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The views expressed in this publication are not necessarily that of the International Peace Research Association (IPRA), or of its Editor(s).

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1. SECRETARY GENERAL'S MESSAGE:

Dear IPRA members,

IPRA celebrates its 40th anniversary this year. Since its foundation in 1964, IPRA has been actively involved in developing peace research and its networks. Since 1964, IPRA has held nineteen biennial general conferences, the venues being chosen to reflect the association's global scope. Our 10th general conference was held in Gyor, Hungary, in 1983. This year, IPRA shall host its 20th general conference, again in Hungary, with the general theme of 'PEACE AND CONFLICT IN A TIME OF GLOBALIZATION'. IPRA's efforts in developing peace research and peace education have been highly valued, including our award of the UNESCO Peace Education Prize in 1989.

Despite our efforts, however, our world at present is still challenged by widespread conflicts and violence. What should and can we as peace researchers do during this time of globalization? We would like to gather in Sopron to discuss strategies to effect a more peaceful and humanely globalized world. Especially during the past few years we have witnessed quite a number of atrocities. We are still suffering of the aftermaths of the Afghanistan and Iraq wars respectively. The situation in Palestine, as well as that of the Korean peninsula, are unstable and require special attention.

Peace research is now, more than ever, required to prove its **practical value**. Many people are still killed and are suffering in Afghanistan, Iraq and Palestine. Peace research does not take an 'academic style' to confine itself to the ivory tower by stressing the importance of 'academic neutrality', but challenges to make real changes to society by stressing 'the values of peace and nonviolence'.

What does peace research propose to alleviate these international tensions?
How does peace research design the new international order?
What can peace research do to ease the suffering of the vulnerable and weak?

These are the questions we as peace researchers have to answer.

A crucial question for us is how to evaluate the trend of 'Globalization'. The hunger of children and the sufferings of the vulnerable and weak under the current tide of globalization should be given special consideration. Globalization of the law of the jungle should be transformed into the globalization of mutual prosperity and peace.

At the memorial conference to celebrate the 40th anniversary of IPRA, we will discuss the direction and strategies of peace research. The conference site, Sopron is an excellent place for the conference, with beautiful scenery and a medieval atmosphere. I look forward to meeting you and engaging in these critical discussions with you in Sopron this year. Do diarise the dates: 5 – 9 July 2004, Sopron, Hungary.

IPRA Newsletter is published both as hard copy and as an e-newsletter, through our e-mail network, by newsletter editors, Bernedette Muthien and John Synott. You can also enjoy the discussions and share the information on peace research through our ipra-list serve. If you want to subscribe to the list, please send an email to our IPRA secretariat: peace@human.mie-u.ac.jp.

With best wishes,

Katsuya Kodama

Secretary General of IPRA (2000 - 2004)

2.1. EDITORIAL

Our State of Nature – Compassion By Bernedette Muthien

In this modernised world, when we speak of time, we speak of eras, not eons. We refer to conflicts as significant moments in history, the two World Wars during the last century, the Cold War, the Gulf War. The (Holy) Crusades, Crimean War, Ottoman invasion, *blitzkrieg*, revolutions, Korea, Vietnam, 1967. How many people still remember Cat Stevens, know the birthday of Mohandas Gandhi or Martin Luther King? Recently an esteemed colleague referred to Nelson Mandela as history, while his release from 27 years of imprisonment was a mere decade ago, and he remains a living inspiration to millions of us across the globe, especially his teachings on reconciliation and forgiveness. How many of our students (and colleagues) can spell Ang San Suu Kyi's name in English?

Anthropologists, like the late Marija Gimbutas, and other noted scientists, argue that approximately 600 BCE (with the 'discovery' of agriculture) a fundamental shift in consciousness occurred on our planet: the advent of patriarchy, or rule by (older) men. This age signified a shift from predominantly matrifocal-lineal partnership-cooperative-nonviolent societies (like the ancient Khoisan in Southern Africa and many others on every continent) to that of domination, oppression, conflict. Many of us believe that this dominator system is ultimately at the root of all our centuries-old Troubles.

When Thomas Hobbes speaks from a very decrepit grave of our essential state of nature as "nasty, brutish and short", it is assumed that this is primordial, has always been, will always be. When some feminists assume that socialism will automatically eradicate other oppressions like racisms, ageism, sexism, they forget that systemic change of an economic-political nature is merely that: swapping one form of patriarchy for another, largely capitalist men exchanged for largely socialist men. Under socialism, women and children (and some men) are still not free, will still be raped daily in every house, on every street, as they have been since the onset of our present dominator system.

Changing one political party for another in most capitalist democracies is not enough. Corporate corruption occurred during the regimes of both Bill Clinton and Dubya Bush. In South Africa, the apartheid (social-nationalist) National Party gave way to the nationalist-capitalist African National Congress party, and they are at present in coalition, posited as politically strategic, while rape and HIV/AIDS are endemic and people die routinely of easily curable diseases like tuberculosis and malnutrition. Are *all* politicians inherently egotistic and corrupt, as Plato posited? Is the Dalai Lama running for public office? Did Mohandas Gandhi or Martin Luther King? Nelson Mandela led his people into democracy and non-violence for one 4-year term only, and then stepped down for a younger *man*, much to everyone's surprise.

A change of *gender* does not necessarily equate widespread social change, as Indira Gandhi, Margaret Thatcher and Benazir Bhutto clearly evince(d). What is required is a change of *consciousness*.

The 'race' to unravel DNA by at least two competing international teams, funded by competing multinationals, could have been a cooperative 'race' against time. How much faster the mysteries of DNA would have unfolded if the teams had united, cooperated and shared their collective knowledge?

Our colleague in Belgium, Luc Reyckler, is examining what he calls indicators for peace and democracy, and peacebuilding leadership, around the world. What unites Mohandas Gandhi, MLK, Mandela, Ang San Suu Kyi? I believe a profound sense of connectedness to everything on and around this planet, a sense of spirit, compassion with everything, a loss of ego and self, and a desire to serve for the greater good of all.

When one has healed the wounds and memories of past injustices and deprivations, however recent and/or ancient, one can relinquish the power that perpetrators hold over us, power we relinquish to oppressors by harbouring hatred and/or fear for and of them. Then we can develop compassion for them, and can perhaps work towards 'rehabilitating' them.

In each religion and spirituality, even the relatively modern monotheistic Judeo-Christian-Islam patriarchies, is embedded at its core a profound sense of love or compassion. Whether we attain this fundamental truth through prayer, chanting, meditation and/or other altered states, only compassion will heal our world, only love will save our planet from extinction. This, some of us believe, is what Peace Studies, *and* IPRA, need to include in our endless theorising and praxis.

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Let our socialised competitiveness and concomitant insecurities be transformed into cooperation and compassion. As we confront our inevitably baser natures, let love be our guiding light. Or let us squabble to our inevitable and collective deaths like lemmings... With compassion, I prefer to emulate Nelson Mandela rather than his successor, Thabo Mbeki; Ang San Suu Kyi instead of Slobodan Milosevic. How would you rather live?

"Our lives begin to end the day we become silent about things that matter."

Dr Martin Luther King

Do visit these websites, if you have a moment to spare:

i) MLK's inspiring memorial:
<http://www.bushflash.com/mlk.html>

ii) An excellent 3-minute UN film on women & war:
<http://www.unfpa.org/emergencies/psa>

See you in Sopron, first week of July...

Bernedette Muthien

Scholar-Activist and co-Editor of this Newsletter
(co-Editor John Synott is on much-deserved and enviable sabbatical)

2.2. Solicited Article

"The cup of reconciliation: a test to challenge a future "

By N. Margaret Kosuge

Associate Professor in Peace Research and History
Faculty of Law, Yamanashi Gakuin University
Email: kosuge@ygu.ac.jp

Though not everyone might feel the same way, it seems to me that since the beginning of human history it has never been the case as much as today that people are constrained by "the past" and put under pressure in the making of important decisions by contexts of "historical thinking" which are so "politicized" as those that seem to prevail in the world of today. "Pains left over from the past," if left to their own devices and not addressed in a compassionate and adequate way, can become the perceptual grounds and emotion-driven "historical bases" for stereotypes about devious, evil or unrepentant "others."

Following my participation in the 18th General Conference in Finland, which included my organized session on postwar reconciliation for the Peace History Commission, I again organized, for the 19th General Conference in Korea, a session on Japan's postwar reconciliation in Asia which would have two areas of focus – one of which would be to discuss the reasons for the relative slowness of Japan's postwar reconciliation in Asia compared with Germany's postwar reconciliation in Europe, among which scholarly attention has probably most often been given to the following four factors:

- i. the relative lack of adeptness in Japan's postwar reconciliation policies;
- ii. the relative tardiness of nation state formation (in a modern sense) in much of Asia;
- iii. geopolitical peculiarities of Japan's prewar and wartime colonial domination;
- iv. and "Cold War" influences.

It was my intention, in addition to this area of focus, to look at postwar reconciliation within a somewhat broader perspective that would encompass the historical contexts of postwar Japanese-American relations as well as the development of democracy and nationalism in East Asian societies.

Particularly on the latter issue, as Philip Towle discussed at the Tampere session, in those bygone eras and societies where "peace" was merely thought of in terms of a "peace of God," peace agreements could be expected to effect a complete amnesty for all evil deeds committed during an armed conflict. "To forgive" had the same connotation as "to forget." [1] Indeed, no matter how tragic a war might have been or what unspeakable sufferings people might have known, in times where peace agreements could be reached without paying attention to the desires or feelings of those who had directly borne the brunt of wars' destruction and brutalities, once the peace was established, questions of how to "heal" the sufferings of individuals or the sufferings of communities – composed, of course, of individuals – were not matters of particular concern for governments or other privileged social classes. Today, by contrast, as a result of societies' democratization, concern with elevating the life or status of individuals who have directly suffered from wartime calamities, the development of the mass media, and especially the diffusion of a way of thinking based on "human rights," people have come to

believe that to remember past wars and the pain they brought can help avoid future wars. In the process of social democratization, the old equivalence between "peace agreements" and "forgetting the past" has broken down and the brutal acts of wartime are no longer forgotten.

Postwar reconciliations must now take place within this modern matrix of history-related phenomena. The search for facts and the attainment of justice are now thought to be absolute preconditions for any true peace. Most difficult is the fact that, in spite of our tendency to talk about things at the level of collectivities and in the context of nationalisms, we must, at the root of these kinds of discussions, deal with "pain" as a feeling experienced by individuals. In a society where the equivalency between "peace" and "forgetting the past" is no longer valid, there have not yet matured, at least through the end of the 20th century, new factors that would make easier the act – very difficult for us human beings – of reconciling "I forgive" with "and still I cannot forget." [2]

The cup of reconciliation may appear bitter. Such bitterness, though, can only come from the past – a past that can no longer be changed or modified. The cup of reconciliation must be a test – a test to challenge a future which we are able to change and modify. However bitter so many aspects of the past may be, what is most important today is to steadily educate a younger generation of citizens who will be able to guide to maturation what we must hope will be the sweet fruits of the future. At a time of global challenge and international disorder, we must transfer spirals of prejudice, antipathy and hatred into mutual understanding and shared empathies, in this way building up within human hearts and minds the psychological foundations that can prevent future wars. To strive to bring to light the reasons why relations between antagonists have become lost or broken, to search for ways to repair such broken relationships, and to define and realize the common purposes and acknowledgment of our most basic human identity that can in the future contribute to peace in our world society – these are the sorts of things that I think we must pay even greater attention to in the months and years ahead.

FOOTNOTES

[1] See Kosuge Nobuko, "Introduction" to Philip Towle's essay and also an abridged Japanese translation of the essay, "The origin of the war crimes trials: a path from hatred towards reconciliation", originally contributed by Towle in English under the title "Revenge, the war crimes trials and the British prisoners of war" to the Peace History Commission panel, the International Peace Research Association General Conference, Tampere, August 2000, *Sekai*, January 2001. See also Towle, *Democracy and Peacemaking* (Routledge 2000).

[2] See Kosuge Nobuko, "Postscript" to Kibata Yōichi, Kosuge and Towle co-eds. *Sensō no kioku to horyo mondai* (War Memories and the Far Eastern Prisoners of War), University of Tokyo Press, 2003. The text is originally in Japanese but an English translation is also available. About the translation, contact the author directly (kosuge@ygu.ac.jp). See also N. Margaret Kosuge, "The pressure of the past on the future", Towle and Kosuge co-eds. *Trade and Prejudice: Anglo-Japanese Economic Relations 1904-2004*, Anthem Press 2004 (forthcoming). The essay was originally contributed by the author to the PHC session, the IPRA General Conference, Tampere, August 2000.

3. COMMISSION & REGIONAL REPORTS

3.1. ASIA

APPRA focuses on Human Security in a Demilitarized World

**By Mary-Soledad L.
APPRA Secretary General**

The Asia-Pacific Peace Research Association (APPRA) is engaged in mobilizing the region in re-conceptualizing security and in working towards the eradication of violence, torture and militarization.

At the World Social Forum in Mumbai, India, 16-21 January 2004, APPRA contributed to the WSF theme, "Another World is Possible," by holding a meeting to realize APPRA's vision, "A World without Violence, Torture and Militarization." The focus was on human security. Among APPRA colleagues who will share concepts and experiences are Dr. Asha Hans of FEDEM and Eliana Chin of Falun Dafa.

Dr. Hans led the discussion on the need for a gender and holistic approach to issues of security. This complements the growing anti-war initiatives with "alternatives for peace" inputs consistent with the concept of alternative security systems for a culture of peace. The goal is to pursue demilitarization in tandem with political and institutional steps toward a viable system of human security. There is a need not only for a comprehensive strategy for reducing and closing long term foreign military bases throughout the world but also a collateral strategy for the building of a demilitarized security.

Eliana Chinn spoke of the torture and persecution suffered by Falun Gong practitioners in China and appealed for worldwide solidarity to rescue the victims.

APPRA is also one of the convenors of the International Conference against US Bases, a major event at WSF. Planning is done through regular teleconferences.

Immediately before the World Social Forum, the South East Asian Conflict Studies Network (SEACSN) hosted a conference in Penang, Malaysia, 11-15 January 2004. Most of those invited are APPRA members. The APPRA Secretary General, Mary-Soledad Perpinan, will speak on "Conscientizing Inquiry on Peace and Security," a research project done in conflict-ridden areas such as the Cordilleras, Burma, and Cambodia.

In the Philippine front, a "Waging Peace in the Philippines and Asia - Facilitating Processes, Consolidating Participation," conference took place this 4-6 December 2003. An engaging dialogue took place among various government and non-government stakeholders, highlighted by the contributions of Third Party facilitators and peace negotiators from Nepal, Norway, Aceh, Indonesia, Israel. Responding to Professor Ariela of the University of Tel Aviv who spoke about the "Geneva Initiative," drafted by Palestinian and Israelite NGOs, the Swiss Ambassador to the Philippines commented that this proposal first landed on her desk when she was posted in Switzerland. The action plans of the conference tackled the long drawn armed conflicts in the Philippines and brought a hope for peace in facing the Communist and Muslim challenges squarely and successfully.

Lastly on 10 December 2003, our young APPRA peace journalist, Samira Ali Gutoc, had a British Council-sponsored launching of her research study, "Causes of Terrorism: The Philippines Amid Southeast Asia," done under the auspices of the Oxford University Center for Islamic Studies in May 2003.

For the IPRA General Assembly in July 2004, APPRA proposes a plenary run by the different regional bodies to consolidate our forces and work towards greater inter-regional collaboration.

3.2. Latin America

Europe and a New Global Order, bridging the Global Divides: Some Comments from Latin America

By Prof Úrsula Oswald Spring
Secretary General of Latin American Council for Peace Research (CLAIP)

The Global Progressive Forum, held in Brussels 28-29 November 2003 brought rich suggestions and proposals. On the one hand it dealt with the link between Europe and other globalised countries, and it particularly proposed some economic reflections in terms of competitiveness of production, pricing and quality vis a vis North America. However, the end of the Cold War coarsely exposed North- South differences, and in the South it revealed the disparity between social classes, ethnic and religious groups, urban and rural zones, and especially gender- based discrimination. Assessing this contemporary horizon, we see new phenomena being articulated in Latin America that the text fails to address. Noteworthy is the consolidation of social movements that represent three core socio- political currents: ecclesiastic base- communities tied to the Theology of Liberation; indigenous movements championing a holistic cosmovision integrating human communities with nature; and revolutionary processes following the influence of Che Guevara, where socialist ideals were advocated through revolutionary militancy. Particularly rich is the blend that resulted from all three processes, rooting present social movements throughout the nineties. These mass mobilizations have forced the resignation of Presidents in Ecuador, Argentina, Paraguay, Peru, Brazil and Bolivia; they contain corruption and limit privatization in the sub-continent.

The European vision, and to a lesser extent the North American, have sought an alternative path to channel social discontent. It is closely tied to institutions that link social movements to political parties (e.g. the Green Movement, Socialist Parties). In Latin America, however, the lack of solid social institutions, two lost decades for development imposed by the World Bank and IMF, privatization frauds, banc rescue- policies, lack of transparency in the exercise of budgets, and improvised governments, have obliged popular movements to articulate beyond political parties, syndicates and state- led organizations. Far from being state- centered movements, their creative capacity to struggle has enabled deep changes in terms of land access, with string claims for food sovereignty and first- hand control of natural resources.

Facing productive deterritorialisation inherent in the neoliberal model proponed by the Washington Consensus and transnational enterprises, popular sectors have established road alliances for common action. The agricultural crisis has obliged peasants to relocate in city suburbs and shantytown, where the fight for public

services and property rights has exacerbated. The identity of peoples and social sectors exceeds inter- ethnic cleavages, and it has enabled women to constructively lead processes with a methodological training following

the popular education model proposed by Paulo Freire. Diverse movements have formed and organized, gestating their distinct educational spaces, foreign to privatization pressures exerted by the WTO and international financial organisms. For instance, the Movimento Sem Terra (MST, Landless Peasant Movement, Brazil), has more than a million affiliates, one thousand five hundred schools, teacher schools and a popular university. Following two decades in crisis, the Latin- American middle class has impoverished and many intellectuals have joined the effort to articulate social alternatives, where services are frequently exchanged for goods, and 'alternative money' experiments are underway to facilitate such exchanges (e.g. barter of foodstuffs for tuition or furniture).

The material and symbolic autonomy achieved between the popular sectors has reinforced their organization capacities, influencing the development of new identities that underlie the association between distinct social sectors and different peoples. Despite reactionary repression, dirty war, military retaliation, and recurrent socio-economic crises that destroyed popular and indigenous knowledge, access to education has propelled the rebirth of autochthonous cultures. It fostered the consolidation of original identities, and women have especially re- valued indigenous idiosyncrasies and fought for the right of gender equality. This self- gestating process has reinforced internal links and led to the formation of autonomous communities, based on traditional practices and customs, in direct opposition to European trends that champion the concept of citizenship and political- party based representation (Wallenstein, 2001). This cultural difference portrays the discrepant understandings of democracy. Far from reproducing the western model of universal voting, these communities are exploring new avenues of political participation, responsive to the most immediate popular demands, with a direct control system that seeks to eradicate widespread and pernicious corrupt practices found in formal government and party system.

To improve human behaviour and approach the dehumanisation process caused by wars, violence, and destruction of nature, the European progressive forces allied with all conscious communities in the world are capable to revert the destruction and reduce inherent risks. This will offer the humankind a future of life with equity, sustainability, freedom and care of vulnerables, in synthesis Human, Gender and Environmental Security, a HUGE utopia.

In order to promote these kind of new paradigm, the Latin American Council of Peace Research (CLAIP) decides in Brussels to promote next March, 2004 a systematic reflection about nonviolent conflict resolution in indigenous communities and their conflictive preventive behavior in order to maintain solidarity, equality and sustainability in their villages and regions. We are inviting all the academics having worked on these topics to join us and to reflect about these ideas of violence prevention. If you are interested in some suggestions or in participation, please get in touch with me uoswald@servidor.unam.mx. The seminar will take place in Yautepec, Morelos, where in prehispanic time existed a large garden for medicinal plants.

4. THE IPRA FOUNDATION - SMALL RESEARCH GRANTS

By Dr Ian Harris

Founded in 1990, the IPRA Foundation, a non-profit, tax-exempt organization, furthers the purposes and activities of the International Peace Research Association (IPRA) which, since 1965, has sought to enhance the processes of peace.

The IPRA Foundation administers small research grants up to \$3000 to support systematic observation or study of conflict phenomena and peace strategies. A short description of the five Foundation projects follows.

- **Dorothy Marcus Senesh Fellowship Endowment**

The Senesh Endowment provides a biennial fellowship for two years of graduate study to a Woman from the Third World.

- **Kenneth Boulding Memorial Conference Funding Fund**

The Boulding Fund Supports research activities of IPRA Commissions and a limited number of travel grants.

- **Paul Smoker Memorial Peace Fund**

The Smoker Fund provides small grants for research on holistic views of peace.

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- **Small Peace Research Grants**

Small research grants up to \$3000 to support systematic observation or study of conflict phenomena and peace strategies.

- **IPRA Foundation Endowment Fund**

The Endowment Fund supports the work of IPRA, its affiliates, and peace research. All members of IPRA are urged to help us build this endowment through current contributions, and in their long term financial plans.

An application form may be obtained from the President of the IPRA Foundation, Ian Harris, Department of Educational Policy and Community Studies, University of Wisconsin-Milwaukee, P.O. Box 413, Milwaukee, WI 53201, USA Tel: 1-414-229-2326; imh@uwm.edu or on the web at: <http://www.uwm.edu/~imh/APPLICATION.htm>.

If you have any questions or concerns about the **International Peace Research Association Foundation**, please contact Dr Harris.

Donations to support these projects are welcome. Please send cheques made out to "IPRA Foundation" to Rachel Trueblood, Treasurer IPRAF, 9226 Galway Road, Boulder, CO 80303.

5. FORTHCOMING CONFERENCES

5.1. IPRA 2004 - 20th conference **Peace and Conflict in a time of Globalisation** 5 - 9 July 2004, in Sopron, Hungary.

IPRA's 20th conference will be held 5 - 9 July 2004, in Sopron, Hungary.

The general theme: Peace and Conflict in a time of Globalisation.

Plenary themes include: Disarmament and the UN, Education, Environment, Gender, Globalisation, the Middle East, Nonviolence.

Commissions will organise their own parallel sessions, and send their respective calls for papers shortly. For further information, or to send an abstract, please contact commission convenors directly, listed at the end of this newsletter.

The venue: Liszt Ferenc Conference Hall, 9400 Sopron. Szechenyi Square.
3 - 4 July is scheduled for international participants' arrival, while 10 - 11th is for additional sightseeing/tours and/or departures.

For more details, contact conference organisers, Imre Levai: levai@mtapti.hu

And consult the IPRA website: <http://www.human.mie-u.ac.jp/~peace/IPRAc-2004.htm>

Various IPRA Commissions have already distributed their calls for papers (CFPs), including:

5.1.1. Conflict Resolution and Peacebuilding

Contact Luc Reyhler & Abdelwahab Biad

luc.reyhler@soc.kuleuven.ac.be

Abdelwahab.Biad@univ-rouen.fr

We would like to invite papers with respect to the following topics:

- Advances in the research on conflict resolution and peace building.
- Peace building leadership
- The state of the peace and conflict impact assessment methodologies
- Peace building architecture
- Democratic peace building

- The political economy of sustainable peace building
- The role of transitional authorities in post conflict situations
- Is there today more violence than in the past?
- What kind of reconciliation for sustainable peace building.
- Can we expect other genocides in the future?
- Bad governance kills.
- The role of time in peace building.
- How violent is the international system ?
- How to assess professionalism in the field?
- Peace research and peace studies have an image problem.
- Taboos in peace research.
- The role of the European Union in conflict prevention and peace building.
- Indigenous conflict resolution.

If you want to deliver a paper on another issue which contributes to conflict resolution and peace research and which stretches minds and hearts, you are welcome to submit a proposal.

Please forward us the title and a concise summary of the content before the end of March 2004.

5.1.2. Global Political Economy Commission

Contact Howard Richards:

Peace History Commission:

Contact Anne Kjelling & Guenter Wernicke: guenter.wernicke@rz.hu-berlin.de

5.1.3. Peace Education Commission

Contact B Jeannie Lum: jlum@hawaii.edu

The theme is “**Pathways to Peace: Educational Issues in the Context of Globalization**”. Globalization is a force that continues to comb the world today and one which has brought about much contention among various political, social, economic, and religious groups who experience its impact in both negative and positive ways. How have educational institutions been effected by these processes of globalization? How does/can globalization contribute or negate formal and informal educational efforts at building a culture of peace? What kinds of educational problems and issues arise among different countries within the framework of this world-wide movement and how are or can educators respond? We invite you to participate in the discussions of this 2004 conference by presenting a paper, reporting on your local area, and/or by telling of your own personal experiences.

PEC is also open to paper submissions that discuss the broader theoretical, philosophical, practical and experimental aspects of peace education.

The deadline for receipt of paper submissions is **February 15, 2004**. Please send a one page abstract, your name, institutional affiliation, and addresses (mail-e-mail). Submissions will undergo a review process and notifications will be sent during the first week of March. We encourage those whose papers are accepted to submit them to the *Journal for Peace Education* for publication. Contact John Synott, Editor at: j.synott@qut.edu.au for journal details. Send one-page abstracts to **B Jeannie Lum: jlum@hawaii.edu**.

5.1.4. Commission on International Human Rights

Contact George Kent: kent@hawaii.edu

IPRA's Commission on International Human Rights (CIHR) seeks to strengthen the international human rights movement. If human rights advocates—both individuals and organizations--work together effectively, they will manifest more power in the world. IPRA, and CIHR in particular, can help to improve communications among human rights organizations at the global level. We hope to do this at the IPRA conference by building linkages among individuals and organizations working on human rights throughout the world.

The purpose of this announcement is to invite participation in the panels of IPRA's Commission on International Human Rights (CIHR).

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We will continue CIHR's practice of exploring the relationships between art and human rights. The first two panel sessions, on July 6, 2004, will be on Human Rights and the Arts. These panels are being organized by CIHR together with IPRA's Commission on Art and Peace, Commission on the Global Political Economy, and Peace Education Commission.

Continuing the practice established by CIHR at the IPRA conference held in 2002 in Seoul, Korea, CIHR will welcome proposals for presentations by university students as well as by more senior professionals. Participation by students should be facilitated by their mentors. These mentors will be invited to introduce their students' presentations.

Regrettably, CIHR cannot provide any sort of financial assistance to participants in the conference. IPRA itself has very limited capacity to arrange assistance.

We invite you to make a proposal for CIHR's panels. For further information, please contact either of the CIHR Co-Conveners:

George Kent
Department of Political Science, University of Hawai'i
Honolulu, Hawai'i 96822-2281, U.S.A.
Tel: +1-808-389-9422
Fax: +1-808-956-6877
Email: kent@hawaii.edu

and

Maria Eugenia Villareal
20 calle 22-66 Zona 10
Apartment 2-14
Guatemala City, Guatemala
Tel & Fax: (502) 337.30.72
Email: vilareal@c.net.gt

6. OTHER ARTICLES & REFLECTIONS

6.1. THE SUSTAINABILITY AND PEACE INSTITUTE (SPI): A Civil Society Model For Social And Ecological Peace In African Countries

By Dr Frans C. Verhagen

Co-convenor of IPRA Ecology and Peace Commission
Email: gaia1@rcn.com, www.globalepe.org

"Whatever you can do, or dream you can, begin it. Boldness has genius, power and magic in it"
(Johann Goethe)

INTRODUCTION

Peace and Conflict in a Time of Globalization, the general theme of the IPRA's 20th Conference, can be viewed on many levels. The most obvious is the international level where the predominantly corporate globalization process is played out, often in socially and ecologically unacceptable ways. However, given the interdependence of all regions, nations, communities, cities, towns in this global process, one can also focus the issue of peace and conflict on the levels of regions, nation-states, communities, etc., always keeping in mind that all these levels of analysis and planning interact, not only socially but also ecologically.

The focus of this article is upon a model of social and ecological peace for particular regions in an African country. Its value system is mainly based upon the Earth Charter, an integrated system of social and ecological values that has been very democratically developed since the Earth Summit in 1992 in Rio de Janeiro. See www.earthcharter.org (A process is being planned to have IPRA endorse the Earth Charter at its business meeting in Sopron) presently, this model is being adopted for a particular rural region in Sierra Leone and one in Togo. Being one of the co-conveners of the Ecology and Peace Commission, I am planning a session on the SPI model during which the two African leaders will be presenting. Presently, five-year funding proposals are

being developed with assistance of Earth and Peace Education Associates International, of which I am one of the principals.

Let me briefly indicate the feasibility of adopting a Civil Society model of integrated development in African countries and then proceed to present the major principles of the SPI model.

There is a definite need for a non-governmental approach in addressing the social and ecological problems and challenges in African countries. Presently the main African governmental initiatives for development are taken place by the African Union (AU), the New Partnership for Africa's Development (NEPAD) and the various regional initiatives. Accompanying these African initiatives is the G8 Africa Action Plan, which undertakes a commitment 'to promote peace and security in Africa, to boost expertise and capacity ..' Though these initiatives are valuable, a non-governmental approach with a definite holistic or biocentric approach to people and planet well-being, as expressed in the Earth Charter's integrated set of social and ecological values will be a necessary, or at least a feasible complement to these governmental initiatives. This nongovernmental or rather civil society contribution is also recognized by the UPEACE Africa Program's five year program when it states: What is often crucially missing [in government programs—F. C. V.] is the capacity of civil society to provide the framework within which differences are contested peacefully, prejudice is neutralized, bigotry is mitigated, and just and equitable representative democracies arise." The vision of the Earth Charter which is endorsed by the University of Peace and recently by UNESCO and by hundreds of organizations and hundred of thousands individuals can provide such framework and is as such an essential component of the SPI model of development.

PRINCIPLES

1. The SPI model considers ecological integrity not one issue among many, but the organizing principle of all issues. Thus, in situations of civil war or other conflict situations, the model not only emphasizes the social and ecological consequences of conflict, but also points to the need of imagining socially and ecologically sustainable futures, thus bringing conflict mediation and resolution to a higher frame of reference that all can share, i.e. a healthy environment.

2. Given that the economies of most African countries are still predominantly agricultural and that no healthy economy and society can be built up without a local food security system, the major emphasis of the SPI model is to contribute to sustainable agricultural systems, so that dependency on food imports is reduced in the short, medium and long term. Given this emphasis on agriculture the SPI is to be located in rural areas, preferably near a major urban area.

3. Given that economic development and ecological integrity are impossible in tribal war-torn countries, the SPI model emphasizes the non-violent resolution of tribal strife and warfare as an integral part of its development approach.

4. Though the emphasis of the SPI model is (bio) regional, it also analyzes, theorizes and mobilizes about balanced external relations both within Africa, the developing and the industrial worlds and with international institutions such as the UN, the IMF and World Bank. It promotes local self-reliance and autonomy without promoting autarky, based upon the principle of subsidiarity as explained, among others, by the International Forum on Globalization (www.ifg.org).

5. Africans themselves are the primary agents responsible for changing their normative contexts in politics, economics and culture. They can develop, using their own cultural and ecological traditions, an integrated set of positive social and ecological values, knowledge, and aptitudes that can also be shared with the industrial world that is in great need of symbols of social cohesion and ecological integrity.

6. Given the above principles the SPI model provides a model of interactive or reciprocal engagement in sustainability and peace research, education and mobilization. In these three program areas it wants to collaborate and network with African and non-African NGOs that subscribe to this holistic approach to social and ecological wellbeing.

CONCLUSION

Millions of people have been and continue to be demonstrating against the socially and ecologically unacceptable corporate globalization process. We are witnessing a global uprising as described in Starhawk's 2003 *Webs of Power* and her website <http://starhawk.org/starhawk/about.html>, or in the website of the Grassroots Globalization Network (<http://www.earthisland.org/ggn/>) or in the publications of the Third World Network. (<http://www.twinside.org.sg/>) Though only a few Third World nationals and particularly African nationals are able to participate physically in these demonstrations, they can participate mentally, spiritually, intellectually in mitigating the social and ecological costs of the present predominant corporate globalization process by becoming aware of this countervailing force of citizen power and by becoming strongly self-reliant in their own communities. The SPI model is envisioned to make such contribution by strengthening the vision of sustainable and sustaining futures on the local, regional, national and international levels.

Peace and Conflict in a Time of Globalization, the general theme of the IPRA's 20th Conference, forces us to think about the interaction of social and ecological peace and of social and ecological conflict. It forces us to develop a vision, an integrated set of social and ecological values for sustaining futures such as proposed in the Earth Charter Initiative and critically reflected upon in the Miller and Westra's 2002 anthology "Just Ecological Integrity." This query about a sustaining future is, in last instance, a query about values and asking the right questions about those values. Australian biologist/environmentalist Davison has framed the issue in this way: "...the verb sustaining holds open the actively normative questions that the idea of sustainability raises. We are required to probe: What truly sustains us? Why? And how do we know? Conversely, we must ask: What are we to sustain above all else? Why? And how may we do so?" Aidan Davison, Technology and the Contested Meanings of Sustainability, 2001: p.64

6.2. Belief Systems and Conflict Resolution

By Dr. Ravi P Bhatia

Co-Convenor, IPRA Religion and Peace Commission & Delhi University
email: ravipb00@yahoo.com

We see conflicts all around us. There are different types of conflicts or situations where people, groups, communities or countries are involved in serious argument or disagreement. If these are not addressed properly, they may lead to a rupture of relations, animosity and ultimately to violence. One sees conflict in a family – between the parents themselves or between the parents and children. There are conflicts in industry – between management and labour or between one union and another, as well as in universities or research institutes. In today's world, there are conflicts between one religious group and another, between different communities and countries. For example there is conflict between Christians and Muslims in Sudan and in the Philippines. In Sri Lanka, the government and the LTTE have been in conflict for the last several decades. There are many other countries experiencing conflict.

What are the reasons behind conflicts? One fundamental factor is the differing belief systems in the world. These are deeply entrenched and look at contrary belief systems suspiciously and often violently.

A community's collective identity is based on its history, culture, language, religion and often the concept of its fatherland. This fuses together to what may be called the collective narrative of a group of people or community. A collective narrative is how the community perceives itself, its history, culture, religion and belief systems. It is natural for a community to emphasize its collective identity and belief system and downplay and demean that of the *other*, i.e. a contending community or group of people. The aim is to legitimize one's own and delegitimize that of the other. This is a common, almost universal manifestation of power dynamics. By this means, the 'weaker' group either loses its identity to the 'stronger' one and is compelled to merge into the latter, or is driven out of its land.

History has several examples of this process. Colonial powers not only annexed the territories of many countries or regions, but also thrust its own laws, culture, language and religion. The occupied people had to either submerge to this stronger force or be driven out. This is what happened to Buddhism in India by the force of the reinvigorated Hinduism. This also happened to the *Bahaai* religion which had to find refuge in different parts of the neighbourhood including India when Islam led its triumphant march in Iran. Tribal people in many parts of Asia, Africa and other parts of the world continue to face this pressure by the force of dominant religions and cultures.

According to the noted Israeli peace researcher, Gavriel Salomon¹, intractable or stubborn conflicts are part of the collective narratives and are rooted in long and painful memories and are central in a society's life. He writes:

Not only are the narratives and their underlying belief systems mirror images of each other, they also delegitimize each other's goals, actions history, humanity and sufferings. It is this delegitimization that is at the core of the socio-psychological aspect of the conflict...

Talking of belief systems, W. T. Anderson writes in his book, *Reality Isn't What it used to Be*:

We still have the belief systems that gave form to the modern world and indeed we also have remnants of many of the belief systems of the pre-modern societies. The modern world divides societies into groups contending with one another in a strange and unfamiliar kind of ideological conflict – not merely between beliefs but conflict about belief itself. Most of the conflicts that tore the now ending modern era were between different belief systems, each of which professed to have the truth: this faith against that one, capitalism against communism, science against religion.... The modern era brought us into a world

with multiple and conflicting belief systems. Now the post-modern era is revealing a world in which a post-modern culture based on a different sense of social reality is coming into being...

A peace researcher must keep in mind the fact that opposing belief systems are the source of conflict as well as know how to use this fact to bridge differences for resolution of conflicts. Saloman further writes about the "centrality of the collective narratives, their underlying belief systems and their roots in collective, historical memories in fuelling and sustaining conflict, and on the other hand the central role of collective narratives in leading to peaceful relations."

A strategy for the resolution of conflict and restoration of peaceful relations has the following components or stages:

Coming together of opposing parties to meet to each other without fear or suspicion

Dialogue: This involves of sharing of one's experiences and memories however painful or bitter they may be.

Understanding: This means understanding opposing viewpoints and belief systems.

Reconciliation: This is a process that rests on the conviction that the present relations are flawed, but one must try to forget ones past injustice and to restore ruptured relations and foster harmony and peace rather than resort to revenge or retribution².

Working together for common goals, economic and social development, promoting education and health facilities and welfare schemes, etc.

Setting up a mechanism of representatives from contending parties to maintain peaceful relations and avoidance of future conflict.

One must never forget that there are some basic concepts or beliefs which we have to abide by -- the concepts of truth, of peace of non-violence and the right means to achieve peace. Gandhiji always laid stress on the right means to achieve any goal. If the means were faulty or led to communalism or violence, he would put a stop to the agitation or political action. But in contemporary times, anything goes as long as the ends are achieved. Today the powerful achieve "peace" through violent means – be it Afghanistan or Iraq or the former Yugoslavia. But there is an immutable truth and that is the inseparability of means and ends.

The above are some of the general tasks or a guide to action that can be kept in mind for understanding and resolving conflicts and promoting reconciliation and economic and social development.

NOTES:

¹Gavriel Saloman, "Peace Education in Regions of Tension and Conflict: A Conceptual Framework and Some Dilemmas", *Gandhi Marg*, New Delhi, January-March, 2003

²Maria Ericson, "*Reconciliation and the Search for a Moral Landscape: Insights and Challenges from Northern Ireland and South Africa*", *Journal of Theology for Southern Africa*, No. 115, March 2003.

6.3. News from Taiwan

By Dr Edmund Ryden SJ

Director, Socio-Cultural Research Centre, Fugen University

fjdp2097@mails.fju.edu.tw

The 28 February (1947) Peace Museum in Taipei, Taiwan, commemorates the victims of political repression beginning with a massacre on 28 February 1947 and extending for several decades under the rule of the Chinese Nationalist Party. This December the Museum is launching a special exhibition on the Nobel Peace Prize in collaboration with the Nobel Museum in Stockholm as well as local NGOs.

The theme of the exhibition is the Rainbow of Peace. Nobel laureates are presented according to a rainbow pattern: White for international legal organizations, including the League of Nations and the UN (23 prizes), Red for human rights (14 prizes), Orange for the Inter-parliamentary Union (4 prizes), Yellow for humanitarian aid (15 prizes), Green for politicians (23 prizes), Blue for peace (22 prizes) and Purple for disarmament (9 prizes). While no schema is perfect, it is hoped that this will help the general public to get some grasp of the range of prizes and hence the range of activities that constitute peace-building.

From 23-24 October Soochow University in Taipei hosted the Third Conference on Peace Studies in Taiwan. Participants were also able to purchase the newly published proceedings of the First Conference (2001), edited by Edmund Ryden (in Chinese) and with a thorough introductory article by Dr SHIH Cheng-feng of IPRA.

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Also just published in Chinese is Dr. Nagai Takashi's classic account of the bombing of Nagasaki: *The Bells of Nagasaki*, translated by Dr. Lai Chen-nan head of the Japanese Department at Fujen University and published by the St. Paul Sisters.

6.4. A NEW HOPE – AT INDIA PAKISTAN BORDER: A Culture of Peace Process in Kashmir

By Prof Leena Parmar

Rajasthan University, Jaipur, India

Email: leenaind@datainfosys.net

(I visited Kashmir and a few border areas and saw for myself the Army and corporate world initiative for peace. I visited a number of villages and met school children, men and women in particular to know more about this unique developmental process)

Religious fundamentalism together with ethnic conflicts and terrorism has appeared on the international arena with remarkable force, and pervasiveness. The traditional idea of the term security has become outdated. We have to redefine security. The changing nature of Civil-Military Relations in Asia has been focus for any serious scholar of peace and security. A question can be raised at this stage---Security for whom? And how do we achieve it?

In this small article, the Army – Corporate world initiative has been highlighted through the example of a school, which is situated at the India Pakistan border near LOC in Uri Sector (Jammu & Kashmir). This school is aimed at bringing peace to the people of the Kashmir Valley. This is a modest, but extremely purposeful effort to contribute to bringing about normalcy to the Kashmir Valley portion of the J & K. This effort is meant to be collaborative and interactive – entirely a partnership between the corporate house, the people managing the venture and – for the purpose of ensuring smooth functioning– the Army unit in location. With this objective, Army and the corporate world has undertaken a number of initiatives in the last two years. Army facilitates safety and security of personnel associated with the projects and supervision of the projects to ensure optimum utilization of funds.

GOODWILL SCHOOL, BONIYAR (Uri Sector, near L.O.C.)

What is so unique about this school? Education plays an important role in shaping the destinies of people and it is of utmost requirement that our small children at the border area are given proper education. This particular school can be compared to the best in New Delhi or Bombay. It is pertinent and imperative that people residing in remote areas have equality in terms of access to quality education. To achieve this objective the PIR PANJAL BRIGADE of the DAGGER DIVISION has opened this school at Boniyar of Uri Tehsil to provide quality education to the children of local villages that have remained neglected due to militancy, lack of communication and proximity to the line of control.

The School was inaugurated on 22 July 2002 by the Army on defense land with a total of 209 children from Nursery to 1st class and has an expansion plan of increasing one higher class in each academic session up to V standard. Goodwill school, Boniyar is an English medium school, provides ample opportunities to the children for overall development of their personality. The population in this area is Muslim dominated where education to girls is very much limited due to social structure. But this school is co-educational institution and provides education to girls also. Due to continuous efforts of the Indian army, the school has been declared as a model school in a short span of one year in this region. The salient features of the school are as given below:

- (a) Education for all round development of the personality.
- (b) Co- education system (giving equal chance to girls).
- (c) Optimal student-teacher ratio.
- (d) Computer training.
- (e) Library and TV facility.
- (f) Indoor and outdoor sports facilities.
- (g) Free school bus services for bringing the children to school from villages and dropping them back.

SALIENT FEATURES

- Students are coming from 28 villages.
- Teaching based on Three-Language Formula (English, Hindi & Urdu).
- Expansion Plan.

UNIQUE FEATURES

- Free Transport from Villages to School & Back (each and every school student is picked up by the school bus--- where school bus can not reach due to difficult terrain, authorized persons of the school pick up the children by walking 5 kilometers to 10 kilometers)
- Free Education to Needy Children.
- Boys Hostel for Poor Children from Remote Villages near the Line of Control. (To provide Free Boarding and Lodging to Students – most of these students are children of those widows whose husbands died in encounters either by Indian or Pakistani soldiers).
- Free Medical Facility.
- Minimal Fee Structure.

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A country can be powerful only when it has educated people. Goodwill school, Boniyar is a small effort in this direction by PIR PANJAL BRIGADE of DAGGER DIVISION. These small children have grown up with war and violence so far and this school is an example of the effort of the army and the corporate world initiative for peace in the valley, to convey the message of love, non-violence and peace.

6.5. Human Security and Humanitarian Affairs in a Time of Globalisation: Beyond September 11th By Dragana Dulic, Ph.D.

The events which followed September 11th, together with the US response, have radically altered the global context of the new millennium, as well as altering the global security climate, including the rise of Washington's policy of 'homeland security', and anti-terrorism measures. They have imposed a revision of one of the most progressive ideological-political constructs the world has seen, something that appeared in the last decade of the 20th century – 'human security'. They have tested common understandings of international law regarding the use of force and revised the context in which use of force norms operate. In addition, they have provided a justification for strengthening the state at the expense of civil society and human security. It seems as if a backwards step has been taken with the reestablishment of a state-centred concept of security. At best, we are witnessing the challenge of counterbalancing national and homeland security paradigms. Whether the event itself marks an irreversible move towards a new security paradigm, only time will tell, although maybe it is too early to make this type of major synthesis and such generalisations. For the time being, what is at stake is the essential idea of security as a core value of the world system and, consequently, a need to rearrange security paradigms as a result of this quasi-local event. Yet a shift towards [text missing] state dominance of security threatens to render the Security Council powerless and/or to introduce a new dimension of rivalry among the main nation states, leading to the formation of all sorts of coalitions as a response to the American vision of globalisation and in particular, its 'war against terrorism'. There is little doubt that the cumulative impact of the event's various effects has influenced the everyday lives of people all over the world as much as the lives of American citizens.

The American concept of globalisation has been exemplified not only by the predominance of a distinctively neo-liberal framework for the world economy (embodied by the MMF, World Bank, NAFTA, etc.), but also by structural changes to the world arena. This has been done in a multifaceted way.

Firstly, by its self-proclaimed mission as 'imperia of freedom' in order to safeguard democracy and spread it world-wide – thus the intervention in Panama, Somalia, Bosnia, Haiti, Serbia, Afghanistan and Iraq. However, to a large extent, this has been done by ignoring the moral, legal and political dimensions of global security and relying on the precedent that it is a protector of the Western hemisphere, even if this entails the disproportional use of force, 'collateral damage' in the form of civilians as incidental victims of the war against terrorism, and crimes against humanity.

Secondly, by the imposition of American hegemonic control over the 'axes of evil' (President G. Bush) – a concept that symbolised the USA's intention to attack Iraq and serves as the justificatory argument for the use of force – even if this involves control over many political figures fighting for self-determination or against domination, thus confusing rational and irrational responses to the threat of terrorism on a strategic scale and ultimately fuelling new conflicts.

Thirdly, by its uncontested military superiority, while its support or condemnation tends to attract the political alignment of other countries with the United States and NATO, thus increasing its geopolitical influence and enabling it to enjoy the unlimited right to decide unilaterally about the use of force and its intensity.

In a similar way, the genuine humanitarian content of humanitarian affairs itself has been challenged since its politicisation became not only manifest, but also determined by the 'national interests' of the superpower in the name of the normative dimensions of global leadership - international law, ethics and collective procedures. The US has also imposed the standard of innovative 'humanitarian' diplomacy for selective intervention, thus revising 'humanitarian fundamentalism'. Furthermore, this reconceptualisation of humanitarianism has blurred the line between humanitarian and pre-emptive intervention.

For the foreseeable future, both human security and humanitarian affairs will experience a problem in terms of the restraint of and the resistance to American geopolitical plans and interests and will incite all the actors concerned to 'go beyond grand strategy' and the 'new world order' in order to avoid a schematic reorganisation of power politics (as exemplified by Samuel Huntington's concept of the 'Clash of Civilisations').

Researchers will also be in search of new analytical and predictive instruments for the emerging global configurations in order to halter the US geopolitical strategy. The implementation of this strategy involves the redrafting of both the human security agenda and 'new humanitarianism' – since they are inconsistent with hegemonic pretensions. With this line of thought, the argument might be broadened out to include Western governments in general and their concept of 'humanitarian space', which is accompanied by the mantra that humanitarian relief is delivered on the basis of need alone, although this claim does not stand up in practice.

Arguably, the limitations of real humanitarianism, which have given rise to its present crisis, are not reason enough for its deconstructive critique. If isolationism, disrespect for the misfortune of unknown people far away from familiar territory, and indifference towards universally valid human rights are the alternative, then we are entitled to pose the question: how much has the international community itself fuelled the conflicts that are

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~~ex post managed? Are humanitarian organisations in the position to safeguard the 'humanitarian space' and demand that governments separate aid from foreign policy when they are also 'doing policy' with aid? As manifested in the delayed involvement of the UN in the Iraqi crisis only after the forces of coalition had admitted that the post-war reconstruction of Iraq surpassed their strengths and capabilities, we should again raise the~~

question as to who the one is who should clean up the mess after the good guys have done their (unfinished) work.

6.6. Reconciliation and forgiveness – some reflections on the basis of a study of Northern Ireland and South Africa

Maria Ericson, Centre for Theology and Religious Studies, Lund University, Sweden.

E-mail: Maria.Ericson@teol.lu.se

Reconciliation among women and men

In my doctoral dissertation on Northern Ireland and South Africa (i), I looked at reconciliation as a process in which the following elements of diverse *moral landscapes* are addressed: 1) Experiences of the conflict. 2) Views/interpretations of the conflict. 3) Identifications and loyalties. 4) Views of oneself and of "the other". 5) Norms for interaction, and interpretations of values such as "peace" and "reconciliation". One important observation was that the culture of violence seemed to be gender-specific. Hence a need to look at these elements also *with a gender perspective*. This would include:

(1) Gendered *experiences* of the conflict, e.g. experiences of rape as a war strategy and women's bodies as sites of male power struggles (for instance in the ANC-Inkatha conflict in KwaZulu-Natal) (ii). As well as *other* experiences of women from various "sides", in order to identify *both* the diversity of their experiences (according to "class", "race", "ethnicity" etc.) *and* similar issues that might serve as a basis for female solidarity across other divisions.

Women tend to have less power, influence and material resources than men within the same social or cultural group – *but* there are also conflicts between women from various social locations. Afro-American and Third World women point out that they not only face the internal patriarchy within their own group (with male dominance over women's sexuality and labour) *but also* the domination of the rich and white (men *and* women) over the poor and darker (iii). Such challenges are obvious in *South Africa*. Previously "women's concerns" tended to be subordinated to the higher aim of overthrowing apartheid (iv). Now, despite its' relatively progressive constitution, the country is plagued by violence against women (outside and inside their homes) and HIV/AIDS. Poverty, limited social security, and low status often make it difficult for women to challenge abusive husbands/boyfriends, and to negotiate safe sex (v). In *Northern Ireland* women were privileged in the sense that they were less often deliberately targeted by paramilitaries (e.g. in tit-for-tat killings). While men were afraid of being perceived as "soft" and/or as "traitors", women had more space to initiate private contacts with "the other side". However, they might have to struggle to be taken seriously in politics, as experienced by the Northern Ireland Women's coalition (vi). The connection between political and domestic violence also warrant further attention (vii).

2) *Worldviews*, including various *images of God* and how (s)he has ordered creation, as well as views of *contemporary society and its' conflicts*.

3) *Identifications and loyalties* (to oneself, one's husband, family, community, nation, God etc.)

4) *Views of "oneself" and of "the other"*, not only according to dividing lines in terms of "race", religion, ethnicity etc., but also in terms of gender (e.g. who is seen as the "natural leader" or "head of the household"?).

5) *Norms and values* about "who is a good woman/a real man", or "the right relationships within the family". This includes gendered expectations about *how to act in conflicts*. The vast majority of armed combatants tend to be men, and taking up arms might be a way to prove one's manhood. For instance in Northern Ireland, a majority of the paramilitaries (on both sides) came from areas with very high unemployment, hampering the possibilities to acquire the traditional "male" role as "breadwinner", while women could still find their adult role as "home makers". Prevailing gender roles and norms also have an impact *on how to deal with traumatic experiences*. Men tend to withdraw, because of the idea that "boys don't cry", possibly leading to displaced aggression (e.g. in domestic violence) and drinking. In South Africa I was told that women were in the majority in many victims-support groups. While it would be more acceptable for women to show emotional vulnerability, they might shy away from confrontation and from expressing anger. This also have implications for family relationships, where the traditional role of women is to "mediate" or clam things down when the men are angry. The role of such cultural expectations in peace processes clearly need to further explored (viii).

6) *Alternative interpretations of "reconciliation", "justice" and "peace"*. Feminist peace researchers and ethicists have stressed that "peace" includes an end to violence against women *both* in the public *and* in the private, domestic, sphere. Here "reconciliation", or establishing a "just peace", goes well beyond any peace-agreement or Truth and Reconciliation Commission. A "gender-inclusive justice, restoration and healing" would encompass the restoration of human rights for *all*, and the equalisation of power imbalances between "men and women, rich and poor, black and white" (ix).

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This is ~~the starting point for my new research project on gender dimensions of reconciliation in South Africa,~~ where I will ask what “moral landscapes” that have legitimised various forms of oppression, and what alternative cultural and religious resources women themselves find as basis for resistance?

For the full text of the article, contact the author.

NOTES:

- i. Ericson, Maria, *Reconciliation and the Search for a Shared Moral Landscape – An Exploration Based upon a Study of Northern Ireland and South Africa*, Peter Lang, Frankfurt am Main, 2001.
- ii. Ericson, 2001, p. 175. Ross, Fiona, *Bearing Witness: Women and the South African Truth and Reconciliation Commission*, Doctoral Dissertation, University of Cape Town, 2000, pp. 77-79, 87.
- iii. Sedghi, Hamideh, “Third World Feminist Perspectives on World Politics”, pp. 87–105 in Beckman, Peter R. & D’Amico, Francine, (eds.), *Women, Gender, and World Politics*, Bergin & Garvey, Westport Connecticut, 1994.
- iv. Bennett, T.W. *Human Rights and African Customary Law Under the South African Constitution*, Juta & CO, Cape Town, 1999 (1995), p. 82.
- v. Ackermann, Denise, *Tamar’s Cry: Re-reading an ancient text in the midst of an HIV/AIDS pandemic*, EFSA Institute, Cape Town, 2001.
- vi. The NI Women’s Coalition was founded by women across the Catholic-Protestant/Nationalist-Unionist divide, and thus challenged the dominant political culture. In the peace negotiations they were taunted and interrupted, esp. by men from Ian Paisley’s Democratic Unionist Party and from the (small) United Kingdom Unionist Party. They were also told to stay at home, “breeding children for Ulster”. Ericson, 2001, pp. 251-252. See also Roulston, Carmel & Davies, Celia, (eds.), *Gender, Democracy and Inclusion in Northern Ireland*, Palgrave, Basingstoke, 2000. On the “other” side, I remember a Republican prisoner who assured me that I need not worry about asking too critical questions, since he “never took offence from what a woman might say...”
- vii. Domestic violence and Troubles-related violence have followed rather different statistical patterns of distributions. However, attitudes to the police in certain areas might result in under-reporting. Smyth, Marie, *Half the Battle – Understanding the impact of the Troubles on children and young people*, INCORE, Derry/Londonderry, 1998, p. 110. The research project where Smyth took part did not publish anything specifically on gender (<http://www.cain.ulst.ac.uk/cts/>).
- viii. Ericson, 2001, pp. 174-178, 251, 442. Ericson, Maria, “Some gender aspects on reconciliation in South Africa, with a particular focus on the roles of Christian churches”, paper presented at the *Nordic Africa Days 3-5 October 2003* (Nordic Africa Institute, Uppsala, Sweden).
- ix. Van Schalkwyk, Annaletta, *Sister, we bleed and we sing – Women’s stories, Christian Mission and Schalom in South Africa*, Doctoral Dissertation, University of South Africa (UNISA), Pretoria, 1999, p. 33.

6.7. From Local Conflicts to Global Terrorism: Can Refugees, and Regional Security Problems Jeopardize the Renewal of Kenya?

By Babere Kerata Chacha and Damaris Seleina Parsitau
Egerton University, Njoro
Email: chachaox@mail.com

Over the last decade or so the Africa continent has continued to experience political changes of monumental proportion. Monumental not only, because of the drastic restructuring of social and economic and political spaces, but also of the introduction of new forms of politics and political actors. These changes were driven a great deal, by the developments in the global system, in particular, the demise of the Soviet Union as a nation and super power, the triumph of the market, and more importantly, the end of the cold war. The latter eliminated (or in some cases, reduced) the traditional cold war inspired support by the West and Soviet Block, of the authoritarian leaders whose excesses were accommodated at the expense of the populace.

In relation to these changes, the African continent has equally been characterized by a succession of large-scale refugee movements, internal population displacements and mass repatriation movements. In a number of countries - Angola, Burundi, Liberia, the Democratic Republic of the Congo (DRC), Rwanda, Sierra Leone and Somalia, for example, large proportion of the population have been uprooted, forced to abandon their homes by communal and ethnic conflict, persecution and violence. Most of these have ended up in Kenya with a number of arms or religious fundamental ideologies.

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The most unfortunate thing is that almost all the surrounding countries have had influx of arms into them and these arms found their way into Kenya and opened Kenya into intra-ethnic conflicts and further to international terrorism particularly from the Republic of Somalia.

For a second time last year Kenya has witnessed massive devastating terrorist attacks beginning with the bombings of the US Embassies. now Kenya has become an easy pray and target for the terrorist activities. Reasons for this trend has been a concern for the academics around the globe. Still yet no studies has yet been done to establish and address this issue. Yet with a close look at intra state conflicts in East Africa, shows major

partern and subdivisions-all being directed to Kenya these are: rebellion against central authority; inter communal ethnic or religious conflicts; sporadic short lived conflicts related to resource around livestock; and generalized violence which is banditry-related.

This study is a historical investigation of the development of local conflicts, informal militia and security measures during the transition to political pluralism in Kenya between 1992-2002, and tries to establish some links that may have connected or caused the country to be a target of international terrorism. The study also examines the role governance structures within the republic of Kenya and relationships between this and the local conflicts and how they cross-worked to link with international terrorism.

For a copy of the detailed article, please contact the authors at: chachaox@mail.com

7. PUBLICATIONS

It is not this newsletter's policy to publicise individual members' publications, but we may list publications that are not ordinarily available from mainstream sources. The editors encourage members to send reviews of books and journals for inclusion in the next newsletter.

7.1. By Peter van den Dungen

Lawrence S. Wittner,

Towards Nuclear Abolition. A History of the World Nuclear Disarmament Movement, 1971 to the Present. Stanford, California: Stanford University Press, 2003, pp. 657
0-8047-4861-6, Hardback, £ 55.95
0-8047-4862-4, Paperback, £ 24.50

This is the third and final volume in the trilogy entitled 'The Struggle Against the Bomb', Larry Wittner's comprehensive and ambitious history of the global campaign against nuclear weapons from the beginnings of the nuclear era until 2002. The earlier volumes, entitled 'One World or None', and 'Resisting the Bomb', covered the periods up to 1953 and 1970, respectively. This volume thus covers a considerably longer period than its predecessors. Like them, it presents a rich and reliable chronology and analysis of what the author rightly refers to as the most important mass movement of modern times. And like the earlier volumes, it is the result of impressive research: for this volume, the author has made use (apart from a lengthy bibliography of secondary sources) of some 150 manuscript collections, and he details interviews with some 125 individuals, in a variety of countries.

Towards the end of the volume the author observes, in a mood which must have been both saddening and maddening, 'In 2002, the Bulletin of the Atomic Scientists moved the hands of its "doomsday clock" forward to 7 minutes to midnight - the same setting as at the clock's inception, in 1947' (p. 482). This dismal development was the direct result of the Bush administration's heavy reliance upon nuclear weapons. More than half a century into the nuclear age, the perils are apparently as great as ever. But it would be wrong to conclude from this that the individuals, campaigns and movements which have been the subject of Wittner's investigations have therefore laboured in vain. Also in this volume the author makes it clear that on numerous occasions the anti-nuclear movement slowed down the arms race or prevented worse from happening. Particularly striking is the impetus which that movement gave to the new thinking which emerged in the Soviet Union under Gorbachev. When the author quotes the Soviet leader, and architect of the end of the Cold War, he is at the same time also giving a good precis of his overall assessment of his subject: 'No task is more important in the world today than to avert the threat of nuclear annihilation. The more actively and resolutely members of the public work towards fulfilling this task, the better are the chances of success' (p. 369).

Wittner's volume, appearances to the contrary notwithstanding, is in many ways a heartening story which demonstrates the considerable achievements of anti-nuclear campaigns and the need, more than ever, for active citizens' involvement in order to contain the nuclear warriors and eventually bring about the abolition of nuclear weapons. The author can be congratulated for having brought to a successful conclusion his magisterial account of what is no doubt the most momentous issue of our times, namely the control and elimination of

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nuclear weapons. It deserves the widest possible readership.

Peter Van den dungen
P.Vandendungen@bradford.ac.uk

7.2. Submitted by Women in Black International member: www.womeninblack.org

"THE LINE: WOMEN, PARTITION AND THE GENDER ORDER IN CYPRUS"

Cynthia Cockburn

Step across the Green Line in Cyprus and you defy the political leaders who seek to control movement. But more and more ordinary Cypriots are challenging the validity of Partition. As Cyprus joins the European Union, can Greek and Turkish-speaking Cypriots put their violent past behind them and build a multicultural and gender-equal society?

Based on action research among Cypriot women, this study documents the life of a remarkable women's project. The women take protest onto the streets, calling for peace and the inclusion of women in building a new Cypriot society. Cyprus, past and present, is a microcosm of wider social processes. A line has been destructively drawn, over decades, between two so-called ethnic groups. Over millennia, a similar line has been scored between women and men.

The book will be a valuable resource for all those who analyse, teach about and resist gendered and ethnicized war, not only in the Eastern Mediterranean but much further afield.

Endorsements:

'Cynthia Cockburn writes with clarity and passion about a remarkable movement. Out of a history of violence and hatred come imaginative moves for reconciliation, and new ideas about equality and identity. This is a vivid and thoughtful book, relevant to men as well as women, and useful to all concerned about ethnic division and political violence anywhere in the world.'

R.W.Connell, professor of Education, University of Sydney, author of 'Gender and Power', 'Masculinities' and 'Gender'.

"This is it! In this terrific book Cynthia Cockburn has shown us all how to take an allegedly 'ancient' inter-ethnic, internationalized conflict and reveal instead the very particular ways in which the politics of masculinity and femininity have been wielded to entrench that conflict. She does this by taking seriously the hard work of thinking and action done by Cypriot feminists. I can't wait to use 'The Line' n classes. It's pathbreaking."

Cynthia Enloe, Research Professor, Government and Women's Studies, Clark University, author of 'Bananas, Beaches and Bases', 'The Morning After' and 'Maneuvers: the International Politics of Militarizing Women's Lives'.

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Introduction

Chapter 1. Self and Other: Kinds of Line

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Chapter 4. Partitioned Power: Women and the Structures

Chapter 5. Binary Logic: Marriage, Sex and Bodies

Chapter 6. Challenging the Line: Women's Activism

Chapter 7. Transversal Politics: Problems of Practice

Chapter 8. Inclusion and Diversity

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8. OTHER SOCIAL MOVEMENTS

8.1. Searching to End the Lament

By Gila Svirsky

www.coalitionofwomen4peace.org

30 May 2003

Oh, Mother Jerusalem,
You lie there naked with fear,
A mermaid in an enchanted bed,
A wall encircling you,
Burning like a candle from within,
But the houses – locked shut
In loneliness and tears.

In what may have been one of the most moving moments of protest in Israel, hundreds of women and men wearing stark black lay down outside the Cinematheque in Tel-Aviv, completely covering the large plaza in front of the building. At first it seemed too hot to attempt such an act – exactly at 12 noon – and first efforts to lie flat on one's back seemed a misguided idea. But then the unaccompanied voice of Reem Telhami began its chant, the haunting harmonies reminiscent of the call of the muezzin during Ramadan at dawn before the sun has risen, and soon there was utter silence. I lay there too, the heat pressing against my arms, back and legs, my eyelids luminescent with sun, and soon I too was inside Reem's deep, mournful lament. "In loneliness and tears", she sang three times, each more tender and plaintive than the last. As the last strains evaporated into the air, I could feel my face wet with those tears.

So began today's demonstration of the Coalition of Women for Peace, marking 36 years of Israeli occupation, calling for its end and an end to the killing that has enveloped our lives. How can this still be happening to us? Haven't 36 years been enough?

The speakers alternated – Jews and Palestinians from Israel, two Palestinian women from the territories, and one woman representing the internationals who risk their lives in an effort to intervene nonviolently. **Dalit Baum**, feminist Jewish activist, opened by showing the connections among all the forms of violence – occupation, poverty, brutality against women – through their common roots. **Suher abu-Uksa Daoud**, a Palestinian writer doing her doctorate at Hebrew University, spoke of how her own life moved from anger to peace activism. **Yali Hashash**, a feminist defender of Mizrahi rights among Jews, challenged us to examine our commitment to justice, and pay a solidarity visit to the protest encampment of impoverished Israelis in Tel Aviv.

Flo Razowsky a U.S. peace activist with the International Solidarity Movement (ISM), told how the Israeli government is trying to prevent peace and human rights activists from entering the territories, and noted that she is personally struggling to prevent Israel from deporting her. A particularly moving letter written by **Cindy Corrie**, the mother of Rachel – the American peace activist who was killed by a bulldozer as she tried to prevent the demolition of a Palestinian home – was read out loud and said, in part: "There have been times when I have been quiet because I felt there were others who knew more. But I am no longer intimidated by experts and critics. After all, my daughter had the courage to stand in front of a bulldozer". **Shulamit Aloni**, former Israeli cabinet minister and outspoken defender of justice and equality, was eloquent in demanding an end to the bloodshed and the dawn of an era of peace.

From the occupied territories, Fadwa Khader of the **Palestinian Agricultural Association** came to extend her hand in peace. Zahira Kamal, **senior official in the Palestinian Authority**, and committed all her life to peace, women, and workers, declared "I believe in the power of women. Women are grounded in their awareness of the sanctity of all human beings...I believe we can work together for ending the occupation and that we can live in peace together." Rauda Murkus, **Palestinian from Israel**, closed with an aching and touching poem.

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When all the painful words were used up, Yana and Haya, our Jewish and Palestinian co-moderators, again asked us to lie down on the pavement, and I thought we could not recapture that initial moment. But we lay down again, and Reem began her lament again, and soon I heard a very quiet clapping in response to the weeping in her voice, and a new space was created together, a space where we met the loneliness and tears of Reem's singing with the quiet clapping of our hands. While there was sorrow, we were no longer "locked shut / In loneliness and tears".

As the situation in the territories worsen; as witnesses are barred from the scenes of violence; as political rhetoric raises expectations and then retracts them; our hopes still lie with the duet of the people, the lament caressed by quiet clapping, the Palestinians and Israelis who have kept their faith, who still reach out to each other inside the pain and wait -- and work together -- for the lament to end.

Shalom / Salaam from Jerusalem,
Gila Svirsky

Coalition of Women for Peace
www.coalitionofwomen4peace.org

Gila Svirsky is a veteran peace and human rights activist in Israel, and co-founder of the Coalition of Women for Peace, which brings together women throughout Israel to amplify the voice demanding an end to the occupation and a just peace between Israel and Palestine.

8.2. Reconciliation Efforts On Armed Conflicts In The North Eastern Sub Region Of Uganda

**By Cecilia Engole and Jane Apino Ekume
of Teso Women Peace Activists, Teso Sub-region (Uganda)
E-mail: sorotics@infocom.co.ug**

BACKGROUND:

British Colonialism made Northern Uganda a labour-based reserve in their plantation farms, causing disparity between the North and South. People from the North were lowly educated, thus making Northerners more inferior to the Bantu. Even the infrastructure from the North was underdeveloped. A majority of the Northerners were recruited to join the military since they were considered more physically suited for combat.

They continued to dominate the army from the time of independence in the 1960s during the Obote I regime. After the Military Coup of 1971 that brought Idi Amin Dada into power elites and education were no longer recognised. The Northerners further dominated the army from the top to the lowest ranks.

In 1979 Idi Amin was ousted by UNLA of Obote II, helped by Tanzanian troops. This left most ex-soldiers redundant and jobless, but did not disarm them of military-issue weapons. This even worsened the situation, when Yoweri Museveni took over power from Obote II in 1986, leaving most of these forces unabsorbed in his army, hence making them feel unfairly treated by the government, sparking off the rebellion in the North. The Lord's Resistance Army (LRA) is still fighting and have now spread to North Eastern sub-region of Uganda.

This war has continued because of the suspicion between the two leaders of Uganda and Sudan.

However, the opposing rebel leaders of SPLA of Sudan and LRA of Uganda, headed by Garang and Joseph Kony respectively, were used by either leaders who were suspicious of one another. While on the other side the Karamojong warriors have continued to raid their neighbouring districts, killing people, looting their property, burning houses and raping women.

This dates from the 1950s when they were using spears and shields. They then intensified their raids after accessing guns from the armouries during the numerous coups and the instabilities of the neighbouring countries of Somalia, Ethiopia and Sudan. Their main reason for acquiring these guns was to fight their neighbouring tribes, especially the Turkana of Kenya, the inter-clan raids and their neighbouring districts of the North, North Eastern and some areas of Eastern Uganda.

The climax of these raids have escalated because of commercialisation of cattle raids by greedy individuals.

Effects of the War:

- These wars have mostly affected women and children leaving them widowed and orphaned.

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- ~~Abduction of children and massacre of people. It has caused total destruction of the economy, lives and uncertainty of the future of the sub-regions.~~
 - It has also caused displacement and total loss of culture of the people affected. There is fear of the tribes affected being sub-merged onto tribes of safer areas.
 - It has caused psycho-socio traumas and over shuttered education.
 - One million people have been forced to IDPs where living conditions are harsh and untold suffering while they leave blocks of under utilized land.
-
- Loss of lives and the spread of disease are common in the camps.

Efforts to end these Wars:

The Government:

- The government of Uganda has offered a number of amnesties to the rebellious groups. It has also given ultimatum to cease-fire.
- The government has given a chance to the rebels to spell out their agendas to allow room for negotiation but all these efforts are futile.
- The able local communities have also been armed by the government in names of Arrow Boys, Amuka/Rhino, Vigilantes to mention but a few in an attempt to reinforce the regular army to crack down rebellion and cattle rustling.
- Formation of Commissions, Peace Accords and Agreements e.g Local government for elders, Presidential Commission for Teso (PCT) which was headed by Prof. Opio Epelu.

Religious Committees

- These have repeatedly expressed need for peace talks.
- Formation of peace initiatives e.g. Acholi Religious Peace Initiatives (ARPI) headed by Bishop Odama
- TIP (Teso Initiative for Peace) initiated by Rev. Fr. Pius Okiria
- Conducting prayer meetings
- RETEKARE Peace Initiative

NGOs

- Isis WICCE, an international organisation with a branch in Uganda, has trained women from 9 districts of Uganda that have experienced armed conflicts with an effort to equip them with sustainable peace-building skills. The training has already encouraged initiation of peace initiatives by women of different Peace Organisations in different parts of Uganda e.g. TEWPA (Teso Women Peace Activists) in the Teso sub-region, KANE (in Southern Uganda) and LUWODA in Luwero to mention a few.
- Others include URAFIKI in Katakwi.

TEWPA'S Perspective

- Involving and ensuring active participation by women in sustainable peace and capacity building.
- Setting up of Peace Committees at rural areas to promote peace in their localities throughout the sub-region.
- Organising dialogue forums between women professionals and grassroots in an attempt to bridge gaps that exist.
- Bringing together Karimojong and Ateso women with an attempt to end raids.
- Counselling victims of armed conflicts.
- Creating awareness in violation of women rights which are also human rights.
- We strongly believe that women have a big role in bringing about peace in Uganda.
- Advocacy and lobbying for the rural women's cause
- Economic empowerment for sustainable livelihood for the rural women when the situation improves
- Mediation and reconciliation strategies on peace processes through music, dance and drama.

Conclusion

TEWPA is convinced that women can play a significant role in bringing about peace through seeking forgiveness, reconciliation and negotiation in their sub-regions, nationally and globally. It is necessary that women strengthen organisations and initiatives in peace building efforts.

This calls for a collective responsibility of warring parties to amicably agree on round table negotiations in neutral countries of their choice to end these useless and costly wars.

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There is need for a collective voice of the voiceless to be exposed and integrated into foras, conferences where they can express their views as women.

8.3. The World Women's TV Satellite for Peace Culture (WSPC) By Dr. Ada Aharoni: Director WSPC

"The World Women's TV Satellite for Peace Culture (WSPC)", is progressing rapidly. This is a revolutionary research and project of women for peace, that crystallized at the "Gather the Women Congress" in October 2003, in San Francisco, with the support and feedback of 333 international women leaders and participants.

The vision, mission, goals and programs of the WSPC, are evolving, with the help of the international research and advisory board, and the support of academic women from 15 countries. The WSPC will attempt to revolutionize the Culture of Violence in the global village, that is constantly flooded with violence and terror, and will change it to a Culture of Harmony and Peace. The Women's Peace Satellite will air exciting Peace Films and Women's Stories, News from the perspective and frame of women's point of view, women's agenda, peace culture interviews and programs for teachers, parents, students, youth, children, grandparents, and special films and programs preparing our vision, values and parameters for a world beyond war and violence.

Western and Eastern traditions, cultural heritage, norms, values, and relationships of all kinds, will be strengthened through the WSPC, and strong bridges of understanding and respect between East and West will be created, through the humane values that all women have in common, their love for their children and families and their deep caring for their well-being and safety, and their love of humanity and of peace. The Nobel Prize for Peace Laureate, Shirin Ebadi, has been invited to chair the WSPC, and several Iranian women leaders have already joined the WSPC.

The WSPC gateway has unlimited possibilities connecting individuals, families, communities, organizations, ethnic groups and nations - regenerating, reeducating, renewing and restoring what is sacred to every human being and to the whole human family, and in doing so, it will create a world beyond war and violence.

For the VISION of the WSPC, you are invited to visit the following website: www.ada.up.co.il

8.4. International search for 1000 Women for the Nobel Peace Prize in 2005 launched in Switzerland Self-nominations very welcome. Send nominations direct to **Ruth-Gaby Vermot-Mangold** President of the **Association for 1000 Women for the Nobel Peace Prize 2005**, Bern, Switzerland on **maren.haartje@1000peacewomen.org**

International search for 1000 Women for the Nobel Peace Prize in 2005 launched in Switzerland 1000 women who are engaged in the struggle against violence, war and injustice and who are, each in her own sphere of activity, worthy of the Nobel Peace Prize, shall receive this prize collectively in the year 2005. Their work in the cause of peace and human security shall be made visible and their biographies and effective strategies academically documented.

- Ruth-Gaby Vermot-Mangold

President of the Association for 1000 Women for the Nobel Peace Prize 2005, Bern, Switzerland In 2003, an exciting initiative to obtain the Nobel Peace Prize for 1000 women in 2005, was launched by a group of Swiss women led by Ruth-Gaby Vermot-Mangold, a member of the Swiss Parliament and the Council of Europe. 1000 women all over the world working for peace in their countries, communities, neighborhoods will be found and nominated for the Nobel Peace Prize. Why a thousand women? Because finding and documenting the work of a million would be too much work in so little time. The idea is to call the world's attention to the vital but largely unheralded role of women in peace making and peace building. In the 102 years of the Nobel Peace Prize, no more than eleven women have been acknowledged by the committee for their peace work. Having a thousand women recognized at one time will more than even up the score. The Swiss women who led the initiative have formed an international network of coordinators to find the 1000 women, organized an academic team to research on the women's strategies for peace building, formed an Association to ensure accountability and responsibility for the project, and secured initial funding to get the project going. They have also stated their intentions at a constructive and fruitful meeting with the Nobel Committee in Oslo. At this stage, toward the end

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of 2003, the association and the international coordinators have determined the criteria for nominees and are putting together the nomination form for dissemination. In this regard, the project needs the support of the community, in the following ways: · If you represent a women's, feminist of conflict transformation network, we invite you to contact us directly at psicam@cyberdyaryo.com or peace@codewan.com.ph for more information and/or for nomination forms. We need help in documenting - in print, photo and film - the lives and work of the women who are nominated as well as access to the media. We also need help in raising funds for some of the expenses the project will incur, especially the documentation phase. This campaign is important for a number of reasons. It will focus on the roles women play - the strategies they utilize and the obstacles they face - in

transforming conflicts. It will celebrate the courage, creativity and power of women from all walks of life in promoting justice, equity and peace as a response to poverty, inequity, militarization and armed conflict. And perhaps most importantly, the recognition will bring women's peace work from the informal into the formal sphere and strengthen their influence on the official actors. We are looking for peace women from all countries and all levels of society. Women farmers, judges, religious leaders, teachers, artists, poets, novelists, journalists, politicians as well as political activists will be among the 1000. Their work will include activities related to the quelling of violent armed conflicts, and also to preventing domestic abuse, promoting peace, justice, democratization, and women's rights. The nominees will be women who daily invest efforts to bring about a sustainable and just peace. If you are interested in supporting this campaign, if you would like to make a nomination or receive further information, please contact: 1000 Women for the Nobel Peace Prize 2005 in Bern, Switzerland at: telephone +41 31 330 10 85 Rebecca Vermot (rebecca.vermot@1000peacewomen.org) or Maren Haartje (maren.haartje@1000peacewomen.org)
In the Southeast Asian region, please contact:
Paulynn Sicam in Manila at psicam@cyberdyaryo.com or
Karen Tanada at peace@codewan.com.ph
You may also obtain further information at www.1000peacewomen.org

9. Call for Papers

9.1. JOURNAL OF PEACE EDUCATION

By Prof Ian Harris

University of Wisconsin-Milwaukee

e-mail: imh@uwm.edu

The Peace Education Commission (PEC) of the International Peace Research Association (IPRA) is proud to announce a new professional journal, the *Journal of Peace Education* (JPE) published by Taylor and Francis. The inaugural issue is due spring 2004. (See www.tandf.co.uk/journals/offer/cjpe.asp for a listing of the contents.)

Subscription to the journal is available to PEC members as part of their membership dues (\$30. a year). Through a special offer from Taylor and Francis, twenty dollars of the dues are used to cover the cost of a bulk subscription (2 issues per year). This is a bargain if one considers that the regular cost for a personal subscription is \$49. Besides the journal, PEC members receive a copy of the PEC newsletter *Peacebuilding*, at least once a year, a copy of the PEC directory with contact information of 400+ peace educators from all world regions, and preference in the selection of submitted papers for conference presentations.

At the request of the PEC, Taylor and Francis will receive and administer new memberships in order to give members the opportunity to pay by credit card and so to reduce the added cost of exchanging currency into US dollars. The basic membership fee is \$30. A sustaining membership is \$60. The second membership paid for by the sustaining member will be available for a PEC member who finds the basic dues a financial burden. Taylor and Francis will be doing a mailing to solicit membership in PEC EARLY IN JANUARY 2004. Look for this solicitation in your electronic mailbox as well your regular mail. Anyone who wants to take advantage of this offer right away should contact Anita Wenden, the PEC interim journal convener at wldyc@cunyvm.cuny.edu.

9.2. International Institute on Peace Education (IIPE) 2004, Istanbul, Turkey, 1-7 August 2004

By Tony Jenkins

Email: jenkins@exchange.tc.columbia.edu

The 2004 International Institute on Peace Education (IIPE) will be hosted by Sabanci University, Istanbul, Turkey, and organized in association with the Peace Education Center of Teachers College Columbia

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University IPE, founded in 1982 by the Peace Education Program of Teachers College, has been held annually in different parts of the world. It is a multicultural and cooperative learning opportunity in which participants learn from each other about substantive issues and interactive teaching approaches. The Institute is also an opportunity for networking and community building among those who educate and work for a culture of peace in the region and internationally. The program will consist of plenaries, workshops, reflection groups, and visits to community projects.

IPE 2004 will focus on the concept of "**human security**" as a means for working towards a culture of peace. Lack of human security is both a cause and a consequence of the many conflicts that engulf the Middle East, the Caucasus and the Balkans. If human security is to be achieved, issues of militarization, human rights abuses perpetrated by state and non-state actors, the virtually universal discrimination and oppression suffered by women, and the cultures of conflict that produce prejudice and hatred **must be confronted by educators and policy makers**. This institute will explore these issues and ways to educate toward human security in formal and informal settings.

We ask the participants to join us with an open heart and a critical mindset to face and challenge our own participation in the on-going conflicts, as well as our efforts to develop a culture of peace. As in previous IPEs, this Institute will draw on the experiences and insights of diverse peace educators and advocates from all world regions helping us learn from each other's experiences and strategies in achieving human rights and women's rights, working towards demilitarization, and resolving conflicts. Together, we hope to develop practical approaches to turn "human security" into a workable concept and framework in this region and the world at large.

For more information on the IPE: www.tc.edu/PeaceEd/htmls/iipe.htm

For inquiries from the Americas, Europe, Africa, and the Asia Pacific Region

Peace Education Center, Box 171
Teachers College Columbia University
New York, NY 10027 USA
jenkins@tc.columbia.edu

For inquiries from the Middle East, the Caucasus and the Balkans

Sabancı University
Orhanli, Tuzla
81474 Istanbul, Turkey
iipe@sabanciuniv.edu

9.3. Annual Student Peace Conference - Kroc Institute for International Peace Studies, University of Notre Dame, Indiana, USA

By Hal Culbertson

<http://kroc.nd.edu>

The Kroc Institute for International Peace Studies at the University of Notre Dame is proud to announce its annual student peace conference. The conference is sponsored by the Kroc Institute and is entirely planned and run by undergraduate Peace Studies students. It attracts undergraduate and graduate students from colleges and universities across the United States and abroad.

The theme of this year's conference is "Freedom from Fear: The Freedom of Peace." It will be held at the University of Notre Dame from Friday - Sunday, March 26-28, 2004. Registration information and a call for papers available on the Kroc Institute's webpage.

Nadia Stefko, Monica Jacir, Crystal Prentice
Student Co-chairs

9.4. Master's Degree in Peace Education

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By **Abelardo Brenes**

Professor of Peace Education, University for Peace, Costa Rica

E-Mail: abrenes@upeace.org

The University for Peace is pleased to announce a new 12 month Master's Degree Programme in Peace Education commencing in September 2004.

The Master's Degree Programme in Peace Education has been designed to provide educational leaders with the practical skills, knowledge, and values required to carry out educational development and reform for peace, particularly in the context of countries and regions that are experiencing conflict and development challenges, although it is also relevant to educators working in a variety of contexts.

Course structure:

The programme will be student-centred, geared to providing support for the development of specific projects that students will bring and which will constitute contributions to educational development in their home countries and regions. The Programme will include courses as: Introduction to Peace Studies; Cultures and Learning—from Violence to Peace; Peace Education: Theory and Practice; Human Rights, Governance, and Democratization; Sustainable Development Education; Education for Conflict Transformation and Peace Building; Language, Media, and Peace Education; Educational Systems and Educational Change, Research Methods for Project Development.

Admission Requirements:

The programme is particularly suitable for persons who are interested in peace education oriented educational policy and development, administration and evaluation, both in public and private educational settings, as well as teachers and professors interested in peace oriented pedagogy. It is also suitable for educators interested in community education.

For more information please visit:

http://www.upeace.org/academic/masters/peace_education.htm

9.5. Symposium on Nonviolent conflict resolution in indigenous societies in Latin America: CLAIP

For a translation into English or another language, contact Prof Ursula Oswald: uoswald@servidor.unam.mx.

Simposio sobre Resolución Noviolenta de conflictos en Sociedades Indígenas de América Latina

El Consejo Latinoamericano de Investigación para la Paz (CLAIP) tiene el agrado de invitarlos a participar en el Simposio Internacional sobre Resolución noviolenta de conflictos en Sociedades Indígenas en América Latina que tendrá lugar del 29 al 31 de marzo de 2004.

Objetivo

Estudiar de manera comparativa experiencias empíricas indígenas y populares que ayudan a fomentar los procesos noviolentos de resolución de controversias y los mecanismos de prevención de conflictos.

Participantes

Estudiosos, líderes indígenas y populares, mujeres y hombres luchadores por un futuro noviolento mediante la conciliación de conflictos, la prevención y la educación para la paz.

Fechas

Enviar antes del 31 de enero un resumen de la ponencia a presentar en el simposium a uoswald@servidor.unam.mx. Entregar hasta el 31 de marzo la ponencia que se expondrá. Simposio: 29 al 31 de marzo, 2004 en Yauatepec, Morelos, México

Costos

La inscripción será absorbido por el Centro Regional de Investigaciones Multidisciplinarias de la UNAM. El costo del alojamiento y comida es de \$250.00 por día y persona. Existe un número de becas limitadas, destinadas básicamente a indígenas de pocos recursos para su traslado en avión y su estancia en Yauatepec apoyados por IPRA.

Clima

El clima en Yauatepec es caluroso en el día y templado en la noche en marzo y se recomienda llevar un suéter ligero en caso de sentir un poco de fresco en la noche. En el día se presta el clima para nadar y recuperarse así de las discusiones teóricos.

Dra. Úrsula Oswald Spring, Secretaria General y miembro fundadora de CLAIP (uoswald@servidor.unam.mx)
Tels.(0052) (55) 56 22 78 33 , (0052) (777) 3291833

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9.6. CALL for PAPERS for the Gender and Peace Commission of 2004 IPRA Conference

The Gender and Peace Commission of IPRA invites submissions of proposals for papers, panels and other forms of presentations regarding **Gender, Peace, Conflict and Globalization**, during the 20th General Conference of the International Peace Research Association (IPRA) to be held in Sopron, Hungary, July 5-9, 2004. Proposals for the Gender and Peace Commission are due by email to Gender_Peace@go.com by 28th February 2004.

The Conference Overall theme is *Peace and Conflict in a Time of Globalization*.

The Conference will include plenary sessions and programmes organized by the various specialized IPRA Commissions. Information about IPRA is available at the following website: <http://www.human.mie-u.ac.jp/~peace/index.htm>.

Conference updates will be posted on this website.

For the Gender and Peace Commission, the theme is *Gender and Globalization*.

Proposals may include completed research or on-going research, regarding any of the following (but not limited to these suggestions):

- Prevention of gender-based violence in domestic, community and formal institutions.
- Promoting non-violence in local, national and international environments.
- Persisting inequities in higher education and multiple forms oppression: Strategies for positive changes.
- Gender, health and wellbeing: Overcoming local and global constraints.
- Engendering Human Security: Intersection between Gender, Human Rights, Security and Globalization

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The 20th General Conference of IPRA marks IPRA's 40th Anniversary. It offers opportunities to continuing developing and strengthen strategies for non-violence, sustainable peace and development.

Susan Nandutu
Convenor, Gender and Peace Commission of IPRA
E-mail: snan3078@mail.usyd.edu.au

Details required for ALL proposed presentations for the Gender and Peace Commission.

All intending presenters need to submit the following information **in an email message**.

1. TITLE OF THE PROPOSED PRESENTATION
2. PRESENTER/S DETAILS:
 - o Family name
 - o Given name
 - o Title (Prof/Dr/Mr/Ms etc.)
 - o Name of institution [will appear on name tags]
 - o Address
 - o Telephone number/s and Fax number
 - o Email address. **[Please note: It is essential to keep this address up to date for conference communications]**
3. TYPE OF PRESENTATION:
 - o Individual paper (name of author, or all co-authors and institutions)
 - o Student work-in-progress (name of author, or all co-authors and institutions)
 - o Symposium (name all presenters, the title of each contributing presentation and institutions of each person)
 - o Panel discussion (name all panellists, the title of each presentation and institutions details)

4. ABSTRACT

A 300 word abstract (no longer) **in plain text in the body of an email message**.
Please do not use fancy fonts and large type sizes for academic abstracts.

Proposals received will be passed round several members of the Committee and this is facilitated with emails that do not have attachments.

5. EQUIPMENT

List any technical equipment required for your presentation

At the time of lodging abstract or proposal, proposers are requested to list any technical equipment that will be required. It may not be possible to provide for late requests for equipment

Please:

- only one proposal per message for individual paper presentations.

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- when proposing a panel presentation, enter multiple abstracts and all details required for individual papers to be included in the panel discussion.
- lodge all proposals by the due date.

Important dates for the Gender and Peace Commission

28 February 2004	Abstracts and all proposals due by email. See note on email methods and requirements
20 March 2004	Notifications for accepted abstracts and proposals
20 May 2004	Complete papers due. To be submitted 'camera ready' for inclusion in the GPC Conference proceedings. Complete paper to be submitted as MS Word attachment to your email.
5 June 2004	Email notifications to presenters with draft time table details
10 June 2004	GPC Conference Programme and Proceedings go to printer No changes to Programme after this date
5 July 2004	Conference commences
9 July 2004	Conference ends

Gender and Peace Commission of IPRA

E-mail: Gender_Peace@go.com

9.7. CALL FOR PAPERS- COMMISSION ON INTERNATIONAL HUMAN RIGHTS of 2004 IPRA Conference

IPRA's Commission on International Human Rights (CIHR) seeks to strengthen the international human rights movement. If human rights advocates-both individuals and organizations--work together effectively, they will manifest

more power in the world. IPRA, and CIHR in particular, can help to improve communications among human rights organizations at the global level. We hope to do this at the IPRA conference by building linkages among individuals and organizations working on human rights throughout the world.

The International Peace Research Association (IPRA) will be holding its 20th General Conference in Sopron, Hungary, July 5-9, 2004. Its theme will be "Peace and Conflict in a Time of Globalization." The program will include panels organized by various specialized commissions. The purpose of this announcement is to invite participation in the panels of IPRA's Commission on International Human Rights (CIHR).

We will continue CIHR's practice of exploring the relationships between art and human rights. The first two panel sessions, on July 6, 2004, will be on Human Rights and the Arts. These panels are being organized by CIHR together with IPRA's Commission on Art and Peace, Commission on the Global Political Economy, and Peace Education Commission.

Continuing the practice established by CIHR at the IPRA conference held in 2002 in Seoul, Korea, CIHR will welcome proposals for presentations by university students as well as by more senior professionals. Participation by students should be facilitated by their mentors. These mentors will be invited to introduce their students' presentations.

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~~Regrettably, CIHR cannot provide any sort of financial assistance to participants in the conference. IPRA itself has very limited capacity to arrange assistance.~~

General information about IPRA may be obtained at <http://www.human.mie-u.ac.jp/~peace/index.htm> Details about the conference will be posted on this IPRA website as they become available.

We invite you to make a proposal for CIHR's panels. For further information,

please contact either of the CIHR Co-Conveners:

George Kent
Department of Political Science
University of Hawai'i
Honolulu, Hawai'i 96822-2281
U.S.A.
phone: 1 (808) 389-9422
fax: 1 (808) 956-6877
email: kent@hawaii.edu

and

Maria Eugenia Villareal
20 calle 22-66 Zona 10
Apartment 2-14
Guatemala City
Guatemala
phone and fax: (502) 337.30.72
email: vilareal@c.net.gt

Please feel free to forward this announcement to others who might be interested.

Aloha, Maria and George

9.8. Call for papers -Peace Education Commission of 2004 IPRA Conference

The Peace Education Commission (PEC) of the International Peace Research Association (IPRA) invites submissions for the 2004 conference in Sopron, Hungary, July 5-9, 2004. For more information about the conference, see details at: <http://www.human.mie-u.ac.jp/~peace>.

The theme of the conference is "Pathways to Peace: Educational Issues in the Context of Globalization". Globalization is a force that continues to comb the world today and one which has brought about much contention among various political, social, economic, and religious groups who experience its impact in both negative and positive ways. How have educational institutions been effected by these processes of globalization? How does/can globalization contribute or negate formal and informal educational efforts at building a culture of peace? What kinds of educational problems and issues arise among different countries within the framework of this world-wide movement and how are or can educators respond? We invite you to participate in the discussions of this 2004 conference by presenting a paper, reporting on your local area, and/or by telling of your own personal experiences.

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PEC is also open to paper submissions that discuss the broader theoretical, philosophical, practical and experimental aspects of peace education. .

The deadline for receipt of paper submissions is February 15, 2004. Please send a one page abstract, your name, institutional affiliation, and addresses (mail-e-mail). Submissions will undergo a review process and notifications will be sent during the first week of March. We encourage those whose papers are accepted to submit them to the Journal for Peace Education for publication. Contact John Synott, Editor at: j.synott@qut.edu.au for journal details.

Please send a one page abstract to: B. Jeannie Lum, Ph.D.
University of Hawai'i, at Manoa
College of Education, Wist 109
1776 University Avenue
Honolulu, HI 96816
E-mail: jlum@hawaii.edu
or fax it to (808) 956-9100.

9.9. Call for papers for the Peace History Commission of 2004 IPRA Conference

The Peace History Commission (PHC) of the International Peace Research Association (IPRA) welcomes proposals for papers or ideas for complete panels for IPRA's 20th biennial conference to be held in Sopron, Hungary from July 5 to 9, 2004.

It is the 40th anniversary IPRA conference organized around the theme "Peace and Conflict in a time of Globalisation".

Would anyone interested in presenting a paper at one of the Peace History Commission sessions, please get in touch with us as soon as possible. Your submission would be most welcome.

You are not confined to any particular theme or aspect of peace history, our commission decided to leave the subject matter open.

When you contact us, would you please provide the title of your paper and include a short abstract (no more than 200-300 words), and a brief biography or vita. You can reach us at any of the addresses at the bottom of this message.

Please send such proposals soon ? at the latest by December 12, 2003.

In peace,

Gunter Wernicke
Convenor, PHC
Humboldt-Universität zu Berlin
Abteilung I, Referat Beruf und Wissenschaft
Unter den Linden 6
D 10099 Berlin
Germany
Phone: +49 (0)30 2093 5391
Fax: +49 (0)30 2093 5392
Gunter.wernicke@rz.hu-berlin.de

Anne C. Kjelling
Executive Secretary
Nobel Institute
Drammensveien 19
NO 0255 Oslo
Norway
phone: +47 22 12 93 21
fax: +47 22 12 93 10
ack@nobel.no

9.10. Call for papers for the Security and Disarmament Commission

The Security and Disarmament Commission (SDC) invites papers for the Sopron IPRA conference. The SDC has traditionally accepted a broad range of papers from relevant issues to do with security issues. Where possible we group papers together by issue or theme for purposes of conference organisation or publication (such as the papers on industry and arms conversion published after the Brisbane conference). Papers often

reflect the location of the conference. At the Durban Conference, for example, many focussed on the impact of arms sales in the Afro-Asian region. In Tampere, Finland, there was great interest in security in the Eastern Bloc after the collapse of the Soviet Bloc. At the last IPRA conference, in Suwon, South Korea, there were a number of papers on East Asian security. There are a number of current issues that should be addressed at Sopron, none more important than the invasion of Ira and the related concerns about pre-emptive diplomacy.

Please send a one page abstract with your name, institutional affiliation and addresses (include e-mail) to:

Associate Professor Wayne Reynolds,
Coordinator
Security and Disarmament Commission,
School of Liberal Arts,
University of Newcastle,
NSW 2308,
Australia.

e-mail: wayne.Reynolds@newcastle.edu.au
fax: 610249216940.

10 □ IPRA Office Bearers and Contacts

Secretary General

Katsuya Kodama

Mie University, Dept. of Humanities, Kamihama, Tsu 514, JAPAN

Tel/fax: +81 592 319156 E-mail: kkodama@human.mie-u.ac.jp

Newsletter Editors

John P.Synott

School of Humanities and Human Services, Queensland University of Technology, Carseldine, Qld.
4059, Australia

Tel:+61.7. 3864 4725, fax: +61.7. 3864 4719 E-mail: j.synott@qut.edu.au.

Bernedette Muthien

African Gender Institute, University of Cape Town, PO Box 12992, Mowbray, Cape Town, 7705, South
Africa, Tel & Fax: +27-21-448 2112, Mobile: +27-82-712 2785

Email: bmuthien@icon.co.za

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Council Members

Ada Aharoni
57 Horev Street, Haifa 34343, ISRAEL, Tel+972 4 8243230, Fax: + 972 4 8261288,
E-mail: ns_adah@bezeqint.net, or ada33@bezeqint.net
Homepage: <http://tx.technion.ac.il/~ada/home.html>

Azril Bacal
CETAL. Uppsala University Granitvagen 10 B 1 S-752 43 Uppsala SWEDEN Tel: +46 18 553 059 Fax: +46 18 101738
E-mail azril.bacal@rocketmail.com

Bradley R. Correa
838 E. High Street, Lexington, Kentucky, 40502, USA. Phone/fax: +1 859 4924900,
(USA/Brazil)
E-mail: biosfera_usa@yahoo.com.

Bernedette Muthien
African Gender Institute, University of Cape Town, PO Box 12992, Mowbray, Cape Town, 7705, South Africa,
Tel & Fax: +27-21-448 2112, Mobile: +27-82-712 2785
Email: bmuthien@icon.co.za

Carolyn Stephenson
Dept of Political Science ,Univ. of Hawaii-Manoa. Honolulu, HI 96822-2281 USA
Tel: +1 808 956-8195 Fax: +1 808 956-6877 E-mail: cstephen@hawaii.edu

Chaiwat Satha Anand
Peace Information Centre Thammasat Univ./Fac of Political Science Prachan Road Bangkok 10200
THAILAND Tel: 662 391 3259 Fax: 662 224 1406 Email: tion@yahoo.com

Cheng-Feng Shih
Tamkang University TAIWAN
Po BOX 26-447 Taipei, Taiwan Tel: 886-2-2706-0962
fax: 886-2-2707-7965
E-mail: ohio3106@ms8.hinet.net

Elizabeth Gabona
Uganda Peace Research & Education Association.
P.O. Box 22401, Kampara, UGANDA Tel: 256-41-259713
E-mail: besig@hotmail.com

Victor Hart
Oodgeroo Unit ,QUT, Victoria St. Kelvin Grove, Qld. AUSTRALIA Tel: +61 7 38643721
FAX: +61 7 38643982 E-mail: v.hart@qut.edu.au

George Kent
Department of Political Science, University of Hawaii, Honolulu, HI, 96822-2281, USA, Tel: +1 808 956-8743,
Fax: +1 808 956-6877, E-mail: kent@hawaii.edu

Howard Richards
Earlham College, Drawer E 105, Earlham College 800 National Road West, Richmond IN 47374, USA, Fax:
+1 805 965 6991, E-mail: howardri@aol.com, Homepage: <http://www.howardri.org>

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Imre Levai

Inst. For Political Science HAS. H-1399 Budapest, pf.694/115 HUNGARY Tel: 36-1-224-6732
Fax:36-1-224-6733E-mail:LEVAI@MTAPTI.HU

John Moyibi Amoda

Centre For Developement and Democratic Studies .Lagos State University ,OJO, Lagos,NIGERIA
Tel: 011234149678984933178 E-mail: CDDSAPSI@HYPERIA.COM

John Synott

School of Humanities, Queensland University of Technology Carseldine, Qld. 4059, Australia. ph. +61.7. 3864
4725, fax. +61.7. 3864 4719, E-mail: j.synott@qut.edu.au

Judit Balazs

University of West Hungary, 1125 Budapest, Istenhegyi 86/A, Hungary, E-mail: balazsj@efe.hu

Kazuyo Yamane

2-412 Yokohama New Town, Kochi City, Japan 781-024. Fax+81-88-837-2860, Phone: +81-088-837-2058), E-
mail: kyamane@sings.jp

Leena Parmar

Department of Sociology University of Rajastahn Jaipur. Flat - No -L-1-B, University
Campus302004 Jaipur, INDIA
E-mail: leenaind@datainfosys.net

Linda Groff

California State University, Dominguez Hill, Carson, CA 90747, USA. Tel & Fax: +1 310 821 1864. E-mail:
ljgroff@dhvx20.csudh.edu

Majid Tehreian

Toda Institute for Global Peace and Policy Research 1600 Kapiclan Bld., Suite 1111, Honolulu, HI 96814 USA
Tel: 808-955-8231 Fax: 808 -955-6476 email: tehranian@aol.com

Maria Eugenia Villareal

Defense for Children International,

20 CALLE 22-66 ZONA 10, CASA 2-14GUATEMALA CITY, GUATEMALA

TEL/FAX (502)337.30.72 E-mail: villareal@c.net.gt

Marta Martinelli

C/o Mr g. Quille 15, aue Alberiyn, 1200 Beuxelles becgium Denmark. Tel 0032-2-6503417.
E-mail: M.Martinelli2@bradford.ac.uk

Matt Mokekwu

Dept. of Communication, University of the North-West
P/B x2046 Mmabatho 2735, South Africa
Tel: +27 18 389 2505. +27 18 389 2504 E-mail : mogekwu@yahoo.com

Pat Patfoort

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Center for Nonviolent Conflict management, Torredreef 8 B-9990 Maldegem-Kleit, Belgium
Tel/FAX: +32 50 712458 E-mail: pal.patfoort@glo.be

Ravi Bhatia

C-2 Maurice, Nagar, Delhi University, Delhi 110007, INDIA Tel: +91 11 7667572

E-mail: ravipb00@yahoo.com

Luc Reycheleer

Center for peace & strategic Studies, Univ. of Leuven, Van Evenstraat 2B, B-3000, Leuven Belgium

Tel: +32 16 323088 E-mail: lic.reycheleer@suz.kuileuven.ac.be

Sara Horowitz

Association request Salguero 2142-8-1425 Buenos Aires ARGENTINA Tel/FAX: □ 54 11 4826 1208

E-mail: horowi@Einstein.com.ar

Mary Soldad Perpignan

TWMAEW, 1043 Aurora Blvd Quezon City 1108 PHILIPPINES FAX: 632 913 9255/6453

Susan Nandutu

C/O Uganda Peace Research & Education Association AFRICA Hall Makerere Univ. PO.BOX 22410

Kampala UGANDA

E-mail: snan3078@mail.usyd.edu.au and susann2000@hotmail.com/sk_12975@hotmail.com

Unto Vesa

TAPRI University of Tampere, Tampere Finland FIN-33014 Tel: □ 358b 2157695 FAX: +358 3

2236620 E-mail: unto.vesa@uta.fi

Ursula Oswald Spring

CRIM/UNAM Prov Rio Bravo Num.1 Col Vita Hermosa 62290 Cuernavaca MOR MEXICO Fax: □ 52

7317 59 81 E-mail: uoswald@servidor.unam.mx

President of IPRA Foundation

Michael True

E-mail: mtrue@eve.assumption.edu

HEADS of Regional Associations

Africa

Susan Nandutu

(AFPREA: Africa Regional Peace Research and Education Association)

Asia-Pacific

Sr. Mary-Soledad Perpignan

(APPRA: Asia-Pacific Peace Research Association)

Europe

Unto Vesa

Commission Convenors

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Art and Peace

Olivier Urbain

Department of English Lit., 1-236 Tangi-cho Hachioji Tokyo 192-0003 J Tel:81 426 91 4966
Fax;81 426 91 9386

E-mail olivierurbain@yahoo.com

Maria Elena Vinader

President of Music Therapists for Peace, Posadas,
Argentina

Conflict Resolution and Peace Building

Luc Reychler

Center of Peace Research and Strategic Studies University of Leuben Van Evendstraat2B-
3000Leuben Belgium tel;3216323088

E-mail luc.reychler@suz.kuieuven.ac.be

Adbelwahab Biad

Univ. de Rouen Boulevard Siegfried F-76821 Mont Saint Aignan Cedex FRANCE

Tel+33 01 41 44 23 43 Fax +33 01 41 44 23 43

E-mail abdelwahab.biad@univ-rouen.fr

Eastern Europe

Malgarzata Znoykowicz

Institute of International Studies ul. Powstancow 15/206 05091 Zabki POLAND

Tel+48 601 469 769 E-mail mznoyk@sgh.waw.pl

Wojciech Kostecki

P.O. Box 732 PL-00-950 Warsaw POLAND Tel:+48 22 255221 Fax:+48 22 252146

E-mail wkostgsf@medianet.pl

Ecology and Peace

Munyaradzi Saruchera

Environmental Senior Researcher (Zimbabwe)

programme coordinator

co-govern and pan-african programme on land & resource rights

programme for land and agrarian studies (PLAAS)

school of government, university of the western cape

p. bag x17, bellville 7535

south Africa

tel: +27-21-959 3754/959 3733 fax: +27-21-959 3732

E-mail: msaruchera@uwc.ac.za

Website: www.cbnrm.uwc.ac.za/paplr

Frans Verhagen

Earth and Peace Education International", United States,

E-mail: Gaia1@rcn.com;

Homepage <http://www.globalepe.org>

Ursula Oswald Spring

Research Director on Sustainable Development, CRIM/UNAM, Priv. Rio Bravo num. 1, Col. Vista
Hermosa 62290, Cuernavaca Mor., Mexico;

fax: +52 777317 59 81; home: 52 777 3 15 06 52

E-mail: uoswald@servidor.unam.mx

Forced Migration

Tetsu Sadatomo

Shimokitate, Sakura, Akita-city 010-8515, JAPAN Tel;+81-18-836-1273

Fax;+81-18-836-2485 E-mail; tetsu@akeihou-u.ac.jp

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Syed Sikander Mehdi

Professor, Department of International Relations,
University of Karachi, Karachi-75270, Pakistan
E-mail: sikimehdi@yahoo.com

Gender and Peace

Susan Nandutu
C/o UGANDA Peace Research and Education Association, Africa Hall Makerere University
PoBOX22410 Kampela Uganda E-mail: snan3078@mail.usyd.edu.au

Global Political Economy

Bernedette Muthien
,African Gender Institute University of Cape Town,PO Box12992.,Mowbray ,Cape Town ,7705 ,South
Afirica, Tel/Fax +27 448 2112 Mobile : +27 82 712 2785 E-mail bmuthien@icon.co.za

Howard Richards

CO-covener, 800 National Road West, Richmond, IN-47374, USA Tel:+1 765 983 1305 Fax: +1 765 983
1304 E-mail:howardri@aol.com

John Amoda

CO-covener, City College of New York/AFREA, Lagos state university, ojo, lagos, Nigeria Tel:011-234-1-
4967896(4933178)
E-mail:johnamoda@hotmail.com
(CDDSAPSI@HYPERIA.COM)

Indigenous Peoples Rights

John Synott
School of Humanities, Queensland University of Technology Carseldine, Qld, 4059, AUSTRALIA
Tel +61 7 3864 4725 Fax +61 7 3864 4719 E-mail:j.synott@qut.edu.au

Regine Mehl

Beethovenallee 4 D-53177 Bonn GERMANY Tel +49 228 356032 Fax +49 228
3570339 E-mail mehl@priub.org

Internal Conflicts

Ivan Iveconic
The American University in Cairo, P.O.B. 2511 D-11511 Cairo EGYPT Tel +20 202 797 6809 Fax
+20 202 795 7565 E-mail iwek@aucegypt.edu

Marta Martinelli

C/o Mr.G Quille 15Aue Alberiyn1200 Beuxelles Belgium DENMARK
Tel;0032-2-650341 E-mail M.Martinelli@Bradford.ac.uk

Internatinal Human Rights

George Kent
Department of Political Science ,University of Hawaii,Honolulu.HI,96822-2281,USA
Tel ;+1-808-956-8743 Fax:+1 808 956 6877 E-mail: kent@hawaii.edu

Maria Eugenia Villarreal

Defence for Children International, 11a avenue 6-57 Zona 2 Guatemala city Guatemala.

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E-mail vilareal@c.met.gt

Nonviolence

Joshua Cooper

University of Hawaii Porteus Hall-7171,2424Maile Way Honolulu HI 96822

Tel: 1 808 956 4237

Fax: 1 808-956-5708

E-mail: joshua@hawaii.edu

Ralph Summy

University of Queensland Brisbane 4072 AUSTRALIA Tel: +61 7 3365 1388

E-mail: r.summy@mailbox.uq.oz.au

Senthil Ram

Dept. of Peace and Development Research (Padrigu)

Gothenborg University

Box 700, SE 405 30 Gothenborg, Sweden

Email: senthil.ram@padrigu.gu.se & senthil_ram@hotmail.com

Tel: +46-(0)31-773 5879 (office) +46-(0)70 5973870 (mobile)

Fax: +46-(0)31-773 4910 (attn: Senthil)

Peace Culture and Communications

Ada Aharoni

Professor of Conflict Resolution ,Technion in Haifa, Israel

57 Horev Street ,Ahifa 34343,ISRAEL Tel:+97-2-4-8243230 Fax+972 4 8261288

E-mail: ada33@bezequint.net Homepage: <http://tx.technion.ac.il/-ada/home.html>

Matt Mogekyu

Dept of Communication University of the Northwest

PO BOX 2046 Mmabatho 2735 South Africa Tel:+27 18 389 2505 Fax +27183892504

Peace Education

Prof Naresh Dadich

University of rajasthan, 2 K-12, Jawhar Nagar, Jaipur 302004, India

ndadich@datainfosys.net

B.Jeannie Lum

Associate Professor phone: (808) 956-4244

FAX: (808) 956-9100

Philosophy of Education

Department of Educational Foundations

College of Education, Wist 109

University of Hawaii – Manoa

1776 University Avenue

Honolulu, HI 96822

E-mail: jlum@hawaii.edu

Peace History

Anne C. Kjelling

head Librarian, The Norwegian Nobel Institute Library,

Drammensveien 19, N-0255 Oslo, Norway

Tel.: +47 22 44 20 63

Fax: +47 22 43 01 68

E-mail: ack@nobel.no

Gunter Wernicke

Humboldt University, Abteilung I, Ref. Beruf und

Wissenschaft, Unter den Linden 6, D-10099 Berlin, Germany

Tel.: +49 2093 5391

IPRA Newsletter Vol. 3, No.1, FEB 2004

Fax: +49 2093 5392

E-mail: guenter.wernicke@rz.hu-berlin.de or barnmarwitz@t-online.de

Peace Movements

Carolyn Stephenson

Department of Political Science, University of Hawaii, Honolulu, HI, 96822-2281, USA, Tel: +1
808 956-8195, Fax: +1 808 956-6877

E-mail: cstephen@hawaii.edu

Peace Theories

Katsuya Kodama

Dept.of Humanities,Mie University,1515,Kamihama,Tsu,514-8507 Japan

Tel/Fax:+81-592-31-9199

E-mail:kkodama@human.mie-u.ac.jp

Reconciliation

Juan Gutierrez,Artekale, E-48300 Gernika, Bizkaia, Basque Country,SPAIN

Tel; ☐34-4-6256765 E-mail; gernikag@sarenet.es

Religion and Peace

Linda Groff

Professor California State University Dominguez Hill Carson CA,907447,USA

Tel/Fax+☐-☐☐☐-☐☐☐-1864

Thози Nomvete

P/BAG X1, Unitra, 5117, SOUTH AFRICA Tel/Fax; 083 8 325 1452

E-mail; nomvete@getafix.utr.ac.za

Ravi Bhatia

Co- convener of the commission of religion andPeace c-2 Manurice Nagar Delhi University Delhi
110007 INDIA Tel 91-11-7667252 E-mail ravipb00@yahoo.com

Security and Disarmament

Wayne Reynolds

36 Carolyn Str. Adamstown Heights, NSW 2289, AUSTRALIA Tel: +610☐249☐21☐5214

Fax:+61-249-21-6940

E-mail;Wayne.Reynolds@Newcastle.edu.au

Youth Commission

Bradly R.Correa

Director of BIOSFERAUSA Coordinator of youth Affairs, BIOSFERA, 838 E.High
Street, Lexington, KENTUCKY, 40502,USA

TEL/FAX: 1 859 492 4900 E-MAIL: BIOSFERA .USA @YAHOO.COM

