

# THE PEACE CHRONICLE



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

## TABLE OF CONTENTS:

<b>Introduction</b> .....	p. 2
<b>PJSA Call for Proposals (2006 Conference)</b> .....	p. 3
<b>PJSA 2005 Conference:</b>	
<b>Conference E-Mail Responses</b> .....	pp. 5-7
<b>Nonviolence All the Way</b> .....	pp. 7-8
<b>PJSA Help Wanted</b> .....	p. 9
<b>Comments: "Abortion and the Peace Movement" Panelists...</b>	pp. 10-16
<b>Tribute(s) to Ken Brown</b> .....	pp. 17-19
<b>Letters to the Editor</b> .....	pp. 20-22
<b>Book Reviews</b> .....	pp. 22-24
<b>Calls for Papers:</b>	
<b>Wisconsin Institute for Peace &amp; Conflict Studies</b> .....	pp. 25-26
<b>Notre Dame</b> .....	p. 27
<b>2006 Elise M. Boulding Student Paper</b> .....	p. 32
<b>Information, Tips &amp; Resources Column</b> .....	pp. 28-29
<b>EOLSS UNESCO "Encyclopedia of Life Support Systems" ....</b>	pp. 30-31
<b>IPRA World Conference</b> .....	p. 33
<b>Peace Review Discount Offered</b> .....	p. 34
<b>PJSA Membership/Renewal form</b> .....	p. 35

*Co-Editors: Elavie Ndura and Joy Snyder*

*January 2006*

**IN THIS ISSUE . . .**

Featured in this issue of the Chronicle are some reflections on the 2005 PJSA Conference at Goshen College (including a comprehensive sample of observations from one of the panels), letters to the Editor, another installment in our ongoing column on resources and tools for research . . . and a call for papers for the 2006 PJSA CONFERENCE!

**WRITE FOR THE NEXT ISSUE!**

We continue to welcome and solicit your participation. The Chronicle continues to seek:

- articles on any topic likely to be of interest to PJSA members
- announcements of events
- reviews of resources you have found useful
- letters to the editor
- queries/suggestions to members
- paid advertisements appropriate to the Chronicle

Send your newsletter contribution to [pjsa@usfca.edu](mailto:pjsa@usfca.edu) or by mail to PJSA, University of San Francisco, University Center, 5<sup>th</sup> floor, 2130 Fulton Street, San Francisco, CA, 94117.

**DEADLINE FOR SUBMISSIONS FOR THE NEXT ISSUE IS**

**March 31, 2006**

Advertisements. The Peace Chronicle accepts advertisements which are consonant with PJSA's mission and which appear to be of interest to PJSA members. We welcome such ads to support the printing and mailing of the Chronicle. Following are the rates:

	<u>PJSA Members</u>	<u>Non-members</u>
Full page	\$200	\$300
Half page	150	200
Quarter page	75	100

**I do not want the peace that passeth understanding. I want the understanding which bringeth peace. -- Helen Keller**

Peace and Justice Studies Association 2006 Conference  
**“Who Speaks for the Common Good?”**  
October 5-8, 2006, Manhattan College, New York City  
CALL FOR PROPOSALS

Shortly after September 11th, peace groups throughout the US distributed world flags with a photo of the earth and a slogan, "We're all in this together." That sense of the common good - that we are all bound together, living on one earth, and that our well being is interconnected - is crucial to the development of a more peaceful and just world. Has this notion fallen out of favor? How do we resolve the tension between the dual strivings we each feel, to be autonomous, and yet to be connected?

In an era in which pursuing one's self-interest is commended, who speaks for the common good? Those who honestly attempt to do so are disempowered to act on it, and those who speak for the nations rarely even pretend to do so. How do we decide what really serves the common good, and how do we work for the common good? The rhetoric of a common good is sometimes misused to sacrifice the interests of some people, allegedly for the good of a greater number. How can we, as people committed to creating a peaceful, just world, promote a focus on the common good, properly understood?

The Peace and Justice Studies Association will explore these questions at our 4th annual conference, to be held October 5-8th, 2006, at Manhattan College, in the Bronx, New York City. We invite proposals for paper presentations, organized panels, roundtable discussions, workshops and other creative contributions on these and related questions.

As our mission statement says, "We are dedicated to bringing together academics, K-12 teachers and grassroots activists to explore alternatives to violence and share visions and strategies for peacebuilding, social justice, and social change." Therefore, we seek contributions that explore the idea of the common good in research, teaching and action:

- In Peace Studies, how can we encourage critical exploration of the idea of the common good? How can we prepare our students to work effectively for the common good?
- K-12 education for the common good. How can the education of young people foster their appreciation of, and pursuit of, the common good? What can schools of education do to promote this focus in K-12 education? What successful practices can we share?
- What does scholarly research, across the disciplines, have to offer on defining the common good? What political, social and economic structures best assist human communities in prioritizing the common good? What case studies, negative and positive, can help us work through these issues?
- What strategies can activists share of ways in which they've struggled for the common good, or led communities in defining what is in their common interest?

Please send an abstract (no more than 200 words), to Margaret Groarke, Peace Studies, Manhattan College, Bronx NY 10471 or to [pjsa2006@manhattan.edu](mailto:pjsa2006@manhattan.edu). Please clearly state the preferred format of your proposal (paper, panel, workshop, roundtable discussion, etc.), and please include a brief biographical sketch. The deadline for proposal submission is May 1, 2005. Submissions will be acknowledged by email or by postcard. Late proposals will be reviewed, and may be accepted if there is space on the program.

## **PJSA 2005 CONFERENCE HIGHLIGHTS AND OBSERVATIONS**

### **New Dreams: 2005 Conference Overview** by Matt Meyer, PJSA Co-Chair

Though the words “I Have A Dream” are better known than “I Pledge Allegiance,” Martin Luther King’s commitment to peace, justice, and radical social change is not nearly as strictly followed as are people’s general obedience to authority. Professor of American Indian Cultures and Religious Traditions at the Iliff School of Theology, George “Tink” Tinker called on the participants of PJSA’s Annual Conference to “Give Birth to a New Dream.” We’d better start working together, Tinker urged, towards a new vision of what this world needs to be. The problem, according to Dr. Tinker: “We have inherited a history of violence that knows no end.”

Over 250 academics, students, and activists came to the small town of Goshen, Indiana to attend “In Solidarity: Engaging Empire.” As peace and justice advocates and scholars, we worked to overcome our potential divisions and forge new strategies for the peace movement. Whether exploring the problems of divisiveness and the “radical possibilities of openness” with Third Wave feminist and author Rebecca Walker, or reviewing the attempts to crush freedom of speech with De Paul Professor Norman Finkelstein and our own Berenice Carroll of Purdue, PJSA members and friends joined with our many colleagues from the Plowshares Peace Studies Collaborative and elsewhere for a dynamic and exciting weekend.

One of the most vibrant aspects of this October 6-9, 2005 event was the extraordinary involvement of students, who made up close to half of this year’s attendees. The level of discourse was heightened as these energetic thinkers challenged plenary speakers and workshop presenters alike, brought together in large part by the work of Plowshares, which merged it’s own annual student conference with our PJSA gathering.

Student involvement was also bolstered by the hard work of three student conference staff members: recent Earlham graduate Ali Mamina, a native of the Democratic Republic of the Congo, Manchester student Camilo Velasquez Mejia of Nicaragua, and Goshen student Erin Williams from Indiana. The importance of building student-faculty relationships was also spotlighted at the Annual Banquet, where two special awards were given to exceptional student leaders.

This year’s “Peace Educator of the Year” award was given to Jill Sternberg, who had just completed her year as Gamaliel Chair in Peace and Justice. A nonviolence trainer with the International Fellowship of Reconciliation, Sternberg spoke from her experiences in Africa, East Timor, and New York State. Introduced by her former professor, IPRA Foundation President Ian Harris, she implored attendees to work with cultural sensitivity, and to not give up hope.

The Award for Outstanding Contribution to the Field was given (with gusto) to Manchester’s Ken Brown, an icon in the field with five decades of teaching and cajoling and writing and demonstrating under his belt. Many of Brown’s students acknowledged their profound respect (see articles elsewhere in this issue); we all remain inspired by Brown’s exemplary example.

With the PJSA Board and General Membership meetings we acknowledged the success of our present work, gratitude to Goshen Plowshares Professor Dean Johnson, and enthusiasm about new projects (like the web-based Global Directory). We look forward to another year of visioning, organizing, and movement-building. Our new dreams must be developed, as we struggle against the nightmares of the current political-economic realities.

"It's past time for us, the Peace and Justice Studies Association, to jump on the horse of history and begin to rein it toward peace and nonviolence, justice and true stable security. We have the chops to make that happen if we focus and act." – Tom Hastings

### **E-Mail Responses to ListServe Questions (from the Editor) Regarding the Conference:**

*If you didn't attend the conference, what would draw you into the next one?*

[For various reasons] I decided to wait until next year [to attend conference] I really missed going and missed all of you.

*What are you doing to further the cause of peace?*

I live in a peace community--Whitefeather House in the Portland Catholic Worker Community--and we organize one-two peace events per week plus participate in organizing the large mass rallies in Portland. I teach peace and write books and commentary about peace and nonviolence. I edit two peace papers. I redirect war taxes. I do free community nonviolence trainings and our large front room is used for meetings by peace groups. I advise Students United for Nonviolence on our campus.

*What do you wish you/we were doing?*  
Sleeping more.

*Have you read any good books lately?*

"State of the World 2005," from World Watch  
Blood and Oil, by Michael Klare.

An Ordinary Person's Guide to Empire, by Arundhati Roy.

Nonviolent Theory and Practice, 2nd edition, by Barry Gan and Robert Holmes. (Ed. Note: See Review on p. 23)

*Please take a moment to give your fellow members a piece of your mind (!) in this issue.*

This peace professor has risked arrest several times recently. I cannot know what I know, teach what I teach, write what I write and advocate the radical change I advocate without doing some high commitment activism from time to time. I believe after the deaths caused by failure to non-cooperate by Americans we can do no less. I am ashamed I've not been in jail and prison more. I advise my students to avoid arrest until they have crafted a life that can handle it and I hope I've crafted such a life.

The workshop I was going to offer at the conference, had I been able to attend, is a suggested outline of a blueprint to change the national conversation about peace, to bring it up high and keep it there. I'd love to discuss it with anyone interested. I am seeking some grant money to facilitate that plan. It's time to be bold, to be persistent and to write an extra bit every day and get it out there for our fellow citizens to think about. We in the field of peace studies and conflict resolution hold a key to grasping and turning our national discussion and deliberations with what we know.

As I read the papers offered at our little War, Peace and Media conference at PSU last summer, I was struck by what might happen if the research by Cynthia Boaz, Debra Merskin, Barry Gan, Stephen Zunes, and others who were there ... what might happen if Americans could read the offerings from such fine minds and have that thinking in front of them each day. I think it would change our country and the world, our present and our future. It's past time for us, the Peace and Justice Studies Association, to jump on the horse of history and begin to rein it toward peace and nonviolence, justice and true stable security. We have the chops to make that happen if we focus and act.

Love and Peace to All,  
Tom H. Hastings  
Director, Peace & Nonviolence Studies Track,  
Conflict Resolution MA/MS, Portland State U.

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*Did I attend, and if not, why not?* I did not attend this conference, and have been prevented from attending a number of previous conferences for any one of three reasons: 1) Selecting from among a wide number of peace, family, spirituality, and justice - related conferences in any given year; 2) cost associated with this selection process -- travel, conference, and accommodation costs; and 3) illnesses -- our daughter's, my husband's, and/or my own.

*What would draw me to the next conference?*

1) Location, which -- in most cases -- would address all three of the above issues;  
2) The theme, topics, and focus of the conference, as well as the speakers, and the presentations. When members of the peace and justice movement expend as much or more time, effort, and energy expressing in language and topic selection what it is that we want to promote as in expressing what needs to be reduced or extinguished, I would be more likely to attend. Peace is more than the absence of armed conflict, institutional or street violence, or warfare. Therefore we need to be about more than calling for an end to these threats to human existence. What are we for? What steps do we need to do to get there?

*"What are you doing to further the cause of peace?"*

Professionally, I teach and write about peace with justice -- justice with peace; in the process I empower people to value peace; to promote peace through their images and use of peaceful language patterns; to protect peace through the establishment and monitoring of systems, structures, and policies that can best meet both human and ecological needs; to preserve peace by choosing educational theories, pedagogies/androgogies/ gynagogies, contents, and environments conducive for educating both about and for peace, and by engaging in actions that aid in sustaining a culture of peace across the generations.

I have been teaching and writing about peace for more than thirty-five years: I teach about and for peace in a variety of settings -- with family,

community, religious, business, peace, and other groups through community and continuing education programs, and at local, national, and international universities. My work has been published in peace, family, business, and community books, journals, and popular publications.

Personally, my husband and I seek to live simply so that others may simply live. We have worked to instill a commitment to just living among our five children, seven grandchildren, and among our extended family and friendship networks. We seek to address and resolve both personal and community problems through non-violence, peaceful means.

Politically, we speak out where needed at local, state, national, and international forums to raise awareness among all people, and especially those in positions of authority about the needs of the poor and dispossessed in order to effect the changes in structures, systems, and policies necessary to meet human need and care for the common good; we are part of a worship community that expresses in prayer, word, and deed our commitment to those with little.

*What do you wish you/we were doing?*

Playing more; sharing more personal and professional stories; focus on the importance of cooperation -- in play, in work, and in decision-making as much as we focus on the importance of non-violence.

*Have you read any good books lately?*

The Prisoner, by Paul Everett; Pat Mische's book on world religions and peace; rereading Robert Muller's book on Global Spirituality; poetry by Ada Aharoni and Ernesto Kahan, and Cynthia King's book on Partnership Communities.

*Please take a moment to give your fellow members a piece of your mind (!) in this issue.*

I'd like to share with other peace folk my own definition of peace. Peace is presence; peace is the presence of just and faithful relationships with our selves, with each other, with all others within and among all nations, with all of creation, and with a Spiritual Being/Higher Power/Wisdom Source who both gives life and

gives life meaning. (from *Weaving a Culture of Peace*, J. Haessly, 2002). Like definitions that begin with a concept of peace as absence, this too has implications for measuring the degree to which peace is present, and implications for taking action that can increase the degree to which peace is present. I invite responses.

Peace and good,  
Jacqueline Haessly, Ph. D.  
Peacemaking Associates

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[Note from Ed : Ms. Haessly also solicited (thank you !) the following response from a fellow peace educator, and forwarded it for publication in the *Peace Chronicle*:]

From Francisco Gomez de Matos, Applied peace linguist from Recife, Brazil:

*Did I attend the conference ...*

No, I didn't attend the Conference. [But, for] the next one, I'd suggested that the following problematique be considered for inclusion: 1) Communicating peacefully within and across cultures. 2) What is being done/researched or taught? Why? Where? When? How? This could gradually become a World Survey type of initiative. 3) What kinds of Communication-based approaches are there in the fields of Peace Studies/Conflict Resolution? What are they like? What principles/values are they based on? What peaceful communicative processes/strategies are being "taught" via books ,especially those aimed at Communities' Communicative Health?

The above suggestions reflect my recent engagement in writing a chapter on Language, Peace, and Conflict Resolution for the second edition of *The Handbook of Conflict Resolution*, edited by Morton Deutsch, to be published in 2006 by Jossey-Bass.

*What am I doing to further the cause of Peace ?*  
I'm helping to abolish and develop the emerging area of Peace Linguistics, through articles written in Portuguese and in English, through lectures, workshops, seminars given in Brazilian cities and, in a sustained

fashion, through my monthly articles in the magazine AVE MARIA, published in São Paulo Brazil. ([www.avemariainternet.com.br](http://www.avemariainternet.com.br)) My section therein is entitled *Linguagem Positiva*. Additionally, I'm preparing a book, *Professions for Peace*, featuring poems-pleas and related texts, to be published in 2006 by Associação Brasil América, a local organization I helped co-found in 1989. Many of such poems can be accessed on [www.humiliationstudies.org](http://www.humiliationstudies.org) (cf. The section on Peace Linguistics).

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*Have you read any good books lately?*  
Kemp & Fry's *Keeping the Peace*.  
We of War Cultures have a lot to learn and this book profiles societies that can teach us what we need to know.

Averell Manes  
Associate Professor of Political Science and  
Conflict Resolution

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**Nonviolence All the Way**  
By Rachel McNair

I was energized and got a lot of value out of the PJSA conference – I want to make that clear before talking about a couple of picky points.

The opening session on the Weather Underground was fascinating. I learned much, and having a panel of people who knew about it first-hand was a great contribution.

Yet a sense of discomfort grew during the session, because the Myth of Redemptive Violence seemed to be being advocated. It was on the “side” of issues I agree with, and it was careful to bomb buildings without killing anyone. Yet understanding how the violence came about seemed to be getting awfully close to saying it was justified.

This was not presented even as a debate. Nonviolence advocates were reduced to making

our points in the question-and-answer period, as if we were merely the counter-point that we so often are in other places. Those points were made, of course, and I didn't have to be the one to do it, the way I might be in a regular college setting. But it felt funny to realize that the idea that violence as an effective problem-solver is so deeply engrained in our society that it would even be presented in a major way at a peace studies conference.

Later on, a Muslim man in a major session similarly made a case for violence being necessary to fight oppression. Now, I gained a lot of insight out of the way he put it, and I certainly don't propose that people be screened ahead of time or censored. What he had to say was valuable, and I'm glad to have heard it. It's just sad to reflect that a peace studies conference is not yet a full oasis from the wider society's violence promotion.

I know from conversation that there were several of us that felt this way. It didn't detract badly from the value of the conference as a whole, but there it is.

Another point is a problem I commonly have in peace-related conferences. I see most people put large amounts of the products of grotesque violence into their mouths and deliberately incorporate it, blood and all, into the very cells of their bodies. In a reversal of the normal rule that the euphemism is the elaborate sentence and the reality is simple wording, I'll give what to my mind is the euphemism as the simple wording: they eat meat. Dairy products and eggs in our current factory-farm culture also come from being exceedingly cruel to cows and chickens. Factory farms do violence to both animals and the environment.

At this point in our society's development, expecting nonviolent advocates to follow a nonviolent diet is more than most of us can

handle. I know from having studied it that the process of going vegetarian, for those who decide to do it, commonly takes at least many months and up to two years, because it requires conditioning one's self to new habits. It usually takes time before meat no longer tempts, or becomes repulsive. Yet moves in the direction of a nonviolent diet would at least be a mark of progress.

I'm uncomfortable that at a *peace* conference, vegetarians and vegans get relegated to a sub-category as eccentrics. We're accommodated as people with a peculiar disability. I generally get side dishes, or an idea of a vegan dish that's merely deficient in the foods I don't want. At home, I get a joyful abundance of a wide variety of foods.

I don't care about getting home to sleep in my own bed. My friends at home are nice, but I have good friends at the conference as well that I'm enthused about spending more time with. It's the food that I'm eager to get back home for. This would not be the case if the nonviolent diet were celebrated and promoted at peace conferences.

But I'm not wanting to be overly critical. I came home refreshed and excited. We can always find picky points, but I got the clear impression that PJSA is doing wonderful and much-needed work in helping to break up the war system. It will still take a long time, but if we measure it in historical time in which our own lifetimes are but a blip, we will see that the centuries-long work on peace promotion is more advanced than it's ever been before. The very idea that so many people are eager to study peace, and that those at the conference are but a small portion of those people, and they will go out and have an impact on a large number of other people, is truly inspiring. We'll all be better equipped to have an impact because of conferences such as this.

## **New Committee Forming on Academic Freedom**

A new PJSA committee is being formed to address issues of academic freedom affecting peace studies programs nationwide. Following up a well-attended plenary discussion on "Academic Freedom Post 9/11" at the October conference at Goshen College, the committee will monitor developments related to academic freedom, share information on these developments with the PJSA general membership, and help provide support (information, strategies) to threatened faculty and programs. To join the committee or to obtain further information, please contact Andrew Moss (Calif. State Polytechnic University, Pomona) at [aimoss@csupomona.edu](mailto:aimoss@csupomona.edu)

## **WEBMASTER NEEDED**

Do you know how to build a web page? Would you like to help PJSA?

PJSA would like to update its website more frequently, adding new information every few months and posting information about the conference as it is available. To do this, we need the assistance of someone who could take content proposed by the board and add it to the website, and who could suggest additions and improvements to the website.

The page was originally developed in PHP. Val Schrock, our most IT-savvy board member, has made additions and changes using Dreamweaver.

If you might be willing and able to do this, please email Joy Snyder at [pjsa@usfca.edu](mailto:pjsa@usfca.edu).

**When you're finally up on the moon, looking back at the earth, all these differences and nationalistic traits are pretty well going to blend and you're going to get a concept that maybe this is really one world and why the hell can't we learn to live together like decent people? -- Frank Borman**

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**Comments from Participants in the Panel on “Abortion and the Peace Movement”  
PJSA Conference, Goshen College, October 8, 2005**

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From Dave Leeper  
Earlham College:

I can tell you how I feel about abortion--and why.

Life begins at conception, and the person created at that moment becomes a unique, valuable person. This person is recognized and loved by God, and, in most cases, by the parents and the extended family. The Bible tells me that God knew me and knit me together in the womb.

A good friend in college became pregnant and planned to have an abortion. Her money was stolen and the child was born. This child is now a fine young woman who could have been killed. My brother and his wife became pregnant early in their marriage and considered an abortion. This nephew is now a fine young adult who could have been killed. There is no question in my mind that these people were unique human beings within their mothers' wombs whose lives were very nearly snuffed out by an abortion.

There are times when I think about the number of unborn children killed every day because it would be inconvenient or embarrassing to the parents. I feel the same anger and outrage I feel as I watch bombs exploding in Iraq or see pictures of the innocents killed in Mi Lai, or the recent execution of the woman in Texas. Respect for life must be a seamless garment that rejects war, capital punishment, and abortion. We don't kill the rich and powerful; we always kill the weak and marginalized. Yet among those, those who are not yet born are the weakest and I know I have to speak for these voiceless victims and oppose abortion.

On the other hand--I think of the young girl who died in my friend's arms in a housing project in Chicago after receiving a back-alley abortion

when abortion was illegal. I think about the violence toward women that results in 1 out of 4 women being sexually assaulted and the confusion and horror a friend of mine went through when she was raped. I think what it would be like for a woman to be thrust into a lifelong relationship with the child of her rapist. I think about the justifiable anxiety a young woman may feel at losing her career and even her family if she continues her pregnancy, and how unfair it is that the father often does not face these same realities.

I think about a woman who represents not only herself, but a long line of women forced into sexual activity and who have child after child with no choice until they become so sick and tired that they die in childbirth or go crazy. I think about the hurt, control, and limitations in so many women's lives and I know I have to defend at least the right to control their own bodies.

For me, abortion is like looking at one of the pictures that you can see in two completely different ways. I can see the vase, or the two faces, but I can't really see them both at the same time. My mind needs to make sense of my experience and so I shift back and forth.

Organizing my experience of abortion, however, is not like looking at a picture. Because of the emotional impact of the subject and the strong social reaction I receive to my perception, shifting back and forth is painful. It is not pleasant and I don't like to do it. I don't like to look at the abortion picture at all, and this is how I get by, most of the time.

I long to see one picture clearly but that may not be a true or honest response to my experience and the contradictory things I think I know. Does society need a unified approach to abortion, or can we just agree to disagree? This

sounds promising, but agreeing to disagree is, in fact, a decision to support personal choice and I am back where I started.

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From Richard Johnson  
Indiana University – Purdue University, Fort Wayne

From my childhood into my early adult years, I accepted without thought the prevailing belief in my social circles that abortion was a crime. In college in the 50s and 60s I became a peace and justice activist. In the early 70s I came in contact with feminist perspectives and became a pro-feminist activist. I co-founded the Women's Studies Program at my university, spent years in the anti-rape movement, and co-founded in 1980 the Center for Nonviolence in Ft. Wayne which offers nonviolent alternatives to rape, pornography, battery and militarism. From the 70s into the early 80s, I spent many hours at the Ft. Wayne Women's Health Clinic supporting women who came in for an abortion.

In 1982, I was involved in a sexual relationship with a woman, I'll call her Mary. One night, after I returned home from an evening with her, I had a lucid dream in which I could see two trees—Mary and me—and between us, a small sapling growing. I spent some hours in that dream and came to believe that we had conceived a child that evening. I called Mary in the morning and recounted the dream. Not long after that she confirmed that she was pregnant. I had the same dream every night for weeks as the sapling grew stronger and more beautiful. One night, I saw it die. I cried and cried.

I called Mary the next morning. She said she had taken medicine for a kidney infection the day before and had had a miscarriage that night.

I felt sad for months. I grieved the loss of this child. Slowly I came to understand that the relationship and the child simply were not to be. Both had died, and I needed to go on with my life.

I was faced with what Rachel McNair calls cognitive dissonance. I supported a woman's

right to choose abortion and I experienced directly that a fetus at conception is a living being whose loss can be very painful. My pro-choice activist friends could not relate to my experience, and I could not find a way to communicate in words what I had gone through. I was caught between my social group and my inner life, between ideology and experience. I floundered on the contradictions I went through and spoke very little with others about it for several years.

In the late 80s I fell in love with Teresa who became my wife. As a young person, she had been a pro-life activist. We have had many conversations about abortion and have sought to develop a coherent, nonviolent set of ideas about abortion that are not confined to the conflict between pro-choice and pro-life positions.

I have become pro-choice and pro-life. By pro-choice I mean that I support a pregnant woman's choice to do what she believes is right with her fetus-child. I believe that maximizing our choices—within the overall context of seeking the highest good for all—is essential to nonviolence. In my understanding of Gandhian nonviolence, a central aim in life is using the least physical force and the most spiritual/moral force to create a world of peace and justice. Seeking to force a woman to give birth against her will seems like violence to me. Criminalizing abortion seems unjust.

The abortion issue is the most complex of any I know of because two lives are inextricably bound for nine months. As I see it, the pregnant woman has the right and the responsibility to choose what she will do with her pregnancy. If she were to decide to end her own life, she would be simultaneously ending the life of her fetus-child. If she decides to end the life of this child, that is her choice. The child's life is conditioned by the choices of her mother. In fact, the child has no right to live unless her mother chooses life for her.

Even as I recognize a mother's right to choose abortion, I simultaneously recognize that her child is choosing life by the very fact that she is alive. Life chooses life. From this perspective, I

am pro-life. I am pro-life for mother and child. That is, I affirm the choice of both to live, and by my social action, I seek to create conditions which make it possible for both to live.

Being pro-life for the mother means I must do all in my power to make life beautiful and sustaining for her. There is so much violence, direct and structural, in the lives of many women, men and children. Until I as an individual and we as a collectivity create life-affirming conditions for all, there will be abortion. As long as a woman faces poverty, rape, pornography, battery, racism and other forms of violence, abortion will exist. Why should a 14-year-old girl, living in poverty, who has been raped and beaten, why should she choose life for her fetus-child or even for herself? Is it not amazing that she choose either or both?

To me, the dilemma of abortion will only be resolved when every mother *freely chooses* to give birth. For this to happen, the objective conditions of all women, men and children will have to be life-affirming. A consciousness would have to arise in which abortion would be seen, freely, as an untenable choice. I would celebrate that consciousness but realize it is far from being realized.

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From Abigail A. Fuller  
Manchester College

When I was 22 years old, a few weeks before my college graduation, I learned I was pregnant. I knew instantly that I wanted to have an abortion. My mother was the first person I told, and she felt the same way. I was so emotionally lost at that point in my life that I could barely take care of myself, let alone someone else. I was suffering from a fairly major depression, though I was never hospitalized. Money was less of an issue for me; had I chosen to give birth to a child, my parents were able to, and undoubtedly would have, provided financial support. But I knew in the core of my very being, as strongly as I had ever known anything else in my life, that I did not want to carry that pregnancy to

term. I certainly wanted to have children eventually, I greatly enjoyed children and still do, but only when I could be a strong and supportive parent, and preferably in the context of a loving relationship with a long-term partner. I liked the man I was dating but neither of us wanted to enter into a marriage.

I had not been using birth control when I became pregnant. Why? I was an otherwise intelligent, responsible young woman, earning good grades at a high caliber college. But I was raised in a society, and a family, in which it was taboo for women to have sexual desires. To go to the college nurse and ask for a prescription for birth control would have been to admit that I had sexual desires and was planning to act on them. I could not do that at that point in my life. At the same time, my need for affirmation and physical affection to fill the loneliness and self-doubt within myself—as well as my physical desires--drew me toward sexual relations with men.

Six months later, while traveling in Europe with my boyfriend, the proverbial condom broke, and I became pregnant again. I had another abortion. I remember sitting in the waiting room in the clinic and listening to a young girl--I think she was 14 years old--tell me her story. She was pregnant by her older boyfriend, who, she said, liked to buy her expensive things. Nevertheless, she had had to wait several months until he was able to come up with the money for an abortion. A nurse came in and told her that she could not have an abortion that day; she needed her parents' permission. I remember her grief-stricken face as she left, and I worried many times afterwards about what had happened to her.

Both times, finding out that I was pregnant was traumatic; the abortion actually felt like a relief. I could have my life back, I had a second chance. I have never for one moment regretted my decisions. There were times (fewer and fewer as the years went by, until they disappeared altogether) when I wondered how old that potential child would be now. So I did experience abortion as a loss; while I was relieved to no longer be pregnant, I was also sad because of what might have been. I assume this

is also true for other women; having an abortion is not like going to the dentist. (But neither, in my view, is it killing a human being. A fetus is a potential person, yes, but not one yet. And it is definitely not a “child” or a “baby” which are social, not medical, terms that we use to label a person from their birth until they reach adulthood.)

But for me those abortions were not only a loss, but also—even more so—a gain, an opportunity to continue on the life path that I was choosing, to become who I felt I needed to become. I went to graduate school, found a job that I love, married, and now have two daughters who I adore more than anything else in the world. If I had not had an abortion, my life would most likely have taken a different path, and those two beautiful daughters would not have come into being.

I admire people who search for a middle ground on which pro-choice and pro-life advocates can meet, but I am not certain that middle ground really exists, or is very firm. Most likely, we would all like unplanned pregnancies to be more rare than they are now and so could agree on something like increasing access to contraception. Probably most of us would agree, too, that abortion after fetal viability, or about 23 weeks of gestation, is morally wrong except to save the life of the pregnant woman—but these constitutes less than 1 percent of all abortions in the U.S. in any case. But despite these points of agreement, I cannot compromise on my insistence that abortion remain legal (and accessible and affordable—without which the law makes little difference). As long as women do not control their bodies, they are not free. To outlaw abortion would mean that some women would be forced against their will to carry pregnancies to term. That is absolutely intolerable to me. And yet I can imagine a pro-life advocate reading this article and remaining unconvinced because her or she believes that a fetus is a human being and nothing justifies taking the life of a human being.

Where does this leave the peace movement, made up of both sincere activists who support legal abortion and sincere activists who do not

(and some who are against abortion personally but believe it should remain legal)? I am not sure. Perhaps we must simply accept being united on some issues and divided on others. I am unwilling to choose one cause over the other; for example, I would no more support an anti-war politician that holds a pro-life position any more than I would a pro-choice politician that is a warmonger.

So I am not sure that we can resolve these differences within the peace movement. But something about keeping this conflict hidden makes me uneasy, maybe because it feels like we are not being entirely truthful with each other. I hope we can begin a dialogue.

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From Berenice Carroll  
Purdue University

Since we are telling personal stories, I will start by saying that I never had an abortion. I was not opposed to it but did not have reason to have one. Neither my Jewish background nor my teenage political education in a radical youth organization taught that abortion was wrong, but my circumstances never required it. For the most part I had access to birth control and I was not subjected to domestic abuse either as a child or as an adult. On one occasion, while I was in Europe, shortly before my first marriage, I thought I might be pregnant. In London on my way back to the United States I went to a doctor to have a pregnancy test and was surprised when he questioned my request, informing me that a rabbit would have to die in this test. Nonetheless I persisted and he ordered the test, which proved negative. At the time I thought his remark very strange, and today I still wonder what he intended by it, yet now I see that the moral questions relating to pregnancy itself, and not only abortion, may extend beyond the usual debates to encompass issues of life and death for animals used and discarded for human purposes, including human procreation.

When I later did get pregnant I was married, healthy, relatively secure financially, had reasonably good medical care and a supportive

family, so that I had none of the most prominent reasons for seeking an abortion. At that time, I did not think a lot about what reasons other women might have for an abortion. I became involved in the anti-nuclear peace movement beginning in 1960, and was introduced to the ideas and practice of non-violence for social change in 1961, when the San Francisco to Moscow peace walkers came through New Jersey, where I was living at the time, and a few stayed at my house and left me deeply impressed and inspired. But we did not talk about abortion.

As I grew aware of the women's liberation movement in the later years of the 1960's, I was introduced also to the realities of widespread violence against women, including the high incidence of rape and the physical and mental violence to which many women were subjected in their homes and work places. Moreover, I began to recognize the structural violence which deprived most women, less privileged in various ways than myself, of the educational, economic, medical, psychological, and social supports that had allowed me the luxury of never having needed or wanted an abortion for myself and never having been required to think seriously about why other women might need to have abortions, or about the hideously restricted and dangerous options they would face if they did.

I have been told stories about women who have abortions for allegedly frivolous reasons. But I do not believe that most women who have abortions do so for frivolous reasons. In a recent story in the *New York Times* (September 28, 2005) about women awaiting abortions at a clinic in Little Rock, Arkansas, the reporter interviewing the women found many who were unhappy about having the abortion, some who even agreed with moral or religious opposition to the practice, but none whose choice to go ahead with their abortions could be described as frivolous.

Finally, let me say that I believe the whole discussion of abortion as "killing" or not "killing" is misplaced. I cannot agree that "killing" is a term applicable only among human beings. We kill and torture billions of animals every year, not only for food but for

innumerable other purposes of our own, sometimes in my view far more frivolous or even nefarious than any woman's choice to terminate a pregnancy.

The debate often centers on the problem that banning abortion would cast us back to the horrors of the "back-alley" abortionist. That danger is real, but that argument does not go to the root of the problem nor recognize its magnitude. There is simply no comparable relationship in human existence to the relationship between the fetus and the woman bearing it. Whether or not the fetus is or should be considered a human being, and at what point, is irrelevant in my view to the simple fact that the fetus - or the unborn child - lives and develops only at the cost of the woman bearing it. And that cost is far from negligible—costs that are physical, mental, psychological, economic, and social. In fact, the relationship is essentially parasitic - a term the "pro-life" movement abhors, but one that is not merely metaphorical. The fetus draws its nourishment from the mother's blood and body and takes what it needs before the mother's body has filled her needs, sometimes draining the calcium and other nutrients from her so that she loses teeth and bone mass, suffers damage to internal organs, and may indeed die in pregnancy or childbirth. Though these physical effects may be minimized in most of the population in wealthier countries, they are by no means absent even in this country. And for millions, perhaps hundreds of millions, of women in poorer countries, who may already be living at or beyond the edge of malnutrition or starvation, these realities are widespread and stark.

It could be argued, to the contrary, that for women more like myself in life circumstances, and even for great numbers of others, the relationship between the pregnant woman and the fetus is in some respects symbiotic. The mother may derive benefits from the pregnancy—indeed, some parasitic relationships in nature are symbiotic. But this does not alter the basic fact that for large numbers of women the costs and dangers to their health and lives, and to their ability to care for the health and lives of the children that many of them have already borne,

or the health and lives of others for whom they are responsible, are extremely heavy. No one but the woman who is carrying the pregnancy has the right to decide whether or not it should be terminated.

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From Rachel M. McNair  
Institute for Integrated Social Analysis

I was the last to speak, so I summarized where we all agreed. Two people had expressed discomfort with abortion, but also with abortion bans--a common attitude without much media attention. Two others were assertively pro-choice. I take the pro-life position, including a legal ban as one of many things that need to be done. Yet we all agreed that the pre-*Roe v. Wade* situation was unacceptable, with back-alley butchers being widespread and pregnant women's needs not well met. We all agreed that most of the circumstances that push women to the abortion clinic are injustices against women, and that if women really had true *choices*, abortion rates would plummet.

An illustration of that is the man I heard say, "If my girlfriend is stupid enough to get pregnant (!), she's going to the abortion clinic that afternoon, whether she wants to or not." Abortion serves to facilitate sexual exploitation.

I think we need to go deeper than the "rights" rhetoric allows. The ready availability of abortion can *decrease* choices for women. If sex objects can be vacuumed out and made re-usable, or if the children of the poor can be eliminated rather than dealt with justly, then it's no wonder that playboys and those who fume against welfare mothers support abortion. Yet none of this could possibly get us all the way to a legal ban. What does that is the fact that abortion is the killing of a human being. Biology says so. Any small child, upon being shown a photo of a fetus at the time most abortions are done, will immediately label it a baby.

My first brush with this point came in the 1970s, when a letter to the editor suggested that

dehumanizing unborn children was like dehumanizing Blacks and Native Americans and enemies in war. That gave me pause.

Since then, William Brennan's book *Dehumanizing the Vulnerable: When Word Games Take Lives* documents this more fully. He shows that for these groups, plus people with disabilities, women, and unborn children, the rhetoric that targets people as worthy of destruction is remarkably similar: they are garbage, diseases, parasites, and so on.

As I reflected on that letter, I moved to the position expressed by the first two speakers. Abortion is to be discouraged, but as for a ban -- what about the violence of the back-alley butchers?

Then I learned of a case here in Kansas City. Pre-*Roe*, Richard Mucie killed a woman with an abortion; her hands were in claw-shapes, caked with blood. The jury gave him the maximum. Being rich, he got out early. But he set up an antique shop, having lost his medical license. When *Roe v. Wade* came down, he sued to get his license back. Then he literally set up shop on Main Street. It wasn't that his skills had improved; a friend at Planned Parenthood told me they would never refer women to him. Back-alley butchers weren't taken off the street. They were let loose.

Meanwhile, I discovered something chilling while doing over 100 radio interviews and many speeches, working with Feminists for Life. Only about one time in five would anyone even argue that abortion is *not* the killing of a baby. To me, that ought to be the whole point. If it's not killing, then of course it's the woman's choice. People mainly understand that it's killing a human being. They think it's an acceptable kind of killing.

How can this understanding possibly have a positive effect on our advocacy against war? If we concede that killing is sometimes a good-enough way to solve problems, we've dynamited the foundation on which all peace advocacy is based.

We rightly criticize many so-called "pro-life" politicians for not being consistent on other issues. I remember how heartened I was to read that conservative Republican Senator Sam Brownback said, "If we're trying to establish a culture of life, it's difficult to have the state sponsoring executions." (*U.S. News & World Report*, April 11, 2005). Many of us would say it's high time he noticed that. Obviously, the case against abortion has suffered from being associated with people who don't apply their stated principles to war and the death penalty.

But doesn't it go both ways? How many people can't hear what we're saying about peace because they think that we don't apply our own principles to the violence of abortion?

We're also losing ground politically and in elections because of the perception, to put it bluntly, that peace-movement people think it's ok to kill babies. In elections, polls show a "pro-life increment" -- those who vote *for* a candidate, minus those who vote *against* the candidate, for opposing abortion. It's practically always a positive number, generally around 3-4%. It can make the difference in close races.

If abortion were nothing more than medicine, a nonviolent pregnancy termination, then no one should change positions just because of possible impacts on elections. But women who have had abortions are one of the largest constituency groups of the pro-life movement, a fact rather hard to account for under the mere-medicine

claim. If abortion really is violence against innocent little children, and therefore also violence against their mothers, and their father, then our sacrificing elections for it, and our sacrificing the ability to reach sincere and tender-hearted people who care about stopping violence, becomes a real tragedy.

I have a lot of experience in reaching proliferers with various aspects of the peace message. By being a proliferer myself, by showing the connections between kinds of violence, by applying their knowledge of how violence produces more problems than it solves in the case of abortion to other cases as well, I have a very fruitful outreach. For those who cannot sincerely do the same, the best strategy may be to refer them on to those of us that can.

Web pages to go deeper for progressive pro-life views:

Consistent Life (pro-peace, pro-life):  
[www.consistent-life.org](http://www.consistent-life.org)

Feminism & Nonviolence Studies Association:  
[www.fnsa.org](http://www.fnsa.org)

Feminists for Life of America:  
[www.feministsforlife.org](http://www.feministsforlife.org)

Pro-Life Alliance of Gays and Lesbians:  
[www.plagal.org](http://www.plagal.org)

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Reported by Lester Kurtz, Professor of Sociology at the University of Texas:

Lee Smithey, Director of Peace and Conflict Studies at Swarthmore College, was chosen as Chair-elect of the Peace, War, and Social Conflict section of the American Sociological Association. Prof. Smithey, who is doing research on conflict transformation in Northern Ireland, has a Ph.D. in sociology from the University of Texas, and will serve as chair of the section in 2006-2007.

Daniel Ritter, a graduate student in sociology at the University of Texas at Austin, won a United Nations Fellowship from the Peace, War, and Social Conflict section of the American Sociological Association.

**PEACE AND JUSTICE STUDIES ASSOCIATION 2005 CONFERENCE**

**LIFETIME ACHIEVEMENT AWARD**

**A TRIBUTE TO PROFESSOR KEN BROWN, DIRECTOR OF PEACE STUDIES  
AT MANCHESTER COLLEGE**

I was a student in Ken's first class at Manchester College. What magnificent fare we feasted upon! Day after day, we excitedly dialogued with Socrates, Jesus, Erasmus, Kant, Martin Luther King, and many, many other well known philosophers and moral leaders. Ken's classes were always intellectually stimulating and morally challenging, yet he created space in which we felt uniquely at home with searching questions about the prevailing values of our culture.

Without intending it, Ken's soft-spoken yet magnetic integrity shone forth, inspiring us students to value integrity also. His way of raising a prophetic plumb line of justice and compassion often filled the room with electricity and with the demonstrated power of speaking truth to the principalities and powers.

Ken's invitation for truth to enter our room and sit down beside us became an invitation that we students learned we too could extend. As we understood what it meant to accept the challenge of loving our neighbors, ourselves, and our enemies, our lives never again lacked purpose. Because of this intense meeting between Ken, whom I deeply admired and respected, and my own heart, my entire education took on new significance as I began to understand why I was here.

As we learned the beauty, the power, and the self-giving servant-hood of truth and love, that learning shook the foundations of our world of pretense and falsehood. We questioned and searched for the real foundations of the world. Doubt and humility intertwined with belief and conviction. We began to see ourselves in all and all in us.

Although never overtly religious, what happened in Ken's class was not merely an exchange among mortals. Something more was present. There was mystery and faith. Although we were always reminded of our weaknesses and mortality, we also sensed that we were children of the universe, standing on an ethical foundation that transcended race, nation, and our time in history, gently breathing the air of immortality.

Ken's class transformed my life.

After sharing heartfelt struggles in working for peace over 45 years, his moral vision remains clear and true.

Robert C. Johansen  
7 October 2005

**Peace and Justice Studies Association**  
**Lifetime Achievement Citation for Kenneth L. Brown**  
**October 7, 2005**

For more than 50 years, Kenneth L. Brown has been a nonviolent activist for peace and justice. His is a pioneer in the field of Peace Studies, and has been a mentor to countless persons who today work for nonviolent social change. An ordained minister in the Church of the Brethren (one of the historic peace churches), Ken has been the Director of the Peace Studies program at Manchester College in Indiana for 25 years. He was trained in History, was hired for a temporary position in Philosophy, and for 45 years and counting, he has devoted his career to teaching Peace Studies. Most importantly Ken Brown does not just talk about social justice and nonviolence; he lives out his convictions and his commitment to peace with justice.

**Activism:** Ken has personally organized many important organizations. More than 30 years ago he co-founded the War Tax Resisters' Penalty Fund. He was the founder of the North Manchester chapter of the Fellowship of Reconciliation (FOR) and served for six years on the executive committee of the FOR in the US. In the 1960s Ken worked tirelessly to oppose the war in Indochina and in support of racial justice. At Manchester, he helped to organize the AAFRO Club (Afro-Americans Forming Rightful Objectives). Ken also co-founded the Church of the Brethren grassroots anti-war organization, the Brethren Action Movement—or, BAM. As one of the central coordinators of BAM, he organized rallies, wrote peace tracts, spoke at protest gatherings, and inspired countless other activities to help end the war. In 1969 he helped organize Manchester's participation in the National Moratorium which called for a halt to all research and classroom work to make it possible for people to dedicate their time and energy to ending the war in Vietnam. He devoted his academic sabbatical in 1977-78 to full-time work with the FOR at their headquarters in Nyack, NY. For decades, Ken has invited students, faculty, and anyone else he could encourage, to accompany him to protest rallies across the Midwest, in New York, and Washington. The rallies and demonstrations have ranged from the March on Washington, and the Poor Peoples' Campaign in the 1960s, to the annual School of the Americas protest in Georgia, to the rally to end the war in Iraq that took place just two weeks ago in Washington.

**Teaching:** Bob Johansen will address Ken's achievements in the classroom more directly in just a moment. At this point, I simply want to suggest that Ken's masterful use of the Socratic method has opened far more minds than Socrates ever did. Ken would probably suggest that this achievement is simply due to longevity, and his uncanny ability to steer clear of hemlock. There may be some element of truth to that humble dodge, but as Ken's students frequently attest, his outstanding success as a teacher is grounded in his steadfast dedication to being student-centered.

Ken and Viona have generously and graciously welcomed students into their home for decades. Years ago, in the tradition of Gladdys Muir—the woman who started Manchester's Peace Studies program in 1948—Ken invited students to join him for a “philosophy tea.” For over 25 years, he has hosted in his home the weekly discussion group fondly known at Manchester as the “Kenapocomoco Coalition.” The topics vary widely, but the conversations are consistently challenging and controversial; on occasion they are even hopeful. Under Ken's direction, the discussions are always dynamic and thought-provoking.

In 1980, Ken began serving as director of the Manchester College Peace Studies Institute and Program in Conflict Resolution. Under his direction, the program has developed an interdisciplinary curriculum that integrates the studies of conflict resolution, international and global studies, religious and philosophical bases of peacemaking, and at the heart of it all: nonviolence theory and practice. He has edited, written for, and sustained the Bulletin of the Peace Studies Institute which was first published in 1971. Ken regularly teaches many of the core courses in the Peace Studies program at Manchester, including:

*Literature of Nonviolence, Philosophy of Civilization, Current Issues in Peace and Justice, Introduction to Peace Studies, and Practicum in Peace Studies.* He has also supervised and mentored many Peace Studies interns on campus, and in off-campus placements. Ken was a consultant before consultants became so well-paid. Many Peace Studies programs across the country that are now thriving and well-established got their start in part through Ken's patient and sagacious guidance.

Some of the students whom Ken has mentored and who have pursued academic careers include: Robert Johansen, Senior Fellow of the Kroc Institute for International Peace Studies and Professor of Government at the University of Notre Dame; John Ikenberry, the Albert G. Milbank Professor of Politics and International Affairs at Princeton University; Melanie May, Vice President for Academic Life, Dean of the Faculty, and John Price Crozer Professor of Theology at Colgate Rochester Crozer Divinity School, and Celia Cook-Huffman, the W. Clay & Kathryn H. Burkholder Professor of Conflict Resolution and Associate Director of the Baker Institute for Peace and Conflict Studies at Juniata College.

Ken has always emphasized global awareness and encouraged international experiential learning. He has organized and led delegations of students to countries literally around the world. Some of them are: Vietnam, Brazil, Northern Ireland, Haiti, Thailand, India, Jamaica, and—though he speaks virtually no Spanish—to Colombia twice, Nicaragua twice, Mexico five times, and Cuba four times—he even taught a Peace Studies course in Spain! It comes as no surprise that international activists such as Elaine (Lindower) Zoughbi who has worked for enduring peace in Palestine for decades, and Yvonne Dilling whose work on behalf of human rights in Central America has received international acclaim, identify Ken as the person who most inspired them to lead lives of active service for peace and justice in challenging international settings.

#### **Scholarship:**

In addition to being an outstanding teacher and committed activist, Ken is also an extremely gifted scholar. His dissertation, entitled, *Washington Gladden: Exponent of Social Christianity*, for which he received his doctorate from Duke University, traced the origins, development and effectiveness of the social gospel movement in the US.

One example of his scholarship is a frequently cited chapter he wrote entitled, "Was the 'Good War' a Just War?" in Jim Junke's book *Nonviolent America*. Over the years, Ken has written on topics ranging from the Civil Rights movement, to Gandhian nonviolent strategies, to pacifism, to humanitarian intervention, to terrorism, to the Holocaust, and to seemingly every war that has ravaged humanity. Most importantly, through his writings Ken has nurtured, encouraged and promoted every prospect for peace and nonviolent social change that has arisen.

He has also published countless op-eds pieces in newspapers across the country, each of them as poignant and instructive as one that was published in the *Fort Wayne Journal-Gazette* soon after 9/11 entitled, "Deploy America's Good Will." Revealing Ken's keen perception and global consciousness the article concludes with this astute observation: "The age of 'national self-interest' is not in the national self-interest. There is an even greater danger than this brutal attack on our homeland: It is that in retaliation, we imitate the attacker and join in the destruction of the most precious values on which our civilization rests—respect for life, liberty, peace and happiness for people everywhere."

As one of his former students, now a colleague, and a friend for more than 30 years, it is deeply meaningful for me to participate in honoring this peacemaker who so richly deserves this lifetime achievement award. -- Tim McElwee

## Letters to the Editor

To the Editor:

My thanks to Michael True for his review of the book that I authored, *Elise Boulding: a Life in the Cause of Peace*, in the August 2005 issue. He notes, among other things, so many of Elise's important contributions and mentions her invaluable scholarly additions to the field of peace studies.

I do have to disagree, however with his use of the term "an informal biography" to describe the book. True states that the biography is a "personal one, focusing on the person rather than the growth and development of her ideas and her scholarship". In fact, the entire second part of the book, four chapters, is devoted to Boulding's scholarly ideas, including her philosophy of educating for peace, the grounding her Quaker spirituality has played in her work for peace, and her tremendously influential ideas on the role of women in peacemaking. The book was written in part, to show that Boulding's life and her work, as is true for most women, have been inseparable. Elise has often said that she received most of her sociological training through the raising of her five children. Her ideas on the role of the family as foundational for world peace are seminal. It was through her volunteer work with the Women's International League for Peace and Freedom, where she rose to become International Chair in the 1960s, that much of the grounding for her later academic peace work began.

A couple of factual errors in the review need corrections: Elise graduated from Douglas College, not Jackson College, and the Foreword for the biography was written by Mary Catherine Bateson, humanities scholar and daughter of Margaret Mead. Mead was one of several women scholars whom Elise considers to have deeply influenced her.

Mary Lee Morrison, Pax Educare, Inc.  
The CT Center for Peace Education  
Saint Joseph College and Central Connecticut  
State University

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To the Editor:

What is Needed to Help Darfur:

The goal of all peaceworkers should be to get people to write Congress. We need to insure that every Congressman and Senator receives 100 letters on each issue. Senator Paul Simon said that if each Congressman had received 100 letters demanding a stop to the massacre in Rwanda, it would have generated a determination to stop it. Now we need 100 letters on Darfur to get Congress to stop the killing. People are still dying there at the rate of several hundred a day.

An agency of the UN has identified 51 leaders of the Janjaweed who are responsible for the killing. Now the International Criminal Court needs to indict them, have them captured and tried by the Court. This is not a big expense. The UN needs to coordinate a few local intelligence agents to locate the whereabouts of the criminal leaders, and a few NATO Special Forces need to capture them. There need not be a UN army fighting the Janjaweed.

Here is a *sample letter* to send to your Congressman and Senators:

Subject: U.N. and U.S. Lax on Genocide.

All the U.N efforts to stop the massacres in Darfur have been ineffective. The atrocities by the Janjaweed still continue. The U.N. needs to do much more to stop them. The African Union peacekeeping troops are woefully inadequate for doing the job.

A Prosecutor for the ICC, Luis Moreno Ocampo, has started formal investigations into the Darfur carnage. Our U.S. Administration needs to get over its aversion to the ICC and cooperate in this investigation by turning over to the ICC the vast evidence it has gathered about the genocide.

U.N. investigators have identified 51 potential suspects. The U.N. Security Council needs to

focus on capturing these Janjaweed leaders and try them in the International Criminal Court. Even if the atrocities stop, the leaders should be punished for the 400,000 deaths. This would require only a few intelligence agents to find their whereabouts and a few Special Forces to capture them. We don't need to send an army, but we do need to punish those responsible for all the deaths. This will establish the authority of the ICC and deter other rebel leaders.

Mail also to:  
The Honorable Condoleezza Rice  
Secretary of State  
2201 C Street, NW  
Washington, DC 20520

The Honorable John Bolton  
Ambassador to the United Nations  
U.S. Mission to the U.N.  
799 UN Plaza, 11th Floor  
New York, NY 10017

Thanks, Crandall Kline:

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Dear Editor,

*Nagham Awadallah, a student of English literature at Birzeit University, sent me the following letter to read at my presentation on the Palestinians' Right to Education Campaign during the recent PJSA conference. I met her when I was in Palestine with a Fellowship of Reconciliation peace delegation last summer. The letter did not get to me on time for the conference, so I hope you can find space for it now in the Peace Chronicle. Perhaps people will share it with students, along with other information about the struggles of Palestinians to preserve their culture and educational institutions (see <http://right2edu.birzeit.edu>).*

My country, Palestine, has been under Israeli occupation even before I was born. I've never experienced true freedom on my land; I've never lived in my country a life totally free of occupation. Even after the Oslo agreement, there was no real freedom; occupation still existed and

almost daily reminded us of its presence and control over our lives.

I suspect that there are eminent features of life under occupation which many people are aware of, such as the ongoing torture of endless waiting on checkpoints, the depressing dehumanizing actions of the Israeli soldiers against Palestinians, the suffocating unbearable stay at home during curfews, the insecurity, the instability, the struggle to acquire education, and the inability to plan a future. In general, this is life under occupation, but what most people don't seem to know about are the small details of our lives which are crushed because of occupation.

As any 19 year old University student I love to go out with my friends, hang out, experience life, go places, be more independent, and basically live the life of youth that anyone else does. Unfortunately, if this is achieved from time to time it's achieved abnormally. For example, if my friends and I decide to go to a restaurant we have to take into account where the restaurant is because we don't all have the same sorts of IDs (it depends on the place of residence) and so there are checkpoints that we can't pass, also when to go because some checkpoints have certain closure hours, and whenever we manage to go to a restaurant it's done rather hastily so that those who have to pass checkpoints won't be late. Sometimes we simply decide not to go, but other times when we get exhausted of our monotonous lives we might take the dangerous by-passes to trespass checkpoints. I believe that our lives are already endangered, and taking a by-pass to enter "illegally" to a certain area is worth it, after all it's our right to live and go to the different towns, cities, and villages of our country.

Imagine a life like this, when you struggle to apply your humanity on your life. You are a human like any other from any spot on this planet, but your humanity under occupation is not allowed to be applied. This is life under occupation, a continuous struggle to preserve your humanity and develop yourself. This is our life, this is reality, we face it with our will and belief in the rightfulness of the Palestinian issue,

but never will we kneel and surrender to its harshness.

*As someone who does not teach in an academic context (I work with Center of International Learning in New York to promote international dialogue), it was really exciting to think about "Engaging Empire" with the teachers and students who came to Goshen. I hope to see you all again in my city next year.*

*In Peace,  
Peggy Ray*

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## Book Reviews

### ESSENTIAL TOOLS FOR CONSTRUCTING PEACE :

Many students of peace, conflict, and nonviolence studies are probably familiar with the publications recommended here. I point to them, nonetheless, because they are resources that I find increasingly indispensable in workshops, classes, and presentations for general audiences. In other words, if you don't know them already, read them IMMEDIATELY.

1. Michael Howard, "The Invention of Peace" (Yale University Press, 2000). This 113 page essay on the origins of peacemaking, by former Regis Professor of History, Oxford University, and British military historian Michael Howard, is essential to understanding "where we are now" and "how we got to this point" in peace studies. It's as essential a text as Sun Tzu, "The Art of War" (Boston: Shambala, 2005), a sophisticated treatise on strategies for warmaking that dates from the 4th century BC. Reading the two books at the same time dramatizes once again how "new" peace studies is, compared to war studies, and why many of our contemporaries still do not understand how crucial it is to initiate peace studies programs, units, courses, kindergarten through graduate school. As Professor Howard indicates, "peace"

did not become important to international studies and post-war conferences until the late 18th century, about the time Emmanuel Kant wrote his treatise, "Perpetual Peace" (1795). The juxtaposition of the two texts also dramatizes (1) the essential task of our effort to see that "making" peace and "constructing" peace are central to political discourse; and (2) the need for each of us to learn and to develop skills in peacemaking, since we are born with them.

2. Dylan Mathews, "War Prevention Works: 50 Stories of People Resolving Conflict" (Oxford Research Group: [org@oxfordresearchgroup.org.uk](mailto:org@oxfordresearchgroup.org.uk), 2001). Fifty brief, but informative, concrete, documented examples of peacemaking in violent contexts around the globe. This book is extraordinarily useful in demonstrating to skeptics (and partisans as well) how and where NONVIOLENCE WORKED in particular contexts.

3. Gene Sharp, "Waging Nonviolent Struggle: 20th Century Practice and 21st Century Potential" (Boston: Porter Sargent, 2005). Although a tome, this book is, as with most of Sharp's book, accessible to undergraduate students, and offers them "choices" and examples for further study. Sharp also generously provides several of his pamphlets, now translated into 40 languages, free of charge on the Albert Einstein Institute website: [www.aeinstein.org](http://www.aeinstein.org)

4. Adam Curle. *omnia opera* This great and very readable British social psychologist, who helped to initiate the program at the University of Bradford, needs to be more widely known in the U.S., particularly "Another Way: Positive Response to Contemporary Violence" (Oxford: Jon Carpenter, 1995) and "Tools for Transformation" (1980).

Michael True  
International Peace Research Association  
Foundation

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Fair and Balanced: An Integrated Approach to Non-Violence. (*Nonviolence in Theory and Practice, 2nd Edition*. Long Grove IL: Waveland Press, 2005. Holmes, Robert L., and Barry L. Gan, Eds.)

By Tom H. Hastings

Back in the day—long ago in the 2<sup>nd</sup> millennium—Robert Holmes edited a compilation about nonviolence. It was a welcome volume back then, in 1990. Then came a few more developments that taught us more about nonviolence and the great need for it.

Happily, a second edition reflects much of this and adds cogent commentary and connecting narrative. Barry Gan, long time Peace Studies professor and peace activist, added his editorial talents to this second run up the hill some decade and a half after the original.

Added to the original content were one or two nonviolent classics and several pointed pieces on the Middle East as well as a section on the relationship between nonviolence and protecting the Earth. The only piece cut that I would have argued for leaving was the germinal Jessie Wallace Hughan piece, “Pacifism and invasion,” which preceded Gene Sharp’s work on civilian based defense by decades and which offers a missing link in the chain of our nonviolence historical thought. Hughan, a Ph.D. when it was totally tough for a woman to break that barrier, did some original thinking on such matters back when few were doing so. And I believe I would have proposed an excerpt from one of Aung San Suu Kyi’s books, something from Jane Addams, as well as something on both the Nonviolent Peaceforce and on the Colombian peace villages. Then again, the authors did manage to keep the book under 400 pages...but I believe we can ditch the Tolstoy in the next edition and gain some room for others.

More additional themes include nonviolence in Africa, a brief look at part of the Velvet Revolution and a powerful piece by Jack DuVall on overthrowing dictators with nonviolence. These pieces and others offer fodder for the simulations we conduct in our Nonviolence class sessions. It’s easier to imagine scenarios when one reads about them—and the principles that

inform the actors. The range also encourages research, since it is not a post-holing text but rather one that opens and opens.

I’ve used this text in one class and will again this term. It’s readable, goes to the originals, and offers excellent connective narrative by the two editors. The next edition is due out by 2020, so start gathering your recommendations.

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### **A Journal For Peace Educators, Researchers and Activists:**

By Anita L. Wenden

This is to bring to your attention the new *Journal of Peace Education* published by Taylor and Francis and sponsored by the Peace Education Commission of the International Peace Research Association. Its articles intend to promote discussions on theories, research and practices in peace education in varied educational and cultural settings.

The Journal is multidisciplinary and intercultural. It aims to link theory and research to educational practice and is committed to furthering original research on peace education, theory, curriculum and pedagogy. It understands peace education as education for the achievement of a non-violent, ecologically sustainable, just, and participatory society.

If you would like to subscribe to the Journal or simply find out more about its aims and contents, you may do so at

[www.tandf.co.uk/journals/titles/17400201.asp](http://www.tandf.co.uk/journals/titles/17400201.asp)

or contact

Anita L. Wenden, Journal Liaison for the PEC at [wldyc@cunyv.cuny.edu](mailto:wldyc@cunyv.cuny.edu)

Contents in the recent issue 2(2) include:

Post graduate education in Sri Lanka

**Simon Harris & Nick Lewer**

Does vicarious experience of suffering affect empathy for an adversary? The effects of Israelis’ visits to Auschwitz on their empathy for Palestinians

## Hava Shechter & Gavriel Salomon

Foundations for peacebuilding and discursive peacekeeping: infusion and exclusion of conflict in Canadian publish school curricula  
**Kathy Bickmore**

Mediators and mentors: partners in conflict resolution and peace education  
**Pamela S. Lane-Garo, Monica. Ybarra-Merlo, Joe Dee Zajac, Tekla Vierra**

Education and politics in Afghanistan: the importance of an education system in peacebuilding and reconstruction  
**Jeaniene Spink**

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Friends --

I'm happy to report that the book I've mentioned to you before that I'm editing, "Working for Peace: A Handbook of Practical Psychology," definitely has a publishing contract. You may remember this is meant for activists, with individual chapters written by a wide variety of psychologists on the various topics of keen interest in improving activism. I put out a call on this very listserve for chapters on some things there were gaps in, and got some excellent contributions that way.

The publisher will be Impact Publishers, which specializes in explaining psychology to non-academic audiences, and so is a perfect fit. They were also the publishers of the 1985 version of the book.

Meanwhile, those of you searching for good Holiday Season presents for kids in middle school or high school might consider a book of peace psychology written for that age group: "Gaining Mind of Peace: Why Violence Happens and How to Stop It." There's another book I've also written called "History Shows: Winning with Nonviolent Action," with color pictures and an overview of a wide variety of individual cases throughout history and throughout the world, illustrating how well nonviolence has worked and for how long a

time. Anyone interested can get more information at [www.rachelmacnair.com/books](http://www.rachelmacnair.com/books).

-- Rachel MacNair

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### Another Reading Opportunity ... With a Built-In Bonus.

*Go With Peace*, by PJSA Board Member Kelly Guinan, is still available ... and so does the arrangement for PJSA to receive 40%!

*Go with Peace* is a new text which teaches peacemaking skills to children and their families. The approach of the lessons is intergenerational in nature, and teaching occurs through play which incorporates the real-life experiences of the individual through small group discussion. Included are instructions on how to form a Young Peacemakers Club. This text includes 172 pages of hands-on activities which teach the skills of peacemaking. The four focal areas addressed are: Peace for Me, Peace for Us, Peace for Everyone, and Peace for the Planet. For more information, go to <http://www.celebratingpeace.com/gowithpeace>

If ordering, simply type in "PJSA" on the last step of the order so that your purchase will be credited at 40% contribution to the organization.

**Sometime in your life, hope that you might see one starved man, the look on his face when the bread finally arrives. Hope that you might have baked it or bought or even kneaded it yourself. For that look on his face, for your meeting his eyes across a piece of bread, you might be willing to lose a lot, or suffer a lot, or die a little, even. -- Daniel Berrigan, SJ**

**CALL FOR PAPERS**

**THE JOURNAL FOR THE  
STUDY OF PEACE AND CONFLICT**

**Journal of the Wisconsin Institute for Peace and Conflict Studies**

The *Journal for the Study of Peace and Conflict*, the journal of the Wisconsin Institute for Peace and Conflict Studies, ISSN 1095-1962, publishes a variety of scholarly articles, essays, and poetry on topics such as war, peace, global cooperation, domestic violence, and interpersonal conflict resolution; including questions of military and political security, the global economy, and global environmental issues. We wish to promote discussion of both strategic and ethical questions surrounding issues of war, peace, the environment, and justice.

The Wisconsin Institute is committed to a balanced review of diverse perspectives. Submissions are welcome from all disciplines. Our intended audience includes scholars from a wide range of interests within the university community and educated members of the larger public. The format allows the publication of original previously-unpublished works of sufficient length to give authors the opportunity to discuss a particular topic in depth. Other forms of creative writing are invited. Contributors should avoid submissions accessible only to specialists in their field. The *Journal for the Study of Peace and Conflict* may also include book reviews. Persons interested in reviewing should contact the editor.

Submissions should be a maximum of 25 pages, double-spaced. All manuscripts should be composed in MS Word using Bookman Old Style, 10-point font. Citations are to be in the body of the text, e.g., (Jones, p.35), with a full bibliography at the end of the article. Do not use footnotes. Content notes should be placed at the end of the manuscript. Include separately a brief bio statement with a note that includes your institution, your email and mailing addresses, and work phone number. Be certain that you have spell-checked your manuscript prior to submission.

Submissions are accepted on a continuing basis. Five copies of each submission should be sent to the Wisconsin Institute for Peace and Conflict Studies, UWSP, LRC, 900 Reserve Street, Stevens Point, WI 54481. In addition, supply the manuscript electronically to [winst@uwsp.edu](mailto:winst@uwsp.edu).

Visit our website for more information: [www.wisconsin-institute.org](http://www.wisconsin-institute.org)

## **– CALL FOR PAPERS –**

**WISCONSIN INSTITUTE FOR PEACE AND CONFLICT STUDIES**

**22<sup>ND</sup> ANNUAL CONFERENCE  
NOVEMBER 2-4, 2006**

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### **NEW DIRECTIONS FOR PEACE IN THE MIDDLE EAST AND AROUND THE WORLD**

**PREDOLIN HUMANITIES CENTER  
EDGEWOOD COLLEGE, MADISON, WISCONSIN**

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THE CONFERENCE COMMITTEE is seeking proposals for papers and roundtable discussions dealing with new directions for peace and conflict resolution in the Middle East and around the world.

THE PURPOSE OF THE CONFERENCE is to provide a forum for scholars (from any discipline) and for policy makers, practitioners, and concerned citizens. Papers and roundtable discussions may treat the topic of peace-making (in the Middle East and elsewhere) from any relevant perspective: historical, sociological, philosophical, and so on. They may have as their focus what has been done, what is being done, or what ought to be done to bring about and/or maintain peace in a given area of conflict.

PROPOSAL SUBMISSIONS must include contact information and a brief description of the paper topic or proposed roundtable theme.

PLEASE SEND PROPOSALS to Professor John Fields ([jfields@edgewood.edu](mailto:jfields@edgewood.edu)), Department of Philosophy, Edgewood College, 1000 Edgewood College Drive, Madison WI 53711-1992 by **APRIL 1, 2006**.

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THIS CONFERENCE is sponsored by the Wisconsin Institute for Peace and Conflict Studies, the Philosophy Department of Edgewood College, and the Edgewood College William H. Young Center for Global Education.

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## **Notre Dame 2006 Annual Peace Conference:** **Voices of Today, Changes for Tomorrow**

### **Call for Papers**

The University of Notre Dame's annual Student Peace Conference will take place on March 31 and April 1, 2006. The conference is officially sponsored by the Kroc Institute for International Peace Studies, and is planned and directed entirely by undergraduate peace studies students of the University.

Entitled "Voices of Today, Changes for Tomorrow", the conference highlights student activism, youth leadership, and the role of youth in the peace-building process. The conference will also explore the consequences of war and conflict on youth and society.

The two-day conference will feature seminars, lectures, artistic performances and exhibits, and a keynote speaker. We welcome undergraduate and graduate peace visionaries of all majors to submit proposals regarding potential presentations. We encourage presentations of peace from all disciplines and perspectives.

The Peace Conference Committee invites papers, panel proposals, performances, audio-visual presentation, interactive sessions or workshops and other programs broadly exploring the role of youth in conflict and in the peace-building process. Presentations on additional aspects of peace-building are also encouraged. The presentations may be completed research, research in-progress or case studies, especially those reflecting innovative practice. You will have 10 minutes for presentation and 10 minutes for discussion.

The submission can be on any issue that contributes to the conference theme. Sub-themes could focus on, but are not limited to:

Changing nature of warfare	International orgs. and non-governmental organizations
Ethnic Conflict / Resolution	War and the politics of memory
Women, Children, and Peace	Scholarly and popular conceptions of war and peace
The Impact of Globalization on Peace	Strengths and weaknesses of existing peace movements
Transnationalism and peace	Role of the media in war-making and peacekeeping
Religion and Peace-building	Peace in contemporary literature
Peace in a post 9/11 society	The role of the mediator
International Law	Economics of peace
International, cross-cultural, or inter-religious dialogue	Effects of propaganda

Submissions and/or questions may be made via email to [peacecon@nd.edu](mailto:peacecon@nd.edu). Submissions will be acknowledged within 3 days. Notifications of acceptance of proposals will be sent as soon as the reviewing process is completed, not later than February 24, 2006.

The deadline for proposals is Friday, February 17, 2006.

## Information Tips and Sources: More News Sources

By: J. Douglas Archer, Reference and Peace Studies Librarian  
University of Notre Dame

In the last issue of the Peace Chronicles, we explored current news sources on the free or surface Web. This time, as promised, we'll look at several deep or subscription web resources. These databases provide access to current and archived news. If your institution lacks access to a subscription news database, at least one of the tools discussed in this column should be available in a nearby library.

Remember, most libraries can and do make their subscriptions available to walk-in visitors but are barred by license from providing off campus access to anyone who is not a member of their primary communities. When in doubt, just call and ask. Here is the URL for a very helpful, up to date directory of library web pages with contact information.

ALibweb, Library Servers via WWW@  
<http://lists.webjunction.org/libweb/>

At least four databases stand out as potential sources, EBSCO's Newspaper Source (and similar products), Factiva, Lexis/Nexis and World News Connection.

EBSCO's Newspaper Source, covers the "selected full text" of over 200 regional, national and international newspapers plus transcripts from several broadcast media. It or similar databases are available in many academic and public libraries. For instance, through its Inspire system, the Indiana State Library makes this One caution in using Factiva, sometimes a source will be listed as covered (for example the *Chicago Tribune*) but not be included in academic subscriptions.

Lexis/Nexis Academic (L/N) is probably the most familiar news database. It comes in at least three versions, one for colleges and universities, one for law students and one for the legal

database available to all libraries and to every citizen in the state of Indiana. Many other states have similar arrangements with EBSCO or one of its competitors. Ask at your local library for the newspaper database(s) that they provide.

Please be aware that "selected full text" is not defined so it can be difficult to determine what you might be missing from this and similar electronic collections. While their coverage is limited and may not fully meet your needs, EBSCO and its competitors are relatively easy to search. They can be invaluable for preliminary research and preparation for a field trip to a library which provides access to more extensive databases.

Factiva and Lexis/Nexis (L/N) are the news databases with the greatest coverage and the highest subscription prices. Consequently they are held by a smaller number of libraries than EBSCO and its siblings. They each index thousands of news sources and generally provide full text - not "selected full text" - coverage. If you need wide access to local, state, national or international sources (both print and broadcast), either or both of these databases should be extremely valuable.

Factiva is a joint venture of Dow Jones and Reuters News Services aimed at the business community. Academics seem to find it more difficult to use than L/N. It is available in approximately 72 mostly academic libraries in 27 states while L/N may be found in 322 libraries in 48 states (according to WorldCat). In addition to its business content, Factiva's greatest strength is its worldwide coverage (thanks to Reuters).

One caution in using Factiva, sometimes a source will be listed as covered (for example, the *Chicago Tribune*) but not included in academic subscriptions.

Lexis/Nexis Academic (L/N) is probably the most familiar news database. It comes in at least three versions, one for colleges and universities, one for law students and one for the legal profession. This column discusses only the Academic version.

L/N includes the full text of thousands of news sources and often has archives of those sources back to the early 1980s. Major international, foreign, national, regional and local newspapers, radio and television transcripts, newswires, and the media of business, sports, the arts, law, medicine and higher education among others are included along with a section devoted to the ethnic press

Its only major drawback is that it is impossible to search the whole database at anyone time. You must select a section and then a subsection of the database such as “General News | Major Papers,” or “News Transcripts | National Public Radio Transcripts.” However, with persistence and repetition you may search all of L/N/s titles - one segment at a time.

L/N’s searching capabilities are highly sophisticated as are its displays. Two peculiarities to watch out for are 1) its first screen which offers a “Quick News Search” (it’s generally best to skip it and select the “Guided News Search”) and 2) its use of a phrase as the default search (not the logical operator “and” used by most databases). The default display of results is a list of brief citations in reverse chronological order. Two nice display features are a word count which indicates the length of each article and the ability to display KWIC (keywords in context) so that the relevance of any given article will be readily apparent.

It’s also good to remember that L/N’s origins are in the legal community (in addition to news sources, it contains both federal and state case

law, codes and regulations). So, if it has a bias, it is law and politics.

Lastly, there is World News Connection (WNC) a unique, niche database. Successor to the Foreign Broadcast Information Service (FBIS) produced jointly by American University and the United States Department of State since the early 1950s, it is a government sponsored translation service. It covers a wide variety of non-U.S media mostly in non-English speaking countries. For instance, the Middle East is well covered while Northern Ireland is not.

A detailed description of WNC is available at the following URL.

<http://library.dialog.com/bluesheets/html/bl0985.html>

WNC is subscribed to by approximately 100 libraries in 35 states. Your local library can identify libraries in your region which have it. Be sure to ask for help when first using WNC. The interface is a bit complicated.

Also, please note that, while most citations in WNC include full translations, occasionally you will come across an article which indicates that it may be translated on demand. Unless you have a contact in the executive or legislative branches of the U.S. government who would be willing to initiate such a request, you might as well forget it. “Demand” means demand from the WNC’s primary clientele, the U.S. government.

Tip of the Month: If you see journalists’ names repeatedly linked to your topic, don’t hesitate to contact them. They may be more than willing to share data. Often contact information will be included with articles. If not, you may always go through their publisher or “google” their name on the web.

## PEACE, LITERATURE, AND ART - EOLSS UNESCO

### ENCYCLOPEDIA OF LIFE SUPPORT SYSTEMS

**Editor: Prof. Ada Aharoni, Technion-Israel Institute of Technology, The S. Neaman Institute for Advanced Studies in Science and Technology, PCC: The Peace Culture and Communications Commission of IPRA, Israel (NEXT PAGE) :**

#### **Peace Culture Required for Sustainable Global Development**

Ada Aharoni, *Technion-Israel Institute of Technology, The S. Neaman Institute for Advanced Studies in Science and Technology, PCC: The Peace Culture and Communications Commission of IPRA, Israel*

#### **Women in the Pursuit of Peace**

Ada Aharoni, *Technion-Israel Institute of Technology, The S. Neaman Institute for Advanced Studies in Science and Technology, PCC: The Peace Culture and Communications Commission of IPRA, Israel*

#### **Universal Obstacles to Peace Education**

Sara Zamir, *Ben-Gurion University, Eilat., Israel*

#### **Peace Education: Definition, Approaches, and Future Directions**

Ian M. Harris, *Department of Educational Policy and Community Studies, University of Wisconsin-Milwaukee, USA*

#### **The Construction of a New Culture of Peace Through Literature and Art**

Maria Cristina Azcona, *IFLAC ARGENTINA, Argentina*

#### **Peace Through Literature and Culture - An Oriental Perspective**

Li Dingjun, *College of Foreign Languages and Literature, Fudan University, China*

#### **Peace Through Literature and Culture - An Oriental Perspective**

Yang Hongsheng, *Institute of Philosophy, Academy of Social Sciences, China*

#### **Hungering for Peace**

Rose Lord, *USA*

#### **Creating Partnership Organizations**

Cynthia E. King, *Communication Catalysts, USA*

#### **IFLAC Paves the Way to Peace**

Celine Leduc, *Canada*

#### **A Hero for the Twenty-First Century**

Jacqueline Haessly, *Peacemaking Associates and The Milwaukee Peace Education Resource Center, USA*

#### **Regenerating, Renewing, Reviving the Heart of Human Society**

Hilarie Roseman, *Australia*

**Interfaith Encounter in the Service of Peace**

Yehuda Stolov, *The Interfaith Encounter Association, Israel*

**Peace Education through Literature**

Maria Cristina Azcona, *IFLAC ARGENTINA, Argentina*

**Promoting a Culture of Peace**

Jacqueline Haessly, *Peacemaking Associates and The Milwaukee Peace Education Resource Center, USA*

**Peace Humor with Particular Focus on Vietnam and Iraq**

Christopher A. Leeds, *France*

**Dignity: Cornerstone of the Culture of Peace**

Carolyn Handschin-Moser, *Switzerland*

**Hungering for Peace Part II: The Ongoing War Against Hunger**

Rose Lord, *USA*

**Conflict Care: Preventive-Curative-Recuperative Dimensions**

S.P. Udayakumar, *South Asian Community Center for Education and Research (SACCER), India*

**Nonkilling Global Society**

Glenn Durland Paige, *Center for Global Nonviolence, USA*

**Using Peaceful Language: From Principles to Practices**

Francisco Gomes de Matos, *Brazil America Association, Brazil*

**Valuing Peace**

Jacqueline Haessly, *Peacemaking Associates and The Milwaukee Peace Education Resource Center, USA*

**Equality - Development - Peace Women 60 Years with the United Nations**

Hilkka Pietilä, *Associated with Institute of Development Studies, University of Helsinki, Finland*

**Resolution of Family Conflicts Through Literature**

Maria Cristina Azcona, *IFLAC ARGENTINA, Argentina*

*Peace & Conflict Studies, The University of Queensland, Australia*

**Understanding Nonviolence in Theory & Practice**

Ralph Victor Summy, *The Australian Centre for*

**Towards a Definition of Intercultural Dialogue**

Aviva Doron, *The University of Haifa, Israel*

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**Naturally the common people don't want war; neither in Russia, nor in England, nor in America, nor in Germany. That is understood. But after all, it is the leaders of the country who determine policy, and it is always a simple matter to drag the people along, whether it is a democracy, or a fascist dictatorship, or a parliament, or a communist dictatorship. Voice or no voice, the people can always be brought to the bidding of the leaders.**

**That is easy. All you have to do is to tell them they are being attacked, and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same in any country. --- Hermann Goering ([quote verified at snopes.com](#))**

### **2006 Elise M. Boulding Student Paper Award**

The Peace, War, and Social Conflict Section of the American Sociological Association invites undergraduate and graduate students to submit a paper on any topic related to the sociology of peace, war, military institutions, or social conflict for the 2006 Elise M. Boulding Student Paper Award competition. The first place award for both undergraduate and graduate student papers is \$150.00 each toward the cost of travel to the 2006 American Sociological Association meeting.

**AWARDS:** Two awards are offered: one for best paper by a graduate student(s) (masters or doctoral level); and one for the best paper written by an undergraduate(s). Award winners are expected but not required to be present at the 2006 ASA meeting to present their papers. All submitters will be notified by June 1, 2006 on the status of their submission.

**ELIGIBILITY:** The contest is open to any student or former student (within two years) with a high quality paper dealing with the sociology of peace, war, or social conflict. Papers can be multi-authored.

**SPECIFICATIONS:** Papers must have been written within the past two years. They must be typed, double-spaced with a 12-point font. The page limit is 25 pages including tables, references, and illustrations. Each submission should include a separate cover page listing the name of author(s), contact information (including mailing address, telephone number, and e-mail address), paper title, and whether the paper was written as an undergraduate or graduate student paper. No student identifying information should appear in the body of the manuscript or on any other page. All students will be notified electronically about their submission and about the final selections.

**JUDGING:** The Elise M. Boulding Student Paper Award Committee is made-up of 4-5 members of the ASA Section on Peace, War, and Social Conflict. The committee encourages papers on a broad range of subjects related to these themes. Papers should reflect a high degree of professionalism, both in their scholarly content and in their clarity of expression.

**DEADLINE:** Students should send five (5) copies of their papers and a cover letter with name, affiliations, and contact information by April 15, 2006 to:

**Daniel Egan**, Chair, Elise M. Boulding Student Paper Award Committee, Department of Sociology, University of Massachusetts-Lowell, 850 Broadway Street, Lowell, MA01854, [Daniel\\_Egan@uml.edu](mailto:Daniel_Egan@uml.edu)

## **IPRA World Meeting Comes to North America**

### **21st Bi-Annual IPRA World Conference**

“Patterns of Conflict, Paths to Peace”

26-30 June 2006  
University of Calgary  
Alberta, Canada

What you can do at this conference:

Understand the opportunity and feasibility of Sustainable Peace Building, including the nature of deep-rooted conflict and its correlative violence, and seek to design the construction of such a peace.

Join in an honest dialogue where sustainable peace building is an open process so all parties – including defense and strategic studies, business and social development, diverse cultures and faiths, youths and elders – have a seat at the table.

Participate in forums, plenaries, and special events that relate peace and governance, peace and human security, human rights, and a healthy planet.

Learn about research findings and educational practices relating to the arts, conflict resolution and peace building, ecology, gender and development, global political economy, indigenous peoples’ rights, international human rights, non-violence, peace education, peace history, peace movements, security and disarmament, peace theories, forced migration, religion, youth and peace.

Explore Calgary and celebrate Canada Day in the resplendent province of Alberta!

For more information, please contact:

Larry J. Fisk, Ph.D.  
Chair, Organizing Committee  
IPRA 2006 Conference  
E-mail: [larry.fisk@shaw.ca](mailto:larry.fisk@shaw.ca)  
Phone/fax: (403) 210-3184

**PEACE REVIEW SPECIAL DISCOUNT**

**\$30 RATE**

*Peace Review, A Journal of Social Justice* is now available at a **DISCOUNTED** rate to all members of the Peace and Justice Studies Association.

Peace Review publishes essays on ideas and research in Peace Studies, which we define broadly to include: cultural and political issues surrounding conflicts occurring between nations and peoples, human rights, political economy, development, cultural consciousness, gender, race, and various related issues.

As a qualifying group, we've forwarded the PJSA name to our publisher. ***Members of the PJSA can subscribe to our quarterly publication for \$30, a substantial savings over the \$72 regular individual rate.***

To get the discounted rate, please fill in the form below and mail it to CARFAX Publishing, Taylor & Francis Ltd. at the address indicated. Any member could also secure a subscription form directly from any recent issue of *Peace Review*: Simply cross out the regular rate on the form and write in the discounted rate of \$30 as well as the name of the Peace and Justice Studies Association as qualifying organization.

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**PJSA MEMBERSHIP AND MEMBERSHIP RENEWAL FORM**

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