krig*), Du. *oorlog*; Icelandic uses *ófriðr* 'un-peace'. (Oxford English Dictionary)*

It is logical that our linguistic base as peace researchers, philosophers, educators, practitioners, academics, and activists should be embedded in considerations of “peace” and “un-peace” rather than of “peace” and “war.” While such distinctions could seem of doubtful or esoteric merit, such is not the case. Using the rhetoric of *peace*, with a referencing to *un-peace*, rather than to *war* or to *violence*, places the focus where it needs to be, i.e., on *peace*.

Consistently, there has been in our use of the words *war* and *anti-war*, a significant and counter-productive threat to achieving peace, through the very action of placing attention on the antitheses of peace. It is time to select descriptors whose base resides in *peace* to emphasize the importance of *peace*.

In a discussion of the role of Peace Journalism at the International Peace Research Association Conference in Calgary, Canada, June 2006, discussants emphasized the importance for peace journalists to promote the term *peace journalism*. Extending from this perspective, it becomes apparent that how we name ourselves in various venues, e.g. research, education, practice, and journalism, etc., is endemic to our identity within these disciplines and to our influence outside of them. We must continually promote our commitment to peace by framing our discourse linguistically in terms of *peace* and not its opposites. We must commit to describing and framing our identities in linguistically more appropriate ways, e.g., *Peace Researchers*, *Peace Educators*, *Peace Practitioners*, *Peace Journalists*, etc., and to refer to the antithesis of *peace* as *un-peace* in the adjectival, declarative, and imperative sense.

This choice will lead us to consider the economic and personal price we may be asked to pay for choosing to identify ourselves within a peace centrism. We may be viewed as less intellectually acute, less adroit in performance than those who do not identify themselves in peace centrists, in part because the word and the ideation of peace have been subtly “feminized” to the point of significant devaluation within sexist systems. To own ourselves as *peace* anything is to invite marginalization. Our colleagues, family, and friends, as well as a larger society, may resist our nomenclature; they may disparage our lack of political correctness or professional adaptability in choosing to publicly align with the word *peace*. However, that is precisely, and unequivocally, the point. A less obvious, less focal identifi-

cation locus results in a diffusion and confusion of purpose, a reduction of impact. Therefore, it becomes important for all of us who are engaged in promoting peace to challenge the various and insidious institutionalized pressures that encourage us to deny our identity as peace professionals.

There are voices that may question whether it might be more efficacious to put less emphasis on our linguistic approach and more emphasis on our positional ability to influence outcomes, irrespective of how we might term what it is that we do. Might we not be of more service if we are willing to negotiate rhetoric, or to ignore the devaluation of the word *peace* and choose something more *macho*, like *conflict*, or perhaps we could just avoid the issue altogether? Certainly, an artificial and illusory separation of rhetoric from action is possible; however, that artificiality and illusion will only mask the viable importance of the relationship between rhetoric and reality; it can not change it. In trying to avoid the linguistic issue, we increase the likelihood that we will take longer to achieve our vision because we are seeing through a blurred lens. We have often been made and will continue to be made less effective, overall, by a pervasive fear of being professionally discounted if we elect to identify ourselves with the word *peace*, a fear that is unfortunately rooted in an experiential reality that will require courage to change.

We cannot be the *peace* we want to see if we are at *un-peace* professionally, for fear of naming ourselves definitively. We must speak the language of *peace* and *un-peace* in all venues. As *peace educators*, *peace journalists*, *peace researchers*, *peace practitioners*, *peace workers*, *peace facilitators*, *peace ethicists*, *peace philosophers* among many possibilities, we must do all that we can do to transform the opportunities for growth that exist in *un-peace* to growth actualized in *peace*. This transformation is forthcoming in the courage, and the call, to describe ourselves, our work, and our world, linguistically, in terms of *peace*.

평화 Béke Paix Vrede  
 Paz शान्ति  
 Pax Fred صلح Amani



by Katie Camillus

I spent last semester in Quito, Ecuador, through the Community Internships in Latin America (CILA) program with Higher Education Consortium for Urban Affairs (HECUA). HECUA values experiential learning, so I spent the majority of my time outside of the classroom. I interned with an organization that supports teenagers from low-income families who are at risk of joining gangs and getting involved with drugs. The foundation, Sol de Primavera, provides healthcare, education, social support, and job training in various workshops. I helped tutor the students and worked to commercialize the goods produced in their workshops to provide income for the kids and the foundation. I gained a tremendous amount from the experience, learning to work with an organization within a different culture, appreciating the challenges of commercialization, and getting to know the members of Sol. I adore those kids, and I was constantly amazed at their resilience and maturity. In addition to the internship, my homestay experience helped me to create deep and lasting relationships, and my independent study project gave me the chance to do personal interviews and on-the-ground research on the topic that interested me most about Ecuador. The combination of these authentic experiences taught me more than I ever could have learned in a traditional study abroad program.



*Katie (in glasses) with teenagers she tutored and mentored*

### Proud of the Work of our Current Institutional Members

A.J. Muste Memorial Institute · American University · Associated Mennonite Biblical Seminary · Augsburg College · Assumption College · Avilia University · BCA Abroad · Bethany Theological Seminary · Brandeis University · Center for Global Education · College of St. Benedict · Community Mediation Center · Connecticut Center for Peace Education · Conrad Grebel College · Cornell University · Dayton International Peace Museum · Earlham College · Fairfield University · Forth Freedom Forum · Friends for a Non-Violent World · Gandhi-King Conference on Peacemaking · Georgetown University · Global Exchange Reality Tours · Global Peace Services · Goshen College · Grinnell College · Guilford College · Gustavus Adolphus College · Higher Education Consortium of Urban Affairs · Indianapolis Peace House · Juniata College · Layette College · Manchester College · Manhattan College · Network for Peace through Dialogue · P.E.A.C.E. Inc. · Peace and Justice Resource Center · Peace Brigades International · PeaceQuest, Inc. · PeaceVoice, Inc. · Portland State University · Purdue University · Regis University · Siena College · St. Bonaventure · St. John's University · Swarthmore College · Syracuse University Press · Tanner Human Rights Center · The Graduate Institute · The Lovett School · Tufts University · University of Cincinnati · University of LaVerne · University of Maine · University of New Mexico · University of Portland · University of St. Thomas · University of Texas at Austin · Utah Valley State College · Wellesley College · West Virginia Wesleyan College

Each year the Peace and Justice Studies Association presents various awards to teachers, scholars, activists, and distinguished peace and justice proponents by recognizing their service, accomplishments, and excellence at a ceremony held during the PJSA conference, Saturday night at the banquet. The distinguished peacemakers are recognized and given the opportunity to present a message of challenge and hope.

PJSA relies on the input from members of the peace and justice community to nominate individuals for these awards. There are people around you doing outstanding work—this is your chance to see that they are recognized for their efforts. Submit a nomination by going to [www.peacejusticestudies.org/conference/awardssubmit.php](http://www.peacejusticestudies.org/conference/awardssubmit.php) If you do not have access to the internet, you may use the form found on page 15.

The Peace and Justice Studies Association extends eligibility for the awards to any and all peace practitioners of all ages and nationalities. Awards will be presented in five major categories:

**Social Courage Award:** Given for exemplifying courage and honor in building and promoting a culture of peace and non-violence in the face of political pressure and social struggle.

**Peace Scholar of the Year Award:** For great scholarship and hard work in forwarding peace education within such studies as government, sociology, race relations, class struggle, education, peacekeeping, peacebuilding in civil society, peace philanthropy, youth, and multi-cultural relations, to name a few.

**Outstanding Contribution to Peace Studies Award:** To be awarded for contributions made in the field of peace and justice studies.

**Best Dissertation/Thesis of the Year Award:** The award recognizes and rewards a graduate student AND an undergraduate student whose research has been identified by the PJSA community as outstanding among those submitted during the previous academic year.

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This newsletter is published quarterly and is designed to provide resources and share good news to promote peacemaking. **Please make copies and share with other interested people!**



## PeaceVoice

by Tom H. Hastings

When we look at studies of the mainstream media—e.g. those conducted by Fairness and Accuracy in Reporting—we see the results we know intuitively; the voices of the peace analysts are excluded. The words from the peace academy are sought when there is trouble in the streets, after a bad foreign policy causes activists to erupt in protest, but when the politicians are contemplating war or busily ignoring the possibilities of a peace process, no one is calling those whose research, academic writing and steady teaching would clearly qualify them as experts worth hearing.

This problem is part of why we are at war. This problem of a lack of coherent national discussion about peace is why PeaceVoice was launched at Portland State University as a project of the Oregon Peace Institute. Our goal is nothing less than to alter our national conversation about the possibilities for avoiding war, seeking justice by peaceable means, and mitigating violence in all sectors of our society.



*PeaceVoice staff working to get "alternative views" represented in mainstream press*

To make this happen, we need your involvement, and we seek your considered opinion pieces, which we will then try very hard to place in mainstream media outlets. Our mission is to allow you to write, fire, and forget. We want to help you, the peace professional from the academy or from the nongovernmental world, feel much more drawn to writing your opinions, since you can count on others to work to see that they are published.

Write your commentary that promotes peace and justice by peaceable means and send it in to [pcwtom@gmail.com](mailto:pcwtom@gmail.com).

Change the world, one peace piece at a time. Your voice is irreplaceable.

## People Ask Me Why I Stay (A Cross-Cultural Experience Teaching Peace)

11

by Dave Leeper

People ask what it's like in Zimbabwe, and why I stay when it's ready to explode. It's hard to say. Words come one at a time, yet when I walk over the hill at sunset the views come all at once. The mountains rise and fall in every direction, each one with a characteristic silhouette; always the same, familiar now. The jagged sacred mountain-that-cannot-be-pointed-at rises like a giant's castle.

I am grateful for the chance to be part of this landscape. Challenged as I walk up the mountain each day, nurtured and protected as the storms roll through. I think about the students gathered in this valley with their private stories, hopes, and dreams that I will never know. I think about the vision of a hundred years ago that saw African students from every nation studying in harmony in this valley. I feel privileged to be here.

There are little things; like walking through the savannah from my home to my office. The long walk passed through grasses that tower two feet above my head. The rainy season is over and they have each chosen their unique seed display, like the magic wands of a dozen fairy tribes, glistening in the morning dew. If I come home at dusk, I stamp each foot down loudly on the path. Did you know snakes pick up vibrations with their tongues? I like to let them know that I'm coming.

The stamping probably sounds foolish, I've thought of that. But the older driver, the one who seems to know a lot, told us on our first day that I can take the path by day, but at night there are too many snakes. The driver's 25-year old daughter died last month after a long illness. She left two children with their grandparents. I was there when they buried her deep in the rocky hillside next to their home. It was God's will; it was her time to go; but they think someone might have poisoned her—out of jealousy. Now they have lost a daughter and a son and the weight is heavy.

Then there are the big things—like realizing that every conversation I have and every suggestion I make carries a 500-year history of exploitation, oppression, and domination. I am tired of being called “boss” and tired of hearing “African solutions to African problems” as the end of the conversation. No one goes on to say what those African solutions are; and the problems remain. One white person told me that it is not easy to bridge the color barrier, but if you succeed, and really make an African friend, you will find out how much the Africans hate white people. I understand the reasons, I see them every day, but is this something to look forward to?

I came to Africa committed to moving our continents toward equality. Yet I pay my house help the prevailing wage of less than \$1 per day. Workers on campus know me as friendly, kind, and white. They come to me with their requests for help with their children's school fees, and I usually turn them down. How can I give to one and not the next; yet how can I help everyone? I even work up a little indignation. “This is not what I'm here for,” I say; or is it? The workers at my university aren't making enough to feed their families much less pay the fees for their children that double or triple every term. Yet I turn them down and buy butter at \$6.00 a pound. Filling my car one time can pay the school fees for a dozen children.

I am frustrated by an archaic system of education that puts all of the emphasis on taking final exams. The better the school, the better they know how to teach for the common exam. My university has a complex invigilation system built on the lack of trust of both students and faculty. I am not allowed to give take home exams, or open book exams, or even design my own questions. Deans approve the final questions on all tests in locked offices. I am not even allowed to give the test to my own class because it would be too easy to allow cheating and bribery.

They don't trust me to write my own test or administer my own exams. They don't trust the students, either, so exams are a contest. The assumption is an incompetent teacher and cheating students, so why not? I invigilate other lecturer's exams with students I don't know and there is another lecturer there, to watch me. Two faculty members with stacks of papers on their desks waiting to be graded, but we can't bring anything into the exam room. I invigilated five exams last semester. That's 20 hours of sitting there with nothing to do at the busiest time of the year; so how much do you think I care about catching cheaters?

It's not easy to make a difference here; but who am I to think I can come for ten months and make a difference? Certainly the jagged mountains around me are not impressed. They have seen them come, and seen them go, and nothing changes.

Patience and perseverance; these are African virtues for sure. Maybe I need to learn something about patience and perseverance. Maybe that's why I stay.

## 12 Safeguarding Civil Society in War Zones

(Continued from page 3)

Barbara's professional growth and development is a model of the symbiotic nature found within the PJSA network. She first learned about nonviolent intervention teams from peace studies professors. She is deeply appreciative of the formative effect PJSA (formerly COPRED) leaders have had on her 26 year career in the peace field. Now, she is able to be a force for good in a growing field, participating in and leading movement building initiatives which strengthen the field of nonviolence and human rights.

Barbara states, "PJSA is unique and profound. It harnesses the resources of higher education to legitimize nonviolence and the role of the activist all over the world. The humanitarian work in war zones then completes the learning circle, helping to inform the academics and teachers about real-world experience, thereby enriching and advancing the field of study." This synergist relationship has sustained her passion and vision, and given her a broader and more balanced view of the interrelated nature of all living things.

For more information about PBI's work, please see [www.peacebrigades.org](http://www.peacebrigades.org)

*"lasting transformation of conflicts cannot be imposed from outside, but must be based on the capacity of local people to build a genuine peace"*

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### Peace Chronicle Advertisements

Mailed quarterly to our members and friends of PJSA, this newsletter is a very cost effective way of reaching a dedicated audience. Cost of advertising is \$150 for a quarter page ad, \$300 for a half page ad, and \$500 for a full page ad. To place an ad, please contact [pjsa@usfca.edu](mailto:pjsa@usfca.edu)

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### Search for Peace

How can you search the Internet with a fantastic search engine AND donate to peace? Use GoodSearch and PJSA will receive money each time you look for information online. Simply go to [www.goodsearch.com](http://www.goodsearch.com) and in the bar which asks "Who do you GoodSearch for?" type in "PJSA" or "Peace and Justice Studies Association." We will receive funds for our peace work each time you use this free service. (Bookmark the page and you will only need to type in your selection once, after that PJSA will be there each time you search.) **Please share this information with your friends, students, and others interested in peacemaking.** Let's raise \$5000 this year simply by "searching for peace!"



Peace and Justice Studies Association

## 25th Anniversary Celebration International Institute of Peace Ed.

The celebratory event in honor of the 25th Anniversary of the International Institute on Peace Education (IIPE) will be a three-day symposium hosted at the United Nations Headquarters in New York from August 8-10, 2007. It is intended to help launch a new and more intense initiative in the development and dissemination of peace education and provide an opportunity for reflection on the evolution of the international peace education movement over the past quarter century.

Collaboratively hosting the event with the UN Department of Public Information will provide opportunity to reflect on how peace educators have been teaching about important international issues of concern to the UN and will provide increased opportunity for sharing and the introduction of peace education to a broad international community, including UN personnel and affiliated NGOs. The event will comprise plenary sessions featuring members of the global peace education community as well as a number of interactive workshops demonstrating peace education practices from various world regions with special focus themes reflecting UN related issues and concerns. Participation will be open to UN personnel, accredited NGOs, university students, and representatives of the growing community of international peace educators.

Official program details and registration materials available at [www.tc.edu/PeaceEd](http://www.tc.edu/PeaceEd) or email [peace-ed@tc.edu](mailto:peace-ed@tc.edu).

PJSA is a proud co-sponsor of this event!

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Who do you GoodSearch for?

Peace and Justice Studies Association - PJSA (San Francisco, CA)

Clear Selection

Amount Raised

Search now and money will go to your designated cause.

## PJSA Membership Questionnaire

Please fill out form and send to:

PJSA, University of San Francisco, University Center, Fifth Floor, 2130 Fulton St, San Francisco, CA 94117

Name: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Why are you a member of PJSA?

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What services or programs could PJSA develop to help us be more outreaching and/or what services could we add to help your work?

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What do you believe is the mission or purpose of PJSA?

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How can PJSA be more successful?

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What is the promise PJSA holds for the world?

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Please turn the page and fill out demographic survey.

\* Please Note - This form is to be used only by those who do not have access to the Internet. See [www.peacejusticestudies.org/membership/survey.php](http://www.peacejusticestudies.org/membership/survey.php)



### Demographic Survey (all responses are anonymous)

Please fill out form and send to:

PJSA, University of San Francisco, University Center, Fifth Floor, 2130 Fulton St, San Francisco, CA 94117

The demographic information is separated out from the questionnaire (found on the back side of this form) and processed by a completely different individual. No information which could be used to identify the respondent will be linked with this data.

Gender:	<input type="checkbox"/> Female	<input type="checkbox"/> Male		
Marital Status:	<input type="checkbox"/> Married	<input type="checkbox"/> Single	<input type="checkbox"/> Divorced	
Occupation:	_____			
Size of Household:	_____			
Household Income:	<input type="checkbox"/> Less than \$15,000	<input type="checkbox"/> \$15,000-30,000	<input type="checkbox"/> \$30,000-\$50,000	
	<input type="checkbox"/> \$50,000-70,000	<input type="checkbox"/> \$70,000-100,000	<input type="checkbox"/> More than \$100,000	
Highest Level of Education Completed:	<input type="checkbox"/> High School	<input type="checkbox"/> Trade School		
	<input type="checkbox"/> Some College	<input type="checkbox"/> Associate's Degree	<input type="checkbox"/> Bachelor's Degree	
	<input type="checkbox"/> Master's Degree	<input type="checkbox"/> Doctoral Degree		
I live in a(n) _____ environment:	<input type="checkbox"/> Urban	<input type="checkbox"/> Suburban	<input type="checkbox"/> Rural	
I work in a(n) _____ environment:	<input type="checkbox"/> Urban	<input type="checkbox"/> Suburban	<input type="checkbox"/> Rural	
Political Affiliation:	_____			

#### Please select all words which describe you:

<input type="checkbox"/> Conservative	<input type="checkbox"/> Liberal	<input type="checkbox"/> Socially Conscious
<input type="checkbox"/> Activist	<input type="checkbox"/> Growth Oriented	<input type="checkbox"/> Status Quo Oriented
<input type="checkbox"/> Vegan	<input type="checkbox"/> Vegetarian	<input type="checkbox"/> Environment-Friendly
<input type="checkbox"/> Carefree	<input type="checkbox"/> Careful	<input type="checkbox"/> Follower
<input type="checkbox"/> Leader	<input type="checkbox"/> Entrepreneur	<input type="checkbox"/> Innovative
<input type="checkbox"/> Conventional	<input type="checkbox"/> Hesitant	<input type="checkbox"/> Risk-taker
<input type="checkbox"/> Loyal	<input type="checkbox"/> Conformist	<input type="checkbox"/> Creative
<input type="checkbox"/> Cutting-Edge		

Please turn the page and fill out the membership questionnaire.

\* Please Note - This form is to be used only by those who do not have access to the Internet. See [www.peacejusticestudies.org/membership/survey.php](http://www.peacejusticestudies.org/membership/survey.php)



## PJSA Award Nominations

**Deadline August 7, 2007**

Please fill out form and send to:

PJSA, University of San Francisco, University Center, Fifth Floor, 2130 Fulton St, San Francisco, CA 94117

### Nominee's Information:

Title:	_____
Name:	_____
Nominee's Profession:	_____
Institutional Affiliation or Employer:	_____
Address:	_____
	_____
	_____
Phone:	_____
Email:	_____

### Your Contact Information, in case the awards committee needs additional information:

Name:	_____
Email:	_____
Phone:	_____

### Select the nomination category:

<p><input type="checkbox"/> <b>Social Courage Award:</b> Given for exemplifying courage and honor in building and promoting a culture of peace and non-violence in the face of political pressure and social struggle.</p> <p><input type="checkbox"/> <b>Peace Scholar of the Year Award:</b> For great scholarship and hard work in forwarding peace education within such studies as government, sociology, race relations, class struggle, education, peacekeeping, peacebuilding in civil society, peace philanthropy, youth, and multi-cultural relations, to name a few.</p> <p><input type="checkbox"/> <b>Outstanding Contribution to Peace Studies Award:</b> To be awarded for contributions made in the field of peace and justice studies.</p> <p><input type="checkbox"/> <b>Best Dissertation/Thesis of the Year Award:</b> The award recognizes and rewards a graduate student AND an undergraduate student whose research has been identified by the PJSA community as outstanding among those who submitted during the previous academic year.</p>
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Please attach a brief description of why you think this person or organization deserves recognition (no more than 500 words):

\* Please Note - This form is to be used only by those who do not have access to the Internet. To nominate see [www.peacejusticestudies.org/conference/awards.php](http://www.peacejusticestudies.org/conference/awards.php)

## Peace & Justice Studies Association

### 2007 PJSA Conference Registration

Please send form and payment to:

PJSA, University of San Francisco, University Center, Fifth Floor, 2130 Fulton St, San Francisco, CA 94117

Name: \_\_\_\_\_

Job Position: \_\_\_\_\_

Institutional Affiliation or Employer: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Phone: \_\_\_\_\_

Fax: \_\_\_\_\_

Email: \_\_\_\_\_

Website: \_\_\_\_\_

#### Select your conference registration level:

- |  |  |
|--|--|
| <input type="checkbox"/> PJSA Individual Member, \$120 | <input type="checkbox"/> PJSA Organizational Member, \$300 |
| <input type="checkbox"/> Student, \$20                 | <input type="checkbox"/> Non-member Organization, \$350    |
| <input type="checkbox"/> PJSA Member, Low Income, \$30 | <input type="checkbox"/> Non-member Individual, \$170      |
|  | <input type="checkbox"/> Non-member, Low Income, \$45      |

*PJSA is committed to the peace process and practices an equity of fee scale for conference registrations. A great deal of volunteer labor is given to keep costs at a minimum. Please don't take advantage of our reduced rates unless it is absolutely imperative.*

Number of Registrants: \_\_\_\_\_

Number of Saturday Night Banquet Tickets Needed: (\$35 each) \_\_\_\_\_

Meal Preference (Vegetarian or non-vegetarian): \_\_\_\_\_

If you are purchasing registrations or banquet tickets for someone other than yourself, please specify their names here.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\* Please Note - This form is to be used only by those who do not have access to the Internet. To register see [www.peacejusticestudies.org/conference/registration.php](http://www.peacejusticestudies.org/conference/registration.php)



## Peace & Justice Studies Association Membership 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 941

(Check One)

- |                                     |                  |
|-------------------------------------|------------------|
| <input type="checkbox"/> Renewal    | Full Name: _____ |
| <input type="checkbox"/> New Member |                  |

(Check One)

- |   |                                  |
|---|----------------------------------|
| <input type="checkbox"/> Individual Member    | Institutional Affiliation: _____ |
| <input type="checkbox"/> Institutional Member | Name of Institution: _____       |
|   | Designated Representative: _____ |

### Contact Information

Mailing Address: \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Phone: \_\_\_\_\_ Fax: \_\_\_\_\_

Email: \_\_\_\_\_

**Individual Membership:** Levels include subscription to Peace & Change – unless otherwise indicated.  
(check one)

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|---|--|
| <input type="checkbox"/> <b>\$80</b> Basic Membership                 | <input type="checkbox"/> <b>\$40</b> Low income; Retired   |
| <input type="checkbox"/> <b>\$200</b> Contributing Member             | <input type="checkbox"/> <b>\$30</b> Student               |
| <input type="checkbox"/> <b>\$1500</b> Lifetime Member (one-time fee) | <input type="checkbox"/> <b>\$15</b> Student w/out journal |

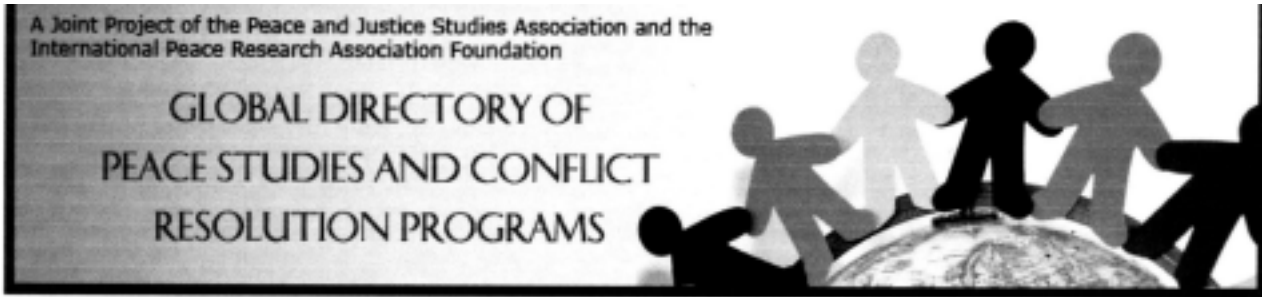
**Institutional Membership:** *PJSA is committed to the peace process and practices an equity of fee scale for membership. Please don't take advantage of reduced rates unless it is absolutely imperative.*  
(check one)

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

**Tax-deductible Contribution to PJSA:** \_\_\_\_\_ **TOTAL PAYMENT ENCLOSED:** \_\_\_\_\_

We frequently get requests for one-time usage 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:

Please turn the page and order your copy of the  
Global Directory of Peace Studies and Conflict Resolution Programs



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

**Just updated in its seventh edition** – This is a comprehensive guide to over 450 undergraduate, Master’s and Doctoral academic programs as well as peace centers and institutes worldwide. Entries describe each program’s philosophy and goals as well as providing examples of course offerings, key course requirements, degrees and certificates offered, and complete contact information.

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

\* Special prices are available to members of the Peace and Justice Studies Association (PJSA). You may also order single copies online by going to [www.peacejusticestudies.org/globaldirectory/purchase.php](http://www.peacejusticestudies.org/globaldirectory/purchase.php).

**PJSA Member Prices\***

**One print copy \*\***

- \$38.67 – inc. S/H to US addresses
- \$44.50 – inc. S/H to Int’l addresses

**Online subscription**

- \$35.00 – Good for five years

**COMBINATION:**

- \$58.67 – One print copy (inc. S/H to US addresses) and online subscription (good for five years)
- \$64.50 – One print copy (inc. S/H to Int’l addresses) and online subscription (good for five years)

**Non-member Prices**

**One print copy \*\***

- \$48.67 – inc. S/H to US addresses
- \$54.50 – inc. S/H to Int’l addresses

**Online subscription**

- \$45.00 – Good for five years

**COMBINATION:**

- \$78.67 – One print copy (inc. S/H to US addresses) and online subscription (good for five years)
- \$84.50 – One print copy (inc. S/H to Int’l addresses) and online subscription (good for five years)

\*\* Discounts on multiple print copies for members and non-members are available using the online order form at [www.peacejusticestudies.org/globaldirectory/purchase.php](http://www.peacejusticestudies.org/globaldirectory/purchase.php).



Name: \_\_\_\_\_

Organization: \_\_\_\_\_

Street Address: \_\_\_\_\_

City, State, Zip, Country: \_\_\_\_\_

Email address: \_\_\_\_\_

Telephone and Fax number: \_\_\_\_\_

MAIL TO: PJSA | 5th Floor University Center | 2130 Fulton Street | San Francisco, CA 94117-1080  
Phone: 415-422-5238 | Email: [pjsa@usfca.edu](mailto:pjsa@usfca.edu) | Website: [www.peacejusticestudies.org](http://www.peacejusticestudies.org)

Please return to previous page to join PJSA or to renew your membership.



Peace and Justice Studies Association

Cut here and send in

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Cut here and send in

### PJSA Children's Peace Bibliography

Please fill out form and send to:

PJSA, University of San Francisco, University Center, Fifth Floor, 2130 Fulton St, San Francisco, CA 94117

Book Title: \_\_\_\_\_

Author's Name: \_\_\_\_\_

Illustrator's Name: \_\_\_\_\_

Publisher: \_\_\_\_\_

Year of Publication: \_\_\_\_\_

ISBN: \_\_\_\_\_

Languages Available: \_\_\_\_\_

Reading Level (Check all that apply):

- Ages 0-2
- Ages 3-5
- Grades K-2
- Grades 3-5
- Grades 6-8
- Above grade 8
- Level Unknown

Peace for me - helps children discover the wonder and beauty within themselves, where peace begins.



Peace for us - explores daily relationships, stressing cooperation, conflict resolution and communication.

Area of Peace (Check all that apply):

Peace for everyone - encourages children to examine the possibilities for peace within groups, including cultural appreciation and diversity.



Peace for the planet - addresses planetary care and appreciation.

- Peace for Me
- Peace for Us
- Peace for Everyone
- Peace for the Planet

Brief Description of story and lesson:

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Your Name: \_\_\_\_\_

\* Please Note - This form is to be used only by those who do not have access to the Internet. See [www.peacejusticestudies.org/publications/peacebiblio.php](http://www.peacejusticestudies.org/publications/peacebiblio.php)



PJSA Grassroots Peace Grant offers financial support for peace research, education, and action. PJSA members may submit a proposal for any project or initiative which seeks to “create a just and peaceful world.”

There is no grant application form. Please prepare a short proposal which includes the following information.

- Contact information of person submitting proposal
- Purpose of the project for which you are requesting funds
- Description of the project
- Description of the sponsoring organization(s)
- Itemized budget of the project
- List of key personnel who will implement the project
- Description of how the project’s performance outcomes will be evaluated

\* Please Note - A word document emailed to [pjsa@usfca.edu](mailto:pjsa@usfca.edu) is the preferred method of submission. If and only if you do not have access to the Internet, you may submit a paper copy to Peace and Justice Studies Association, University of San Francisco, University Center, Fifth Floor, 2130 Fulton St, San Francisco, CA 94117

Deadline for submission is August 16, 2007.



*(continued from page 6)***On student activism:**

Student activists must be practical in their approaches. SIR realized that Swarthmore students are good at doing their homework—so we give them an occasional extra assignment in the form of legal research or foreign-language translations. Faculty can further student activism by offering courses that bridge academic research with service projects. The final project in one particular Peace and Conflict Studies class required students to help prepare an asylum case. Those students were so moved by their experience working with the local immigrant population that they founded Swarthmore for Immigrants' Rights.

**Swarthmore STAND** - Rita Kamani '08 and Alexa Malishchak '09

Swarthmore STAND is a chapter of STAND: A Student Anti-Genocide Coalition, with 600 college and high school chapters across the country. STAND is the student branch of the Genocide Intervention Network (GI-Net), founded by Swarthmore College students in 2005. GI-Net and STAND seek to build a nationwide anti-genocide constituency by giving their members the tools and information they need to successfully advocate to their elected officials for passage of anti-genocide legislation, currently focused on ending the genocide in Darfur. In line with this mission, Swarthmore STAND organizes events and advocacy campaigns on campus and collaborates with the local community to influence our members of Congress and to raise funds for civilian protection.

**On student activism:**

Student activism today, particularly that focused on the anti-genocide movement, is characterized by a desire for accurate information, a belief in powerful education, and a demand for accountability and action. Increasingly, students engage with the political process to create long-term, sustainable change in policy and practice. Universities play an important role in providing the resources and networks that students can plug into in order to effectively push for social change.

**War News Radio** – Wren Elhai '08

War News Radio fills the gaps in the media's coverage of the conflicts in Iraq and Afghanistan by providing balanced and in-depth reporting, historical perspective, and personal stories. Since our founding in early 2005, dozens of students have participated in the production of War News Radio.

We hope the program can be a model for other efforts to spread global awareness among American youth. Our weekly, 29-minute program is currently carried on numerous radio stations worldwide and is available for free public broadcast and podcasting. ([www.warnewsradio.org](http://www.warnewsradio.org))

**On student activism:**

I see a strong emphasis on informed, knowledgeable activism. Student efforts across the board are trying to get to know and to use "the system." Legislative call-in days, divestment campaigns, and alternative media outlets seem to attract more energy than petitions or protest vigils. I believe most of us see War News Radio as a way to form a reasoned position on Iraq. This effort and others at Swarthmore fit well into an educational context. Students working on War News Radio have strong incentives to seek out information and find new ways to answer questions that don't come as easily in a traditional course environment. Figuring out ways to encourage and guide this process is a challenge for colleges that generally leave the out-of-classroom experience well enough alone. But I think solving this challenge promises more effective education and happier students.

These few responses suggest that Swarthmore students see their activism as increasingly global and intellectual work. They recognize the need to investigate and become as informed as possible about peace and justice issues, and they are using electronic technology to gather, organize, and disseminate information in rich and persuasive ways.

When we value our students' intellectual and ethical development, we have a challenge before us of helping our students become more critical, informed, and effective as they take up peace and justice issues. Somewhere between awarding credit for service and classroom instruction lies a pedagogy in which the analytical skills, theory, and research we value in academia can enhance students' extra-curricular work.

One option may involve using course assignments and group research projects to inform others addressing social concerns. Students enrolled in courses can collaborate with and serve as researchers for student groups. Projects such as these allow students to develop their research and analytical skills in ways that also sharpen student activism.

If you or your students would like to reach students in these organizations, please feel free to contact the Peace and Conflict Studies Program at [peacestudies@swarthmore.edu](mailto:peacestudies@swarthmore.edu)

by Kelly Guinan

As an educator who always believed in the creation of community, Kathleen Kanet views the Network for Peace through Dialogue process as the first step in peacemaking, which “allows us to relate with others without trying to pull them over to ‘our’ side.” She defines dialogue as “establishing a way of listening and eliminating judgments so you can hear and understand the other and their concerns.” The approach is very helpful because it “equalizes everyone who participates.” This non-hierarchical tactic of no “experts” except for the vision and the personal experience of the participating individuals creates an authentic expertise which allows everyone to contribute as learners. When a topic is approached in such an open manner, multiple dimensions can be explored in a non-threatening way allowing people to hold very strong personal positions while respectfully engaging with others about the issue.

Dialogue is extremely difficult. In a competitive society based upon “winning” and “the best,” proving and convincing are the norm rather than considering another’s truth. Network for Peace through Dialogue’s approach is powerful because it creates a situation where mutual learning can occur. Establishing such an environment is an intentional effort which involves developing the space in such a way where due process is facilitated. Subtleties which enhance this practice of analyzing and understanding complex global issues and applying local solutions include:

- Providing a pleasant and safe physical space (circular seating, comfortable chairs, etc.)
- Supplying food (nourishing the body while the mind is nurtured)
- Ensuring group diversity (age, gender, race, culture, work)
- Demonstrating respect and a sense of vulnerability in all participants
- Developing true community
- Creating a desire to share
- Maintaining an element of celebration

No one has “the answer,” but rather the learning process assists the participants in holding the tension of opposites in order to identify questions around the topic and explore possible actions and outcomes.

Network for Peace through Dialogue’s programs are innovative, impressive, and transformational. They establish a paradigm where a new reality is created – people can work together when they disagree and really dig down to the root of the problem, yet are not divisive in the process. Programmatic elements include Communities in Dialogue, Living Room Dialogues, and Confronting Concerns. Neighborhood by neighborhood, they are helping people discover what they can do to build a sustainable world. For more information, please see <http://networkforpeace.com/programs.html>



Youngest member of recent session showing his bumper sticker

*Communities in Dialogue* harnesses the power of the Internet (ironically sometimes notorious for its communication limits due to the instantaneous and impersonal nature) and engages people reflectively in diverse topics. Within this forum, varied personal perspectives are exchanged, encouraging effective social change through shared questions and actively sought solutions.

*Living Room Dialogues* provide the space and place for grassroots core groups to explore complex topics together. The aim of international understanding is promoted by inviting new people to the group to provide issue specific information and help guide the questioning. The group members then use a series of common questions and their own

varied life experiences to determine what they can do to “act locally.”

*Confronting Concerns* is a New York City expression of Network for Peace through Dialogue’s “Crossing Boundaries” component, which is based upon the UN Rights of the Child and serves to build skills of community organization and outreach within the local youth.

Kathleen sometimes wonders about the impact of this process given the many struggles in this world, but she then immediately notes a very strong element she calls “carism – a combination of faith and zeal,” which calls her forward and gives her energy for doing good. For support, she surrounds herself with others who share her passion, knowledge, and generosity thereby finding community. She comments that she is excited for the time when the peace movement itself begins to use the skills of dialogue. “The peace movement has fallen apart because the people engaged in peace aren’t talking to each other respectfully; we have to learn to listen. When we do, it will build a certain sense of integrity to our work!”



The following words were used recently in the PJSA Member listserve. Unscramble the letters to create the words.

- iivlc            **—** — — — —
- grielfa        — — — — **—** — —
- eenritpvo     **—** — — — **—** — — — — —
- ordno         **—** — — — —
- inngrita      — — **—** — **—** — — —
- iczinest      **—** — — — — — — **—**
- evig          — — — **—**
- trigwin       — — — **—** — — —
- obj            **—** — —
- unmah         **—** **—** — — —
- tabuo         **—** — — — —



Listserve access is a benefit of membership. All members can post directly to the listserve by sending an email to [members\\_pjsa@lists.riseup.net](mailto:members_pjsa@lists.riseup.net)

Use the letters with the bold underline to create the answer.

What is a Peacenik's favorite blended drink?

— — — — —            — — — —            — — — —            — — — —

(Answers on page 29)



*This section is meant as a tool. Consider using the articles in the Peace Chronicle as resources for small group or classroom discussion, or as a launch for further study.*

### Page 3 - Safeguarding Civil Society in War Zones: How PJSA Contributes

What is a civil society?

It has been said that PBI uses courage rather than force to accomplish its goals. Please explain this comment and if you agree or disagree with this assessment.

The twelve sister peace teams currently at work in the world are a practical application of Gestalt theory. Please explain this concept and why it is or is not important to movement building.

Please give your view on how a philosophy and practical application of "injury to one is injury to all" can be fostered.

What does the closing quote on page 12 mean to you?

### Page 4 - Religious Violence and the Spirituality of Peacemaking

The author identifies five different conclusions on how religion inspires violence. What are they? Do you agree or disagree with these conclusions? Please state your reasons.

When establishing an "alternative spirituality of peacemaking," how can "authentic hope" be nurtured? Please list specific actions to reinforce such hope.

Please explain how suffering and injustice is rationalized with "sacred text."

Make a listing of the "dominant themes" of compassion and hope found in "sacred texts." How does this alternative list redefine the concepts of peace and justice for all people?



*Paul Olson and Nebraskans for Peace hosted a retreat at Mahoney State Park where representatives from high schools, colleges and universities met to discuss establishing a student network focusing on communication and collaboration. The Nebraska Student Peacemakers will launch fall 2007.*

*Sometimes when one person is missing, the whole world seems depopulated. ~ Lamarine*

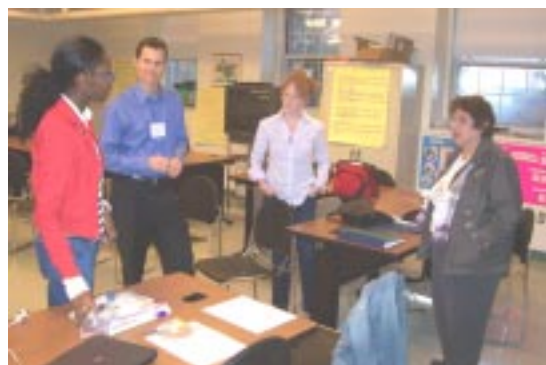


*What is impossible for one, many may yet accomplish. ~ Paula Underwood*

Come have fun at our annual conference!



Yes, our conference is about learning and promoting peace, but it is also about re-energizing, re-connecting, and about making new friends! Register now at [www.peacejusticestudies.org/conference](http://www.peacejusticestudies.org/conference), or if you are without Internet access, use the form found on page 16.



Twenty five years ago when I first taught a course on peace education I looked to Great Britain for guidance about how to proceed. At that time the British peace movement was a strong social force. Organized through the Campaign for Nuclear Disarmament (CND) it was sponsoring marches against the production of nuclear weapons and powerful protests such as the women at Greenham Commons camping outside a nuclear facility. CND had an offshoot, Teachers for Peace that was producing curriculum for teachers, training in schools, and developing an awareness of peace among youth. The English antiwar activist teachers were like meteors across a dark sky radiating enthusiasm for peace education within a violent culture and producing valuable insights into appropriate peace pedagogy and lessons.

This past March I returned to England and spent three weeks traveling around the country trying to determine what was happening in the name of peace education in British schools. I attended a Peace Education Network (PEN) conference in Birmingham on March 10, 2007, spoke to faculty at the London Institute of Education, addressed several classes at Coventry University, met with teachers, and visited with staff at the Quaker Peace Education Advisory Program. To my surprise peace education has practically disappeared from English schools. There were almost no teachers at the PEN conference. Instead the conference was attended by peace activists and graduate students. The presenters who were not from the schools but rather from peace organizations like Amnesty International were counseling students against militarism, promoting human rights, or reporting on peace education projects in conflict areas like the Middle East.

I asked people, "What happened to the strong commitment to peace that I had observed twenty five years ago among British teachers and in British schools?" There were two main answers to this question: One, the peace movement itself has declined and two, a national curriculum was adopted twenty years ago that wiped out peace education.

The first answer demonstrates the crucial relationship between peace movements and peace education. In the 1990s CND put all their efforts into campaigning and stopped doing peace education. Without a strong peace movement that raises awareness about the threats of violence and hence creates urgency for peace education initiatives, teachers tend to fall back to teaching standard curricula. This can be observed around the world. Where there is no strong peace movement there is little peace education taking place in the schools.



*Ian Harris speaking at an IPRA Conference*

The second answer refers specifically to the British experience. In 1988 a conservative Prime Minister, Margaret Thatcher, imposed a national curriculum on British schools. Because this curriculum did not include peace education, the teachers in the state run schools in England were obliged to follow the national standards and could not take time out to teach about peace.

Within these standards there is some room for peace content. Students have to study for and pass exams in the areas of Geography (international studies), Religion (pacifism), and Science (environmentalism). There are areas in the national curriculum like citizenship, personal social health education, and social emotional aspects of learning (at the elementary level) that are required, but because there is no necessity to pass an exam in them they do not receive priority by teachers eager to have students pass the General Certificate of Secondary Education (GCSE) exams. Alternative privately funded schools do not have to adhere to these standards, so there is "room" in them to teach about peace issues.

Further discussion with educators in Great Britain indicated that many are wary of peace education. They feel they tried that twenty years ago and it didn't work. Many English citizens have a "realist" perspective that supports strong military power to provide security in a threatening world. Furthermore, England is now at war. To promote peace in the classroom would be an affront to students whose parents are serving in Iraq and Afghanistan. There is also a rampant war industry in England opposed to pacifist approaches to peace. The military budget in the United

*(continued on page 29)*

## 26 Information Tips and Sources: Scriptures/Sacred Books for Peace and Conflict Studies, Part 1

by J. Douglas Archer

It almost goes without saying that religion is a powerful factor in both conflict and peace. Therefore, an acquaintance with the basic scriptures of the world's religion would seem to be a pretty good thing for anyone involved in peace and conflict studies. So, here goes with the first of three installments—a whirlwind tour of 4,000 years of sacred texts in less than 4000 words. For those of you who are specialists in religion and conflict, please excuse the extreme oversimplifications!

Almost all religions have a corpus of sacred texts or scriptures or at least an oral tradition of sacred stories. We'll concentrate on written texts. Scholars of these texts will obviously work in the original languages. Others (most of our readers) will likely rely on English translations. So, only English versions will be included here. And, since there are dozens of living religions, hundreds of sacred texts and only a couple of pages of space, we'll start by looking at religions of "the book" and then move on to religions of "many books" in a later column. For each, we'll recommend one or more versions of their basic text(s) that are accessible, authoritative, contain study aids when available and are either currently in print or widely held by libraries.

The Bible. In a sense there are two Bibles, Jewish and Christian. The Jewish Bible is also the first part of the Christian Bible. Common usage refers to both as the Holy Scriptures. The Jewish Bible is also referred to as the Hebrew Bible or Tanakh. Tanakh is an acronym from Hebrew for Torah, Nevi'im, and Kethuvim (the Law, the Prophets, and the Writings), the three major components of the Hebrew Bible. Undoubtedly the contemporary standard English text is that of the Jewish Publication Society based on the traditional Hebrew text. It's also important to know that, in much of Judaism, especially among the Orthodox, the Talmud (commentaries on both the written and oral Torah, along with comments on the commentaries) is also authoritative. However, it is studied in the original language and will be relatively inaccessible to most of us.

The Christian Bible contains the Hebrew Bible (often called the Old Testament or Old Covenant) and the collection of early explicitly Christian writings usually referred to as the New Testament or New Covenant. Calling the New Testament the Greek Bible is tempting but misleading since there is a famous Greek version of the both the Jewish and Christian scriptures known as the Septuagint. Calling the New Testament the Christian Bible would also be misleading since Christians claim both Jewish and Scriptures as their own.

There is no single authoritative version of the Christian Bible readily acceptable to all English speakers. Further complicating matters is the Apocrypha. This collection of Jewish writings is not considered scripture in Judaism or by Protestant Christians but is considered authoritative scripture (of a sort) by Catholic and Orthodox Christians. The simplest solution to choosing a text for serious work is to use a "study edition" of one or more of the recommended versions. Please note that the traditional King James or Authorized Version, while still revered by many especially for its impact on the English speaking world's language, literature and culture, is no longer in general use for study. This is true even among the most theologically conservative believers.

TEXTS:

*The Jewish Study Bible*, Adele Berlin, Marc Zvi Brettler and Michael Fishbane, eds. (New York: Oxford University Press, 2004) - based on the standard Jewish Publication Society Tanakh Translation;

*New Oxford Annotated Bible with the Apocrypha*, Augmented 3rd Ed., New Revised Standard Version (New York: Oxford University Press, Inc., 2007) - prepared by the National Council of Churches of Christ in the USA;

*Zondervan TNIV Study Bible*, Today's New International Version (Grand Rapids, MI: Zondervan, 2006) prepared by a team of conservative, evangelical scholars;

*The Catholic Study Bible*, New American Version (New York: Oxford University Press, 2006) - approved by the National Conference of Catholic Bishops and the United States Catholic Conference.

The Qur'an (Koran). Jews and Christians have traditionally considered the Bible to be the Word of God though there have been many, many ways of interpreting that phrase. For some, the Bible is a record of a people's search for God while for others it is the record of God's message delivered through a diverse collection of writers over more than a millennia. For many it is believed to be inspired and inerrant at least in its original autographs. While Christians and Jews are therefore recognized as "People of the Book" along with Muslims by Muslims (all followers of the God of Abraham), the Qur'an is considered the final, complete and accurate revelation of God's intentions for humanity.



Traditionally Muslims have considered the Qur'an to be the direct recitation of God's words by one person, the Prophet Muhammad. One tradition holds that the original text existed (and exists) in heaven in Arabic. Therefore, for many, there can be no adequate translation. Consequently translation efforts have until recently held a lower priority in Islam than in Christianity. In addition, there really is no such thing as an authoritative translation—only various English interpretations. To read it truly, one must read it in Arabic.

Since most of us do not and probably will never be able to read the original, I've listed several well-received, modern English interpretations. For particularly problematic passages, especially those dealing with conflict, violence or war, reference to several versions is strongly suggested. Also, as with Judaism, there is another book of great importance to Muslims, The Hadith (or Sayings) of the Prophet. Different versions of these sayings provide guidance for the various Islamic schools of law but are not treated as revelation and are not listed here.

#### TEXTS:

*The Koran Interpreted.* A. J. Arberry. 1st Touchstone ed. (New York: Simon & Schuster, 1996, c1955) - considered by many to be the most poetic and the most accurate of English versions;

*Al-Qur'an: a Contemporary Translation.* Ahmed Ali. Rev. ed. (Princeton, N.J.: Princeton University Press, 2001) -- a well-received modern scholarly translation with parallel Arabic text;

*The Koran.* N. J. Dawood. Rev. Ed. (London: Penguin, 2003) -- a version by an English Muslim considered authoritative by many but controversial for its treatment of "war" passages;

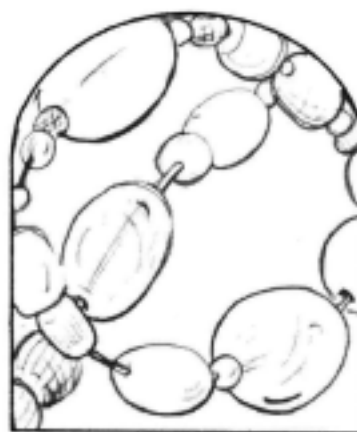
*The Glorious Qur'an: Translation.* Mohammed Marmaduke Pickthall. (Elmhurst, N.Y.: Tahrike Tarsile Qur'an, 2000) -- an early contemporary version by a British Muslim in King James styled English available in many editions.

In the next column we'll look at traditions which have several sacred texts. Suggestions of topics for future columns or for resources to be shared in future columns are always appreciated - as are corrections or additions to old columns. [archer.1@nd.edu](mailto:archer.1@nd.edu)

Tip (News) of the Month: The Research Library Group (RLG) is merging with OCLC the producer of WorldCat. Soon you will be able use it to access the holdings of almost all public and academic libraries in the United States and Canada - virtually one stop shopping!

*The living religions are like a strings of beads. The beads are of differing colors and varying shapes, but they are all joined together by a common thread, which is the love of God for all persons and their response to God's goodness as peacemakers.*

Words – Wayne Ham, Artwork – Marla Blevins



by Joanie Connors & Ethel Tobach

Many peace activists and scholars are against the death penalty and advocate reform of US criminal justice system on humanitarian grounds, but few are actively working to change these calamities. We see changing the US obsession with imprisonment and execution as an essential and necessary step towards achieving world peace.

US governmental policy towards prisoners deserves the attention of peace scholars and activists because it is a consequence of our government's deep penchant for vengeance and retribution. The jailing or killing of those who cross us is part of our identity now as a nation bent on revenge and crushing those who stand in our way.

The war in Iraq has brought US treatment of prisoners to the forefront in a horrifying way, making it important for us to examine the issues and call for change. Stories of prisoner abuse at both Abu Graib and Guantanamo make it clear that the entire US criminal justice policy, especially the treatment of prisoners, is sick and needs to be overhauled.

Two million three hundred thousand US citizens were in prison as of December 2006 (Human Rights Watch, [http://hrw.org/english/docs/2006/12/01/usdom14728\\_txt.htm](http://hrw.org/english/docs/2006/12/01/usdom14728_txt.htm)). This is more than any other country in the world, including China and Russia (Wikipedia, [http://en.wikipedia.org/wiki/United\\_States\\_prison\\_population](http://en.wikipedia.org/wiki/United_States_prison_population)).

How does the US criminal "justice" system work?

- Seventy seven percent (77%) of US prisoners are there for nonviolent crimes, primarily drug offenses (Third World Traveler [http://www.thirdworldtraveler.com/Prison\\_System/Bad\\_Company.html](http://www.thirdworldtraveler.com/Prison_System/Bad_Company.html))
- Black men are six times more likely to be incarcerated than white men in the US, and four times more likely than black men in South Africa (Haney, [http://home1.gte.net/cjhawk/Haney\\_Race\\_Rage\\_Punish.htm](http://home1.gte.net/cjhawk/Haney_Race_Rage_Punish.htm)).
- The number of mentally ill people in prison has quadrupled over the last six years, with few getting treatment and many reporting abuse (Human Rights Watch, <http://hrw.org/english/docs/2006/09/06/usdom14137.htm>).
- The fastest growing segment in US prisons is undocumented aliens, comprising 1.6 million, most of whom have not committed crimes (Corpwatch, <http://www.corpwatch.org/article.php?id=14333>)

- In May, 2000, the UN rebuked the US for the "brutality" of its prisons, citing the use of electroshock stun belts, torture and the growing use of 'supermax' high security cells (UNHCR, <http://www.unhcr.ch/hurricane/hurricane.nsf>)

- Over 100,000 children are locked in juvenile facilities, with a growing number being sent to adult prisons (Human Rights Watch, [http://www.hrw.org/prisons/united\\_states.html](http://www.hrw.org/prisons/united_states.html))

Statistics on the ethnicity, gender and class of most of the prisoners in USA jails make it clear that vengeance is not just an attitude we hold towards our enemies, it is endemic in the criminal 'justice' forced on our own low income and underclass citizens, especially Black and Hispanic men. For example, our justice system gives Black men prison time and the death penalty so far out of proportion that one scholar has characterized our system as motivated by a "rage to punish" (Haney, Race and the Rage to Punish, [http://home1.gte.net/cjhawk/Haney\\_Race\\_Rage\\_Punish.htm](http://home1.gte.net/cjhawk/Haney_Race_Rage_Punish.htm)).

The most unforgivable outcome of our national 'rage to punish' is the proliferation of capital punishment, which has killed a disproportionate number of minorities. Since the death penalty was reinstated in 1976, we have executed 1066 people in this country, 43% of whom were nonwhite (Death Penalty Information Center [www.deathpenaltyinfo.org](http://www.deathpenaltyinfo.org)).

Fifty eight percent of the 3,400 prisoners currently on death row are nonwhite also, and dozens of studies have found racial bias in who is charged with capital crimes and sentenced to death. The death penalty is also imposed largely based on class - 90% of those on death row could not afford to hire an attorney (The Case Against the Death Penalty, <http://users.rcn.com/mwood/deathpen.html>).

The attacks on the World Trade Center in 2001 have provided an excuse to extend our obsession with punishment to the international front, onto nations identified as Arabs or Muslims. Our soldiers have been trained to bomb and personally execute the wide swath of those who are now defined as our enemies, including civilians (for an example, see "60 Minutes", 3/18/07, <http://www.cbsnews.com/stories/2007/03/15/60minutes/main2574973.shtml>). The brutal execution of Saddam Hussein on a Muslim holy day (performed by the Iraqi government but controlled by the US) was an ugly warning to any leader who might stand in the way or our oil (and conveniently prevented Saddam from telling the story of his work with the US in the past).

(Continued on page 30)



(Continued from page 25)

Kingdom is the fourth highest in the world. (While I was there the House of Commons voted 401-161 to develop a new generation of Trident nuclear submarines.)

At the beginning of the twenty-first century peace education in Great Britain exists within the civilian sector with nongovernmental organizations, like PEN which in 2006 produced a fourth edition of "Education for Peace: A Guide" which provides standards for teaching about peace. (For more information see [www.peaceeducation.org.uk](http://www.peaceeducation.org.uk)) This organization and other organizations like Pax Christi support peace educators. Those brilliant education leaders that supported Teachers for Peace twenty-five years ago have either crashed, are promoting peace quietly on their own, or have been absorbed into a revised educational system hostile to pacifism.



### A Society Unaware

The hidden, harmful effects of war significantly hinder us from becoming truly great, individually and as a group was the message Don Tilley shared with Dana College students at a recent peace day. Don has identified five stages of damage war creates in youth, government, economic justice, and interpersonal relationships.



### Listserve Scramble Answers

civil  
fragile  
prevention  
donor  
training  
citizens  
give  
writing  
job  
human  
about

(From page 23)

What is a Peacenik's favorite blended drink?

Peach and just ice

Advertisement

Advertisement

### Peace Review

a Journal of Social Justice

*Peace Review* is a quarterly, multidisciplinary, transnational journal of research and analysis, focusing on the current issues and controversies that underlie the promotion of a more peaceful world.

Social progress requires, among other things, sustained intellectual work, which should be pragmatic as well as analytical. The results of that work should be ingrained into everyday culture and political discourse. The editor defines peace research very broadly to include peace, human rights, development, ecology, culture and related issues. The task of the journal is to present the results of this research and thinking in short, accessible and substantive essays.

We invite you to our website for upcoming issue themes, submission guidelines, and archived issues.

[www.usfca.edu/peacereview/PRHome.html](http://www.usfca.edu/peacereview/PRHome.html)

Submissions can be sent to: Rob Elias, Peace Review, University of San Francisco, San Francisco, CA 94117 USA, [peacereview@usfca.edu](mailto:peacereview@usfca.edu)

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



## 30 Considering Prison Issues & Peace

(Continued from page 28)

In a further step towards internationalizing our quest for vengeance, since the 9-11 attacks, the US has used a different name for prisoners of war—"enemy combatants"—so that it doesn't have to abide by the Geneva Convention's provisions for the treatment of POW's. We hold over 14,000 Iraqis imprisoned in Iraq, 600 in Afghanistan, and unknown numbers in detention facilities in east Europe, Indonesia, and Egypt (Human Rights First <http://www.humanrightsfirst.org/media/hrd/2007/statement/316/index.htm>).

Over 600 residents (mostly foreign nationals) have been imprisoned as "enemy combatants" at Guantanamo Bay and other prisons, denying them the rights of representation and due process. They and all the others imprisoned as "enemy combatants" are subject to horrible conditions (lack of water, lack of medical care, cold, heat, tent camps, unsanitary conditions), interrogations and unspeakable torture

Peace activists and scholars can do many things to become more strongly involved in changing our punitive criminal justice system and improving our treatment of prisoners. We suggest:

- Stay informed about criminal justice issues and reform efforts.
- Advocate reform in the criminal justice system and improvements in prison conditions through letters and calls to the media and government officials.
- Learn about Restorative Justice, which shows great promise in changing the life directions of convicted felons.
- Advocate research on nonpunitive ways of managing prison populations (such as job training, meaningful work, study opportunities and life history journaling).
- Join and support campaigns to restore habeas corpus rights and applying the Geneva Convention to all people in US custody.
- Support the International Criminal Court, and advocate US membership in the ICC.
- Join one or more of the campaigns against the death penalty because it is cruel, unjustly applied, and ineffective.

Please keep the imprisoned in our actions and conversations about peace. Do not forget the 5.3 million individuals who languish in US prisons and other facilities (as of 2001, the most recent statistics available at the Bureau of Justice Statistics site <http://www.ojp.usdoj.gov/bjs/crimoff.htm>) and the untold number in foreign prisons. They are our children and part of the legacy of our nation's influence on international peace. Don't let them disappear.



A book review by Dusk Junker

*The Hating Book* by Charlotte Zolotow offers a valuable lesson for all ages. A little girl "hates" her best friend because she is being ignored by her but refuses to ask why. After several stubborn days of "hating," encouraging words from her mother lead her to her friend and the realization that it was all a misunderstanding. *The Hating Book* shows that if adults and children alike could talk and listen instead of "hating" our world would be a better place for everyone. ISBN 0-06-443197-5

PJSA is creating an amazing annotated bibliography of children's peace books. Please read a book to a child today and submit your selections to [www.peacejusticestudies.org/publications/peacebiblio.php](http://www.peacejusticestudies.org/publications/peacebiblio.php) or if you do not have web access, use the form found on page 19.

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Grateful appreciation to Marge Nelson for volunteer copy editing, Amy Shuster for volunteer web support, Ashley Guinan as a volunteer summer intern, and Jack Martin as volunteer artistic consultant.

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### Member News

PEOPLE POWER: FIFTY PEACEMAKERS & THEIR COMMUNITIES, by Michael True, Brief portraits of peacemakers around the world, from Thomas Paine to Young Catholic Workers, including Martin Luther King, Cesar Chavez and Dolores Huerta, Daniel and Philip Berrigan, Oscar Romero, Rosa Parks, Randolph Bourne, Eugene Victor Debs, Dorothy Day, Gandhi, Eugene Victor Debs, Tolstoy, Jane Addams, Quakers. Rawat Publications, Jawahar Nagar, Jaipur, India 302-994. tel. 0141-265-1748 fax 0141 265 1748 [info@rawatbooks.com](mailto:info@rawatbooks.com) ISBN 81-316-0087 4 Distributed in U.S. by South Asia Books, P.O. Box 502, Columbia, MO 65202. tel. (573) 474-0116 fax 573-474-8124. [sabooks@juno.com](mailto:sabooks@juno.com)



### 2007 Gandhi-King Conference

Conference Theme: Building the Beloved Community. Proposals are invited for paper presentations, workshops, and panel discussions for the 4th Annual Gandhi-King Conference on Peacemaking. This year's conference theme emphasizes efforts and issues around the development of persons into peace activists. Presentations, workshops, and panel discussions that address topics such as the education and formation of youth in peace activism, education for peace, methods and practices that facilitate the transformation of persons and communities to both be peaceful and to work for peace, and ongoing methods and practices that support continuing in peace work are especially encouraged. Presentations that incorporate stories, art, music, video, or photographic displays are also encouraged. For more information, please contact Allison at [info@gandhikingconference.org](mailto:info@gandhikingconference.org)

### Manuscripts Wanted

Journal of Peace Education is now seeking well-written manuscripts on a broad range of topics. Articles of 5000-9000 words should be sent to the editor: Dr. John Synott, School of Humanities and Human Services, Queensland University of Technology e-mail: [j.synott@qut.edu.au](mailto:j.synott@qut.edu.au)

### Scholarship Opportunity

The Centre for Peace and Reconciliation Studies at Coventry University in the UK has a limited number of scholarships for overseas applicants from low income countries to enable them to study for our postgraduate MA in Peace and Reconciliation Studies commencing September 2007. The MA is a one year programme that attracts students from around the world. We limit our intake to a maximum of 30 students in order to maintain what we believe to be the appropriate environment for a learning community. Full details of our programmes, application procedures and the scholarship scheme can be found on our website at [www.coventry.ac.uk/peacestudy](http://www.coventry.ac.uk/peacestudy)

### Seeking Veterans turned Pacifists

Julie Hart, Professor of Sociology and Peace & Justice, at Ohio Dominican University is seeking military veterans who have become anti-war and/or pacifists over time for research exploring the social, psychological, and spiritual determinants of significant attitude change. The research involves 1-2 hour in-depth interviews via phone or face-to-face. If you know of someone who meets this description and might be willing to share contact information, please notify Dr. Julie Hart at [hartj@ohiodominican.edu](mailto:hartj@ohiodominican.edu) or 614-337-1956.

### Rotary Peace Fellows

Applications for the 2008-2010 fellowship program are being solicited by Rotary clubs now. We are searching for Rotary World Peace Fellow candidates. Each year, Rotary selects up to 60 Fellows to study peace and conflict resolution. Contact [rotarycenters@rotary.org](mailto:rotarycenters@rotary.org) or see [www.rotary.org/foundation/educational/amb\\_scho/centers/application/index.html](http://www.rotary.org/foundation/educational/amb_scho/centers/application/index.html)

### Responsibility Pledge

The Graduation Pledge of Social and Environmental Responsibility states, "I pledge to explore and take into account the social and environmental consequences of any job I consider and will try to improve these aspects of any organizations for which I work." Students define for themselves what it means to be socially and environmentally responsible. [www.graduationpledge.org](http://www.graduationpledge.org)

### Reflections on Peace and Justice Leaders

A fantastic video and study guide of seven incredible peacemakers are available free of charge at the website of the Urban Center for Peace Education & Research. This video would be perfect for viewing in class, or given as a homework assignment as students can access both on our site and on Utube. We will have a DVD available soon. Please see [www.uc.edu/urbanpeace](http://www.uc.edu/urbanpeace)

### Plowshares Journal

The Journal of Religion, Conflict, and Peace debuts in September 2007. Perspectives on peace from any faith tradition and from secular perspectives are invited. Please contact [jrcpeditor@plowsharesproject.org](mailto:jrcpeditor@plowsharesproject.org)

### HECUA

Peace and Justice Studies Association members' students receive a \$400 discount on all HECUA semester programs. Deadlines to apply for international or domestic fall 2007 programs are in March and April, respectively. Please visit our website to request a catalog, view a 14-minute video about programming, or download application materials at [www.hecua.org](http://www.hecua.org)

### BCA

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, email us at [inquiry@BCAabroad.org](mailto:inquiry@BCAabroad.org) or visit our website at [www.BCAabroad.org](http://www.BCAabroad.org)

32 PEACEWRITING ANNUAL INTERNATIONAL WRITING AWARDS

Sponsored by the PEACE AND JUSTICE STUDIES ASSOCIATION and the OMNI Center for Peace, Justice, and Ecology

PEACEWRITING encourages writing in opposition to war and in support of nonviolent peacemaking and peacemakers.

PEACEWRITING seeks book-length manuscripts about the causes, consequences, and solutions to violence and war, and about the ideas and practices of nonviolent peacemaking and the lives of nonviolent peacemakers. The manuscripts must not have been published nor be contracted for publication.

2007 AWARDEES

IMAGINATIVE WRITING: In 2007, two awards were given :  
David Krieger, "The Doves Flew High: Fifty Poems of Peace"  
Stuart Stelly, "Played Under Protest: A Play in Three Acts"

NON-FICTION WRITING: In 2007, two awards were given:  
Olga Bonfiglio, "Heroes of a Different Stripe: How One Town Responded to the War in Iraq"  
Barry Gan, "Out of the Ashes of Violence: The Elements of Nonviolence"

WRITING FOR YOUNG PEOPLE: *Ken Beller and Heather Chase, "Great Peacemakers"*

For more information or to submit for 2008, please see [www.omnicenter.org/omniprojects/peacewriting.html](http://www.omnicenter.org/omniprojects/peacewriting.html)



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