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

# IPRA E-Newsletter Vol. 2, No.2, SEPT 2003

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## 1. SECRETARY GENERAL'S MESSAGE:

Dear IPRA members,

First of all, I would like to attract your attention on the 40<sup>th</sup> anniversary IPRA conference in Hungary. Since the foundation of IPRA in 1964, IPRA has held seventeen biennial general conferences, the venues of which have been chosen with a view to reflecting the association's global scope. The first conference was held in Groningen, the Netherlands, in 1965. The 10<sup>th</sup> conference was held in Győr, Hungary, 1983. Not only because of our 40<sup>th</sup> anniversary, but also because peace research is desperately needed in a world that is full of conflict, the next conference is of great importance.

I have just returned from Sopron, Hungary, to prepare for our next conference. Our Hungarian organizing committee includes Judit Balaz, Fabian Attila, Imre Levai, and others, who are all working hard to prepare for our conference. I am convinced of the success of the next conference.

The conference will be in Sopron, a very charming medieval city, only 6 km from the Austrian border. It is convenient to get to Sopron from Wien, Austria. Sopron has had a long and tumultuous past, with more wars, difficult decisions and political rulings thrust upon its population than most cities. Hence Sopron is an appropriate venue for our peace research conference. Additional benefits include Sopron's status as a city of wine and music. I am sure that participants will have many stimulating discussions accompanied by delicious wine and beautiful music.

The world seems to be approaching a crisis. The deterioration of the world political situation can be seen in a long list of events, including: the 9/11 terrorism event, Afghan war, Iraqi war, deteriorating Palestinian problem, Kashmir crisis, risk of nuclearization of Korean peninsula.... Many would agree that peace research should play a more dynamic and practical role in preventing and solving conflicts and realizing world peace. A crucial question is 'how'. The 40-year history of IPRA should answer that question.

I assure you that our next IPRA conference will be a very exciting event with prominent guests and critical themes. You can get up-dated information, not only on our IPRA conference, but also on peace research in general, from our website. If you have not yet tried, please visit our website:  
<http://www.human.mie-u.ac.jp/~peace/about-ipra.htm>.

IPRA is being revitalized. The International Journal of Peace Studies (IJPS) has now become IPRA's official Journal. IJPS is published twice a year by Formosa College in Taiwan, in association with IPRA (including several of our Commissions). Those who pay IPRA's membership fee will receive (free of additional charge) a copy of the Journal, which promotes discussion about various issues in peace research, including but not limited to, alternative security systems, justice and basic human needs, indigenization of social knowledge, cultural survival for indigenous people, discourse on peace and war, human security, nonviolent social change, peace movements, sustainable development, grassroots movements in the Third World and many others.

IPRA Newsletter is published as an e-newsletter, through our e-mail network, by newsletter editors, John Synott and Bernedette Muthien. You can also enjoy the discussion and share the information on peace research through our ipra-list server. If you want to subscribe to the list, please send an email to the IPRA secretariat; [peace@human.mie-u.ac.jp](mailto:peace@human.mie-u.ac.jp)

I would like to mention of the Journal of Peace Education (JPE). Sponsored by the Peace Education Commission of IPRA, JPE addresses a wide range of scholars, researchers, activists, policy-makers and practitioners in peace education. The editors welcome well-written articles that advance knowledge and assist the development of practice in peace education. It is published by Carfax Publishing, Taylor & Francis Group. This new publication will no doubt contribute to the development of peace education and peace research.

I am happy to work with you for the development of peace research and look forward to seeing you in Hungary. Please note our IPRA conference on 5 - 9 July 2004 in your calendar.

With best wishes,

Katsuya Kodama

Secretary General of IPRA (2000 - 2004)

### 2. EDITORIAL

#### I am because I care...

This issue of our newsletter coincides with the 9/11 event, which was shocking to some of us because it hit the heartland of the United States, economically and politically. Until two years ago, many of us, especially in developing countries, had experienced conflict, rape and death, even genocide. But we could never have imagined such violence on/in the United States. If nothing else, this reminded some of us that absolutely no country or people are immune from conflict. And hence we should all be engaged in combating conflict, personally (internally), and politically (externally).

I assume that we are all passionately committed to nonviolence and peace. We are also human beings, flawed and beautiful, different and all the same. And by virtue of our intrinsic humanness we are weak, we err, we stumble and fall, we hurt each other, even inadvertently. We struggle over scarce resources, we wrestle with our fragile egos. We are overworked and tired, and speak sharply to our loved ones, when we don't mean to. We see flaws in others instead of goodness, which makes it a little easier to cope with our own fundamental fallibilities and fragilities.

If I want a world free of violence, I know I must challenge the very violence in my own soul, violence that is so deeprooted because I have been fed on it since my birth, personal, structural and cultural violence, as Johan Galtung tells us. I must no longer make jokes about e.g. blondes, because this form of 'humour' may be harmful to people with blonde hair. And if someone hears me make a joke that is harmful to others, they should gently point this out to me, and hope that I will learn the lesson and not repeat such harmful behaviour. Since we are all flawed and can never be perfect by virtue of our humanness, we will inevitably err, and hence it is assumed that our loved ones, our colleagues and comrades, will and should correct our behaviour. It is in the ways in which we help each other along, hoping all the while that we are on this exhausting ceaseless journey towards peace, that we are challenged to practice what we preach, walk the talk. This then is my resolution, on the 2<sup>nd</sup> anniversary of 9/11, and the endless journey towards peace in the entire world, to be more compassionate of all human beings, even Adolf Hitler and the entire lineage of colonisers everywhere over centuries, and simultaneously to continue challenging myself to be free of the internalised oppressions and violences that I have been born into. This should be prefaced with a genuine apology to everyone in our peace community whom I personally may have harmed, whether intentionally or not, and a vow that I am working on not repeating similar hurtful behaviour. I invite each of you to join me, and am comforted by the fact that I am walking with countless others who have been practicing this long before I was born.

It is a privilege for me to be associated with people like yourself, each different and fundamentally the same. And hence I am excited about our forthcoming reunion in Hungary, for our 20<sup>th</sup> IPRA conference (more details below, under conference announcements). We can keep IPRA to ourselves, like a precious gift, or throw it open to the world, which is my personal preference. And hence I implore you to bring at least one new IPRA member to the conference, especially younger people, to keep this vital peace work flowing, and to have us never lose hope, despite fatigue and other human frailties.

Let our Hungary conference be an event where we take responsibility for our human flaws, and simultaneously show caring, compassion, forgiveness, reconciliation towards each other and the wider world. Because if we as peace researchers, educators, activists are not able to do this, then how do we imagine the rest of the world will? Below are some quotes, and two poems, which I find particularly powerful. I am heartened to know that I am part of an inspiring community, that each of you, like me, cares...

Bernedette Muthien

Co-Editor

[John Synott is on much-deserved leave.]

Those who have the greater strength should show restraint and tolerance towards those who have less strength... Democracy is an ideology that allows everyone to stand up according to [their] beliefs. They should not be threatened or endangered... *Do not because of your greater strength be vengeful towards those who are of weaker strength.* Ang San Suu Kyi

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God has chosen what the world regards as foolish to shame the wise, and what the world regards as weak, God has chosen to shame the strong, and what the world regards as low, contemptible, mere nothing, God has chosen... [First Lesson, I Corinthians 1:27-28]

### RUMI'S MANIFESTO

*In this poem, the 13th century Sufi poet Jalal ed-Din Rumi metaphorically encapsulates his faith in five ascending peaks of the human spiritual journey.*

#### FORGETFULNESS

What shall I say, O' Muslims?  
I know not myself.

#### AMAZEMENT

I am neither a Christian, nor a Jew,  
nor a Zoroastrian, nor a Muslim.  
Neither of the East, nor of the West,  
Nor of the desert, nor of the sea  
Neither from the land, nor of the sky.  
Neither of the earth, nor of water,  
Nor of wind, nor of fire.  
Neither of the high, nor of low,  
Nor of space, nor of time.  
Neither an Indian, nor Chinese,  
Nor Bulghar, nor Saksin  
Neither of Iraq, nor of Khorasan  
Neither of this world, nor of the next,  
Nor of paradise, nor of hell.  
Neither of Adam, nor of Eve

#### KNOWLEDGE

My place is the placeless.  
My sign is the signless.  
There is neither a body nor a soul.  
For I am of the Beloved.

#### UNITY

I have rejected duality.  
I have united the two worlds.  
I seek unity, I know unity.  
I see unity, I call for unity.  
You are the first, you are the last.  
You are the visible.  
You are the invisible.  
I know none  
Other than you.

#### LOVE AND ENCHANTMENT

If I pass a day without you.  
I will regret the lost hours.  
If a day comes  
That I can throw myself at your feet.  
I will dance  
On the roof of the two worlds.  
What a wonder, O' Friends!  
I am a bird flying.  
Inside a shell.  
Imprisoned within  
the muddy waters of my flesh  
I am all love, all spirit.

*Freely Translated from Persian*  
By Majid Tehranian: majid@hawaii.edu

### **War's Natural History (1) - by Majid Tehranian**

On the Chatham Islands  
500 miles east of New Zealand  
There lived a peaceful tribe  
Engaged in hunting and gathering  
With no surplus to build arms and armies  
Calling themselves  
The Moriori.  
Their Polynesian cousins,  
The Maoris,  
Lived off the fat of the land  
In the Northern Island  
And trained in the art of war  
Tribe against tribe.  
When the Morioris learned of the Maoris  
In 1835,  
the temptation to invade was irresistible.  
The peaceful pleas of the Morioris  
could not harness the Maoris greed  
Those Morioris who were not killed  
went into slavery.

Surplus and Greed  
Show the way to wars.  
Can there be peace  
among nations of unequal status?

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1. See Jared Diamond, *Guns, Germs, and Steel: The Fates of Human Societies*. New York: W. W. Norton & Co., 1999, pp. 53-57.

## 3. COMMISSION & REGIONAL REPORTS

### 3.1. ASIA

#### All are Stars in the APPRA Sky

**Mary Soledad L. Perpiñan**  
**APPRA Secretary General**

I have never forgotten what Chaiwat Satha-Anand once said after an IPRA conference some years ago, "I wish we'd pay attention to building a community of peace workers."

I remembered that when I organized the APPRA Conference 2001 at Maryridge, Tagaytay City, Philippines, 8-10 December 2001. And it worked!

That was an ideal process worth carrying on to the next APPRA gathering. When there were monumental obstacles to achieving it in the first proposed conference site for 2003, we providentially transferred venue to Siem Reap Angkor, Cambodia, at the invitation of Her Excellency, Mrs. You Ay, Secretary of State, Ministry of Women and Veterans' Affairs.

My friend, You Ay, was the big support who smoothed out a tense situation just a few days before the conference was about to begin. She was present to welcome us the evening of 21 August 2003 and she stayed on till the last day, participating fully in her group like everybody else. Lesson number one: Hierarchical divisions disappeared!

We took great care in assigning participants to their table for closer, deeper interactions. We saw to it that there would be a good mix of researchers, educators, and advocates. We made sure that there would be a spread of expertise, a distribution of the 19 nationalities, gender balance as well as provision for intergenerational and interfaith dialogue. The six tables had around eleven members each in that huge conference hall. Lesson number two: Maximum participation assumed that every one had something important to contribute.

It was indeed a unique gathering of over 60 peace builders, a great experience of bonding and forming a community of equals as we shared, listened and learned from one another.

From the Sunrise Ritual at Angkor Wat done the Hindu way to the impressive closing Buddhist sacred ritual officiated by the Venerable Nhem Kim Teng in saffron robe at sunset of 24 August, we had other major religions, Islam and Christianity, taking turns for the morning worship. We had room for all – agnostics and unbelievers too – as we created peace among ourselves in an all inclusive way.

Lesson number three: Rather than intellectualizing about "Religion and Peace," we were strengthened and inspired by the different faiths in palpable ways.

How we managed to let our humanity shine forth by sharing humbly and intimately from our own backgrounds and experiences our thoughts and feelings about sundry matters that usually tend to be esoteric and cerebral – topics like the various counterpoints: "Militarization and Human Security," "Armed Struggle and Civil Disobedience," "Globalization and Alternative Development," "Truth and Reconciliation, Justice and Forgiveness!"

Lesson number four: It is possible to show genuine respect for one another's opinions, to be open to other perspectives, and to change mind sets in the process.

How energizing it was to hear from a former Gulf War I veteran turned University professor of international studies, from a South Korean artist who uses life masks to erase barriers, from 19 Cambodian and Japanese youth promoting peace who joined us for the cultural night, from young doctors engaged in trauma healing in East Timor, from voices from far off Uzbekistan to the Pacific isle of Fiji!

There was passion in the struggles for non-violence in conflict-ridden areas like Mindanao, Nepal and Sri Lanka. Each of the 19 nationalities represented had something of substance to impart – lesson number five. What usually goes from one ear to another in plenary sessions lodged in our hearts as we built lasting solidarity.

We were in touch not only with the historic past of the awesome temples of Angkor Wat, Bayon and Banteay Srei but also with the positive present reality that our respective countries have beautiful cultures to share. And it

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was so much fun having some 80 of us clap, sing and dance to the music and beat of Cambodian, Bangladeshi, East Timorese and Filipino dances!

Lesson number six: Peace builders need not be grim but can already be joyful in realizing their vision of a better quality of life.

The action plans and collaborative projects were worked out by four groups: youth, women, people of faith and global campaign task forces, among whom were combined practitioners in peace research, peace education and peace advocacy. As to the written output, we are receiving excellent articles for an issue that I will edit for the *Peace and Policy Journal* to come out in 2004.

What about logistical support? APPRA has had very very limited funds and sadly was not in a position to subsidize the costs of participation of over 100 applicants. We made up by hard work of negotiating for promo airfares from Vietnam Airlines and Bangkok Airways and for huge discounts, practically 75%, from Princess Angkor Hotel, a four star upscale hotel with excellent facilities and super buffet halal and vegetarian meals. We are grateful for funds received from Asia Foundatuion (Philippines), UNIFEM (New York), IPRA (Japan), Catholic Relief Services (Philippines) and for the year-long services and use of facilities of the Third World Movement Against the Exploitation of Women (Philippines). Lesson number seven: With less than USD20,000, one can successfully organize an international conference.

How is that possible? The secret of APPRA's pathbreaking experience lies in the collective effort of every one who truly believes that all are stars in the APPRA sky!

### **3.2. Celebrating People, Creativity and the Arts in a Chaotic World: The IPRA Commission on Art and Peace (IPRA-CAP)**

*Olivier Urbain, co-convenor of CAP*

olivierurbain@yahoo.com

<http://tapnet.info>

#### **Introduction**

This year again, violence has reigned supreme on our planet. The brutality of the war on Iraq, the way it has been imposed on the world community, and the chaos now reigning in the "cradle of civilization" are only the tip of the iceberg.

At the same time countless people have continued to celebrate life, to create works of art, to dream about a better society and to promote a more humane world. Despite the fearful image of ourselves created by the mainstream corporate media, we need to continue asking how we can change the world for the better, if we are to survive at all as a species. One aspect of this search is to find out the role of the arts in this process.

In this paper I would like to introduce the new "Commission on Art and Peace" of IPRA (IPRA-CAP) which will offer its first panels and workshops during IPRA 2004 in Hungary. The work of this commission is supported by the research and human resources of the Transcend: Art and Peace Network (T:AP), which will also be described briefly.

#### **Violence in 2003**

On August 20<sup>th</sup> a car bomb destroyed the UN Headquarters in Baghdad. The former UN Humanitarian Coordinator for Iraq, Hans Von Sponeck (2003), showed no surprise during an interview with Democracy Now: "We have seen oil installations being attacked, water facilities blown up, electricity facilities disabled and we've had this terrifying blast at the Jordanian embassy just over a week ago, and now the United Nations, it isn't a surprise."

Nine days later a bomb exploded near the Tomb of Ali, one of the holiest shrines for Shiite Muslims, killing Ayatollah al-Akim and many other civilians in Najaf.

The occupation of Iraq is a complete disaster. The real motivations for the war itself are now being questioned more and more openly. Did the current spiral of violence really start on September 11, 2001? Very few still believe this fable, and to understand how it all started, we need to go back to the training of anti-Soviet warriors by the CIA in Afghanistan, to the abject dynamics of the Cold War, to the causes and effects of the Second World War. Who threw the first stone tens of thousands of years ago?

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A more constructive approach is to decide what kind of world we want in fifty years, and what kind of actions we need to take today to get there. When we adopt such a hopeful, forward-looking strategy, it becomes obvious that the elevation of the human spirit becomes a priority. How can we promote nonviolence, mutual understanding, effective and peaceful conflict transformation today? The arts have an important role to play in such a humanistic and long-term endeavour.

### **The Roles of the Arts**

Take a look at Picasso's "Guernica", and you have a good starting point to learn about violence against civilians in the 20<sup>th</sup> century. Now make a reproduction of "Guernica", hang it in the UN building in New York, then cover it up so Colin Powell can sell a war of aggression to the public (February 5, 2003) and you have all you need to learn about violence against civilians in the 21<sup>st</sup> century, but also about media manipulation, as well as government and corporate lies. This is one of the roles of the arts, to make us think about the situation of our world, to make us establish a difficult but necessary diagnosis. Take a movie like "The Day After" and you have a prognosis of what the aftermath of a nuclear war might look like.

Fortunately, the roles of the arts do not stop here, and proposals for effective therapies are also available. The magazine "New Internationalist" has devoted its August 2003 issue to the power of music in promoting peace. Actually the potential of the arts in the reduction of direct, structural and cultural violence, and in the promotion of peace, is so huge that specific research into the links between art and peace has now become necessary. That is one of the main reasons why a new commission was born during IPRA 2002 in Korea.

### **The Commission on Art and Peace of IPRA (IPRA-CAP)**

It is during the 2002 IPRA conference in Suwon, South Korea, that IPRA-CAP was born. The aim of the commission is to promote research concerning the links between art and peace, exploring the ways in which music, cinema, painting, sculpture, literature and all other forms of art contribute to the reduction of violence in all its forms. Numerous panels on this theme had successfully been offered during IPRA 2000 in Tampere and IPRA 2002 in Suwon, under the generous sponsorship of the Commission on International Human Rights (CIHR). This new commission will benefit from the work of the Transcend: Art and Peace Network (T:AP), a group of about 50 researchers, artists, activists and students from all continents who have developed a website and network based on the following mission statement:

### **To T:AP into the human potential for peace by promoting creativity and the arts**

Over the last three years, T:AP has participated in exhibitions, conferences, concerts, courses, workshops, and has organized a session at the UNESCO Conference on Intercultural Education in June 2003 in Finland. You are hereby invited to explore the T:AP website at <http://tapnet.info>

### ***An Invitation to IPRA-CAP in Sopron, Hungary, July 5-9 2004***

What kind of art do you like? Do you enjoy watching movies, reading novels, or playing music? What about painting, drawing or cooking? Do you have good ideas concerning the roles of the arts for peace? As convenors of IPRA-CAP, Maria Elena Lopez Vinader and myself would like to invite you to attend our sessions during the IPRA conference in Sopron, Hungary. Since this is the city where Franz Liszt has started his career before moving to Vienna, you can expect some sessions about Liszt and peace, including some piano performances. Representatives of the Roma nation living in Hungary will also be invited to perform and speak about their hopes and dreams, now that the world is learning why they should not be called "Gypsies". Moreover all kinds of topics concerning art and peace will be considered. If you are interested, contact us at this email address for more information: [olivierurbain@yahoo.com](mailto:olivierurbain@yahoo.com)

### **Conclusion**

Looking at the world situation today, and the way it is represented in the mainstream media, it seems that social Darwinism has triumphed and that brute force is the most fashionable way to get one's desires satisfied. In the international jungle, the one who strikes first wins. Is there any hope that the voice of the people who are longing for a more civilized way to govern society, a less violent way to transform conflicts, will one day be heard?

The history of jazz music might provide some encouragement. Born from the suffering of the poorest members of society in New Orleans at the end of the 19<sup>th</sup> century, jazz has developed and spread despite discrimination, racism, and prejudice. Jazz musicians never gave up their passion and continued sharing the joy of music with more and more people, triumphing over very harsh circumstances. Today jazz is heard and played all over the world and gives hope to millions of people every day. Peace researchers and activists need to learn from this winning spirit if they are to survive in today's world, and herein lies one more link between art and peace.

### Reference

Von Sponeck, H. (2003) in an interview with Democracy Now, retrieved from <http://www.democracynow.org/article.pl?sid=03/08/20/1513210> on 5 September 2003.

### 3.3. Religion & Peace Commission

#### **Religious Harmony and Peace – Report of the Religion & Peace Commission at the 19<sup>th</sup> IPRA Conference by Dr. Ravi P. Bhatia**

**Co-Convenor, Religion and Peace Commission**

Email: ravipb00@yahoo.com

This is a report of the Religion & Peace Commission sessions at IPRA's 2002 conference in Suwon, South Korea. Co-convenor of the Commission, Linda Groff, of California State University, made two presentations.

In the first, she considered those persons who had explored at least two different spiritual / religious traditions in their lives. She used the appreciative inquiry process where she questioned the factors behind people exploring the two religions and how they have integrated them in their lives. The author underlines the importance of inter-religious dialogue based on cultural, ethnic, religious diversities and finding a larger unity across this diversity. In the second, Dr Groff explained how many wars have taken place in the name of religion. In the post cold-war period, most conflicts are based on civil struggles, but there is also a religious component to these conflicts.

Majid Tehranian made a presentation of his book *Dialogue of Civilisations*. He spoke about the necessity for interaction and dialogue between different religions and civilisations in order to address the ethical challenges facing the world today. He cited marginalisation of the people as the main causes for conflict and violence.

Maria Ericson described the case studies she carried out in Northern Ireland and South Africa about the reconciliation process that has been initiated in these regions of conflict and violence. In Northern Ireland the emphasis has been on building relationships across the Catholic/Protestant divide, and in South Africa it has been on the Truth and Reconciliation Commission which was set up to deal with the political violence of the apartheid era.

Ravi Bhatia, Moideen Kader and N. Dadhich discussed the role of poverty, politics and the socio-economic factors which have resulted in disparities, conflict and violence in today's world. Bhatia spoke of large-scale violence in the contemporary world. An attempt was made to understand the causes of violence – poverty, unemployment, and lack of education, inequality and excessive consumerism. It was shown that social, economic factors rather than religion were the main causes of violence. Kader spoke about the conditions in which Islam developed and was nurtured, with stress on peace and equality among its followers. This message was a revolutionary concept at that time and the faith spread rapidly in many parts of the world. Dadhich outlined the peaceful role of Hinduism and how it had advocated the different paths to reach God and seek personal salvation. The present day violence that one sees in some sections of the Hindus is due to the militant arm of some sections of the Hindus.

Rita Dadhich, of Jaipur, spoke of the cultural heritage and traditions of the state of Rajasthan and outlined the role of the kings in maintaining many Hindu rituals and festivals to provide them with religious sanctity and continuity. They helped in establishing peace and harmony among the citizens.

### 4. THE IPRA FOUNDATION

**By 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 Foundation began as a depository of funds brought in by people with specific projects, the main task was to invest those funds safely in socially acceptable enterprises for a modest charge and pay them out as needed. A short description of the five Foundation projects follows.

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- **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.

- **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.

### IPRA FOUNDATION BOARD OF DIRECTORS

President: Ian Harris (USA) Vice President: Chadwick Alger (USA)  
Secretary: Linda Johnston (USA) Treasurer: Rachel Trueblood (USA)  
Australia: Kevin Clements, Ralph Sumny  
Canada: Larry Fisk  
Japan: Katsuya Kodama (IPRA Secretary General)  
Mexico: Ursula Oswald Spring  
Philippines: Nagasura Madale  
USA: Elise Boulding, Berenice Carroll, Linda Groff, Theodore Herman, Sudarshan Kapoor, Ann McCullough Field, Paul Murphy, Michael True, Barbara Wien.

### ADMINISTRATION OF FUNDS

Although the IPRA Foundation seldom undertakes fundraising activities, it is prepared to administer grants for projects of member institutes, regional associations, and others approved by IPRA commissions. A fee of 5% is charged for this service.

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.

If you would like an application or have any questions or concerns about the **IPRA Foundation**, please contact its president, c/o 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](mailto:imh@uwm.edu).

## 5. FORTHCOMING CONFERENCES

### 5.1. IPRA 2004 - 20<sup>th</sup> conference

#### **Peace and Conflict in a time of Globalisation**

**5 - 9 July 2004, in Sopron, Hungary.**

IPRA's 20<sup>th</sup> 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 - 11<sup>th</sup> is for additional sightseeing/tours and/or departures.

For more details, contact conference organisers, Imre Levai: [levai@mtapti.hu](mailto:levai@mtapti.hu)

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

### 5.2. 4<sup>th</sup> IFLAC PAVE PEACE CONFERENCE

9 - 15 October 2003, Bursa, Turkey

Theme: "Building Bridges through Culture, Conflict Resolution, Communication, and Literature". Writers, poets, researchers and experts in conflict resolution, will jointly explore the role of culture, literature, poetry, and other means of artistic expression and communication in guiding society towards a more peaceful world.

For more information visit the IFLAC website: <http://iflac.up.co.il>, or contact IFLAC President, Ada Aharoni: [ada33@bezeqint.net](mailto:ada33@bezeqint.net).

## 6. CONFERENCE REPORTS

### 6.1. APPRA CONFERENCE, CAMBODIA, August 2003

#### In the Land of Temples

By Samira Ali Gutoc

Cambodia - the land of the temples, the country of land mines... A mixture of feelings met me as I stepped on the mysterious Siem Reap, the old provincial capital that is a millennium years old. Where I was greeted with stretches of rice paddies and pagodas, I saw the stark poverty behind the lane of classy hotels. Since the Pol Pot regime of the 1970s, narrates our host, H.E. Minister You Ay, 2 million "innocents" were victims of genocide with the invasion of the Viet Cong. Cambodia underwent armed conflict and civil war under five political regimes.

We arrived on a beautiful Thursday afternoon at the classy Princess Angkor Hotel. That evening we were to have a Welcome Dinner when we would meet the other delegates to the Asia-Pacific Peace Research Association (APPRA) Conference 2003. The event to envision alternatives to violence was timely in this Asian region peppered by conflicts in Iraq, Nepal and the Philippines. The setting was also apt as Cambodia's Siem Reap was declared a World Heritage Site, a place yet "unspoiled by commercialism and over development," said a brochure. During Her Excellency's keynote speech, You Ay welcomed the delegates who are finding ways "to contribute to world peace." She had just returned from Bangkok where she attended the International Seminar on the World at a Turning Point that was organized by the Inter-Religious International Federation for World Peace. It was with pride that she said Cambodia did not have to promote sex tourism because it had "great potential for tourism, culture-wise."

Sister Mary Soledad Perpiñan, APPRA Secretary General and conference organizer, then introduced the participants, more than 60 of 19 nationalities, and regretted that some nationals from Pakistan and Afghanistan, could not make it. The largest contingent came from the Philippines.

The temple at Angkor Wat was a place for learning. Hinduism was the former religion of Cambodia until the 13<sup>th</sup> century. Abbot Nhem Kim Teng, the head of the Buddhist monks of Santi Sena in the province of Svay Rieng, told how the pagodas were destroyed in the 70s by the Communists. The whole temple symbolized the universe; the lane we walked was the bridge to heaven; the lakes were the sides of the universe where worshippers cleansed themselves of their "mistakes."

The Hindu Sunrise Ritual prayed for peace and serenity with our Hindu sisters chanting in the midst of incense, lighted candles, water and baskets of fruits of which we all partook.

We visited Bayon, a Buddhist temple, with more intricate bas reliefs. Then we drove some thirty minutes away to Banteay Srei, the Citadel of Women, symbolized by the strength of the "weaker" sex as early as the 10<sup>th</sup> century. This was built for the goddess Lashmi, the wife of the powerful god, Vishnu.

With the theme "Visioning Alternatives to Violence," the conference was a time to recharge – to care for the caregivers, the peace activists present. It was a time to reflect, to review one's actions. The conference would be participative, experiential, process-focused, creative and collaborative. With our table group as our "ground," we would tread through the spiritual dimension, be personal and practical with our solutions, contextualize with the Asia-pacific region and the world in mind, learn from the peace initiatives of others, share our cultures, come up with analysis and make concrete plans.

To present the Cambodian context, we had H.E. Mrs. You Ay, Secretary of State, Ministry of Women and Veteran Affairs, and Venerable Nhem Kim Teng, both victims of the civil war. Ay lost her parents and children in

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the wars. Hers has been a struggle to “empower her people.” The Buddhist monk Teng on the other hand joined peace marches and was threatened for his political activism. Ay described the process of institution building of the country through the win-win policy of the Prime Minister in 1998, which included power-sharing with the Khmers in government. Now she says, there are 22 political parties, more than 1000 NGOs, 6 private TV, more than 100 newspapers and a “free economy.” Teng affirms the role of religion as playing an important role in Cambodia. “Violence encouraged us to work for peace.” The monk’s role is especially important in social morality. He cited Cambodia’s Inter-Religious Council which convenes the major religions from the Christian, Muslim and Buddhist faiths.

On the macro level, the participants drew out a global picture by making a collage of media images from major magazines. Vivid pictures of violence – poverty, terror, discrimination, environmental degradation, were pasted in manila paper. Visions and actions of peace were also pasted, showing children as symbols of hope, peace marches, peace advocates like Mother Teresa and Nelson Mandela.

Issue sharings the next day took place by groups on the themes “Militaryization and Human Security,” “Globalization and Alternative Development,” “Armed Struggle and Civil Disobedience,” and “Truth and Reconciliation and Justice and Forgiveness.” In creative presentations, the groups shared their analysis. Ours stated that we are living in unique times, there being the unconventional global war on terror. At the same time, human security has become encompassing, thus the paradigm should consider the “totality of governance” to include political and socio-economic rights. Militarized approaches like nuclear build-up have prevented the removal of poverty and ignored addressing basic services such as education and shelter. The United States, “partnering” with Asian governments like Indonesia, is suppressing indigenous people’s movements. The Iraq war showed US imposing its vested economic interests. Media coverage of peace movements (opposing war) has been drowned by government voices. In conclusion, “militarization is NOT the solution to peace.”

In the next discussion, the major challenge in the post Cold War was cited as the rise of intra-state conflict or civil armed struggles by ethnic groups. In Japan there is apathy among the younger generation – a mere 600 attended the anti-(Iraq) war march while thousands attended a movie star’s death. Governments are apt not to distinguish between legitimate self-determination groups and so-called terrorist groups. Media hypes up terrorism and uses attention-wanting groups. Occasionally media would feature non-violent advocacies like fasting by farmers.

On the issue of “Globalization and Alternative Development,” the free flow of economies has led to speculative trading, unemployment as that in the US, digital divide (power in the hands of those who hold information) and the commercialization and privatization of basic services. A question posed was what was the development policy to protect locals like indigenous producers? Globalization undermined the role of the state. Standards of development must be pro-people and pro-poor.

On the issue of justice, truth commissions set up to investigate war crimes such as that in South Africa were cited. The circle of stakeholders – victims, their families, activists, NGOs - must come together as support groups to the commission set-up. Governments must acknowledge the crimes and injustice done. Legal actions against aggressors must be imposed.

Selected peace projects showcased were inspiring. A South Korean celebrity artist, Kim Myong Hee, gave a demonstration of the much publicized Peace Mask project. This innovative undertaking bridges differences in cultures by showing that each one’s face is not that different from another. Anatoly Ionesov’s UNESCO-recognized International Peace and Solidarity Museum in Uzbekistan, Central Asia. The museum displayed posters, pictures, drawings promoting peace. There were the Road of Smiles, autographs of pro-peace personalities like Mandela and Mother Teresa. Young Filipino doctors working for Pikit, Maguindanao, and East Timor ran a trauma healing workshop.

On the session of peace processes, the Mindanao conflict was described as multi-dimensional – with historic, socio-economic components to it. The US factor in peace processes was acknowledged as it was a “dominant power” that can label rebel groups as “terrorists.” US interventionist approaches stem from foreign policy that has evolved from being isolationist to becoming moralistic.

Action planning by sectors of youth, women, people of faith and global campaign activists proposed collaborative projects such as localizing the peace museum, a documentary film about APPRA and peace initiatives, peace masks, advocacy, peace education and the observance of September 21 as International Peace Day.

## 6.2. THE VANCOUVER CONFERENCE

By Majid Tehranian

The second GRAD Project conference was held in Vancouver on June 14-16, 2003. Sponsored jointly by the Toda Institute and the Dialogue Institute of Simon Fraser University, the conference was attended by over 70 peace scholars from 22 countries.

### Opening Plenary

The first plenary was opened by the enchanting ring of Tibetan Buddhist bowls, performed by Josef Wosk and Majid Tehranian. Robert Anderson of Simon Fraser University chaired the plenary session. A message of welcome from Daisaku Ikeda, Founder of the Toda Institute, was then read. SFU Chancellor, Milton Wong and President Michael Stevenson warmly welcomed the participants and wished them success in their deliberations.

Professor Richard Falk of Princeton and UC Santa Barbara gave the keynote address. He argued that the world has entered a new era dominated by a new Weberian Global State. Falk identified the GRAD project as a new kind of global think-tank without borders focusing on peace and policy issues. He challenged the project participants to focus on the relations between the global system and its constituent parts.

Director of the Toda Institute, Majid Tehranian, outlined the three fundamental objectives of the GRAD project: (1) to study global problems from a global rather than national or regional point of view; (2) to explore them from a democratic normative perspective; and (3) to employ dialogical methods in research activities. He also posed three questions that each research team ought to address in the course of its deliberations:

- What are the current conditions with respect to its research problem(s)? This question is focused on empirical fact-finding.
- What ought to be? This is essentially a normative inquiry.
- What can be? This question focuses on how to bridge the normative gaps between what is and what ought to be, by developing policy options.

### Research Teams

Following the first plenary, the participants met for two days in small groups of research teams. The final plenary was devoted to progress reports from the following research teams:

#### **Afghanistan**

The team on Afghanistan, led by John Montgomery of the Kennedy School at Harvard University, reported to have successfully concluded its work. Palgrave Press, a subsidiary of Macmillan, will soon publish its manuscript, *Beyond the Reconstruction of Afghanistan*.

#### **Pax Americana**

At the Vancouver conference, the Afghanistan team reconstituted itself into a new project tentatively entitled "Pax Americana". John Heffron, of Soka University of America, is coordinating the new team.

#### **Caucuses**

The leadership of this team was passed on from Ella Ackerman to Aghavni Karakhanian, of the Institute for Civil Society and Regional Development in Yerevan, Armenia. The team is focusing on the Caucasus regional response to the global system. It is planning a regional workshop, followed by a book manuscript.

#### **Cities**

This research team focused on global cities and their civic spaces. Led by Michael Douglass, of University of Hawaii, they reviewed and critiqued the first draft chapters of their book manuscript.

#### **Media**

Led by Robert Hackett, of Simon Fraser University, the research team on media democratization is well on its way to the production of a book manuscript, including chapters on the global conditions, as well as media circumstance in various parts of the world.

#### **Southeast Asia**

Led by Johan Saravanmutu, of Universiti Sains Malaysia, this research team is still being formed. This team will be focusing on the rise of political Islam and its impact on Southeast Asia.

#### **Women I**

Although this group could not meet in Vancouver, it will continue its project on *Lived Experiences of Globalization*, led by Dong-Sook Gills, of the University of Newcastle in the UK.

#### **Women II**

Members of this team, present at the Vancouver conference, decided to focus on a book project tentatively titled, *Globalization, Migration, and Women*. Katharine Kia Tehranian of the University of Hawaii leads the team.

### **Mideast**

Formed jointly by the IPRA and the Toda Institute, this team is led by George Bisharat, of Hastings College of Law. The team includes a number of distinguished international lawyers focusing on the application of law to the resolution of Middle East conflicts.

### **Religion**

Including 14 peace scholars from several continents, this is the largest research team of the GRAD project. Led by Jeannie Lum, of University of Hawaii, the group reviewed the contributions of several members, while planning for a book manuscript focused on the role of inter-faith dialogue and global citizenship.

### **Security**

Led by Barry Gills, of the University of Newcastle in UK, the team is preparing a book manuscript focused on global security under the emerging world system. While the Pax Americana research team is focusing on the global policies pursued by the United States, the Security Team considers the responses from different regions of the world.

### **A Poetic Finale**

In a farewell reception, Poet Laureate, Stuart Rees, of Sydney University, produced and directed a one-act play in verse, to the delight of all participants.

## **7. OTHER ARTICLES & REFLECTIONS**

### **7.1. Cultural Economics: A New Paradigm for Lula, for America, and for all victims of the Global Economy**

**By Howard Richards and Joanna Swanger**

We are offering a travelling workshop to engage in dialogue about the transformations needed to ensure a sustainable peace. We begin with the following three propositions: 1) There is no peace without justice; 2) There is no justice without an end to poverty; 3) There is no end to poverty without a paradigm shift. The purpose of our workshop is to introduce Proposition 3 and explore its implications.

Logically, the way to end poverty is for the poor to acquire property through such strategies as raising wages, extending public services financed by taxes, and instituting the democratic control and use of natural resources. Given current economic reality, however, those who have the most property tend to respond measures like these by leaving, by pulling out investment, on the grounds that such measures can interfere with the mandate of increasing profit margins. This is called "the exit power of capital" or "capital flight." Thus "economic reality" becomes a systemic imperative because the accumulation of profit is the motor that moves society, and when that motor falters, society itself falters. Societies must be careful about implementing measures aimed at ensuring greater social justice, for capital must be pleased, profits must be accumulated, and whatever it takes to attract investors must be done.

In this workshop, we name "economic reality" a "paradigm," in the hopes that it will allow us to shift our understanding of the nature of the problem and thus enable us to address it with pragmatic solutions.

Thomas Kuhn introduced the concept of the "paradigm" in his 1962 work *The Structure of Scientific Revolutions*. For Kuhn a paradigm defines the worldview of a group of people practicing a science; it defines what they see and how they see it. One clear example of what it means to be a paradigm is the science of mechanics developed by Sir Isaac Newton. In elaborating his three laws of motion, Newton succeeded in explaining many wide-ranging phenomena. This example demonstrates that a paradigm introduces orderly scientific thinking; it replaces anomaly and confusion with a model that makes the world easier to understand. Like Newton's paradigm, the global economy also has a paradigm, but the economic paradigm is, as Paulo Freire would say, *culture*, not nature. It is constructed of laws designed by humans. The purpose of this workshop is to facilitate consciousness-raising, to help people begin to see that the economic reality we might have thought of as "natural" is actually "cultural."

A particular legal framework governs the global economy. It is the framework of modern Western private law. Three of its main principles evolved under the influence of three famous maxims of ancient Roman law, which were authorized by the Emperor Justinian in the year 533: *honeste vivere*, which became the principle of freedom; *suum cuique*, which became the principle of property; and *pacta sunt servanda*, which became the principle of contract. The expansion of the European economy in later centuries, which created the global economy, posed a legal problem similar to a problem the Roman Empire had faced more than a thousand years earlier and which these three maxims served in part to address: how

to create a common set of laws suitable for organizing commerce among many diverse human communities.

The solution was a stripped-down set of norms, a minimal morality. What the Romans called “the law of all peoples” demanded less than the state and city laws and the communal bonds that expressed the value systems people lived by in the different parts of the empire, and for just that reason it was easier to make it universal. When global capitalism came into existence, in the 16<sup>th</sup> through the 19<sup>th</sup> centuries, one country after another elaborated rules to govern commerce drawing upon the legal science of ancient Rome, as well as on the notion of an original social contract and other more recent legal concepts. Honorable conduct, respect for property rights, and enforcement of contracts were suitable premises for organizing relationships among strangers. These premises came to form key parts of the organizing framework for modernity. Modernity is commerce, the exchange of commodities.

Our world, organized as it is by rules for commerce among strangers, allows for only the illusion of justice, not real justice. This is because it is founded on a principle of exclusion. “*Suum cuique*” means “to each his own,” which means that property is not a functional set of institutions, organized to meet everybody’s needs. The Romans and the early modern jurists solved the problem with a science of law based on simpler rules and lower ethical standards: *suum cuique*. This rigid morality says: what’s mine is mine; what’s yours is yours. This kind of justice guarantees security for the haves; it guarantees exclusion for the have-nots.

Shifting the paradigm so that poverty can be ended requires implementing different ethical standards, but this is not easy to do because the very paradigm that history has bequeathed us has systemic imperatives built into it that frustrate our efforts to create more caring forms of justice. If we are serious about ending poverty we have to be serious about changing economic reality. Our challenge today is to keep the advantages of large-scale trade, modern technology, and science, while at the same time making society ever more inclusive. The dominant paradigm is such that everybody’s livelihood is at the mercy of profit-seeking investors, who decide according to self-interested criteria whether economic activity will go forward or not. Pleasing investors, in order to prevent capital flight, is a systemic imperative. This means that the paradigm ought to be changed, but we must accept the fact that while we are changing the economy we have to keep the economy running. The question we pose for dialogue is: How can we transform economic reality to bring it closer to justice, while at the same time coping with the systemic imperatives of economic reality as it is?

Note: Those interested in these ideas should see also the forthcoming *The Dilemmas of Social Democracies*, by Howard Richards and Joanna Swanger. Sample chapters may be read on-line at [www.howardri.org](http://www.howardri.org). To contact the authors, please e-mail [howardri@aol.com](mailto:howardri@aol.com) and [radish9@earthlink.net](mailto:radish9@earthlink.net). Howard Richards is an economist and co-Convenor of IPRA’s Global Political Economy Commission.

### **7.2. Spiritual Education: Another path in peace education By Jeannie Lum, University of Hawai’i**

There’s a great experiment taking place in peace education in Hawai’i. In Spring 2002, one and a half million dollars was given to support the development of a Buddhist high school on the grounds of the Hongwanji Mission in Honolulu, Hawai’i. The Pacific Buddhist Academy is the first Buddhist High School of its kind to be established in the western world. Hongwanji is the largest Buddhist sect in Japan and carries the largest denomination in the state of Hawai’i. Since the 1920’s the dream of establishing a Buddhist high school was seen, but only pre-school to eighth grade mission schools have arisen. The branch of Buddhism that the Academy follows is Jodo-shinshu or Shin Buddhism, which originally emerged, in 13<sup>th</sup> c. Japan. Its roots go back to the Pure Land branch of Mahayana Buddhism in the first century BCE.

The Academy, as any other traditional high school, is college preparatory, and welcomes students of all races, colour, religion, national or ethnic origin, gender, disability or sexual orientation. Unique to the mission of the Academy, however, is the education of youth to reach their full academic potential in an environment that develops thought and actions based on Buddhist values. Four major principles that are infused throughout the school culture are: 1) *Awareness* - mindfulness in the transitory and timeless condition of life, 2) *Interconnectedness* with all people and things, 3) *Interdependence* with all people and things, and 4) *Compassion* - empathetic engagement in life. Buddhist values filtering throughout students’ education are The Four Noble Truths and the Eightfold Path. The school is college preparatory, dedicated to peace education and creating a culture of peace in schooling. Although students learn about Buddhism teachings and traditional

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practices through the temple services, classroom curriculum, instruction, community service and extracurricular activities, conversion to Buddhism is not required or expected.

The Pacific Buddhist Academy opens its first year, 2003-2004, with a freshman class of 17 students. Each consecutive year, an additional grade level will be added. The school organization and structure carries a mix of traditional and non-traditional elements. The school faculty is comprised of three full-time teachers and 5 part-time teachers, shared with the Hongwanji Mission School. A full-time administrator heads the school. The school schedule is flexible with individual and block scheduled courses. The school curriculum includes core academic offerings of English, Math, Science, Social Studies, Japanese Language, Health and Fitness, The Arts, Buddhist Education, Career and College Exploration, and electives (e.g. web design). Co-curricular activities offer both popular and unique opportunities for students to compete in interscholastic sports that support equity for males and females, and the commitment of athletes. Some non-traditional activities will include chado (tea ceremony), shado (calligraphy), kendo (fencing), ikebana (flower arrangement), aikido, and tai chi. This program fosters the aesthetic arts in physical education.

Of interest to educators, scholars, and researchers in the area of peace education in assessing the Pacific Buddhist Academy are answers to such questions as: What does it mean when we refer to Buddhist education in educational theory and practice for public and private schooling? How are Jodo-shinshu Buddhist beliefs, traditions, values and philosophy effectively integrated in the educational processes of formal schooling - curriculum construction, instructional strategies, disciplinary policy, assessment and evaluation, administrative management, professional development, classroom management and intercultural communication among students, faculty, and administrators? How does this impact educational outcomes for students in academic performance, social, and personal development? What kind of personal characteristics, attributes, attitudes, behaviours and dispositions do students develop? What are the similarities and differences in the spiritual education of Jodo-shinshu Buddhism in comparison with major paradigms of eastern and western schooling? How does it contribute to our understanding of peace education in building a culture of peace?

For further inquiries or communications about this project, please contact PEC Convenor:

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### 7.3. CAMPAIGN FOR UN REFORM 2007

By Klaus Schlichtmann

Dr. Klaus Schlichtmann, a member of IPRA, who was chairman of the (then) West-German world federalists from 1980-1992, and is presently teaching in Japan, has embarked on a campaign to reform the U.N. Security Council by the year 2007 – the Centenary of the Second Hague Peace Conference. The next nine months have been designated as the 'formative' phase of the campaign. The aim is to get the support of peace researchers, activists, organizations and other institutions, interested in world peace and UN reform. Letters are already being sent out to interested parties/potential supporters, and there is a website now: <http://www.ne.jp/asahi/peace/unitednationsreform2007/>. There are already several supporters, but an official list will not be published until 3 May, when the first, formative phase is over.

The campaign has two main focuses, i.e. [1] getting governments to 'pool' powers to create an effective, democratic, supranational UN, and [2] a 'special' Indo-Japanese initiative to reform the U.N.S.C. in two stages, with a minimum of change envisaged in STAGE 1. Apart from that there is information available on the 'River-of-Destiny Project', a development project that was adopted by the World Constitution and Parliament Association (WCPA) at its 3rd session in Colombo, Sri Lanka, in 1978/79. Also, there is information about the *Cité de la paix* or 'Project Tangier' by the World District Agency registered in Switzerland. The *Cité de la paix* is the brainchild of Armin von Samson, who has had relations with the Moroccan government to create a 'world district' as a centre of global concerns.

Those interested will be sent a CD that includes all necessary information, in English and German. (So far, some texts are in German and some are in English.) For enquires please email Klaus at [friedenspolitik@hotmail.com](mailto:friedenspolitik@hotmail.com) or:

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#### **7.4. Sports for Peace: A Youth initiative in Africa** **by Higgins M. Kapyra, on behalf of The Doves Soccer Team** Email: sportsforpeace@justice.com

Zambia, a country situated in the Southern part of Africa, has kicked off an initiative to promote a culture of peace through sport. As it is often said, "which ever the direction the tree goes when it is cut, it will still fall." Sports for Peace Academy was established in Zambia to attain global peace through various kinds of sport. Soccer was identified to be the most common sport to start with. This was the process of long investigation into the ideal model of promoting peace initiatives, and activities in Africa ranging from peace culture, gender, non-violence, critical thinking, conflict resolution and transformation. The team started with one soccer ball, without soccer uniforms and boots, until a donation of soccer balls was made by a US peacemaker. In 2002 a youth team called the Doves was constituted to deliver a message of peace. The team, situated in a Copper mining town of Zambia, Mufulira, has made a few performances. Ronald Chinku, Zambia National Assembly Football Club Coach, affirms: "It's a brilliant idea and I am sure it will succeed. Whenever you need technical help from us, please let us know and we will try to assist where we can. Peace is something all of us need in the world."

Lasonen, Chair to the UNESCO 2003 Conference, explains that "interculturalism poses various challenges for physical, social didactic and technical aspects of learning environments. Promotion of peace through sport is one such challenge that can enhance intercultural values and promote understanding...understanding interculturalism involves consciousness of one's opinion, attitudes and assumptions as something acquired within a particular culture."

The soccer team has attracted many supporters, and are hosted on the website of the World Peace Foundation, based in Wisconsin, Milwaukee, USA: [www.theworldpeacefoundation.com](http://www.theworldpeacefoundation.com). The CtoC Foundation for World Peace, donated soccer balls and stickers to the team. A local high school also lends the team soccer jerseys and boots for local tournaments. A female version of the founding male team is being planned, which will help promote gender diversity in soccer, as well as more generally.

The use of the Dove as a symbol is due to its longstanding association with peace.

The soccer team has helped prevent youths from adopting homeless lives on the street, and the team provides entertainment for young people after school hours, thus providing constructive alternatives to contemporary youth challenges, such as substance abuse. Parents are also often present at matches, thus encouraging family extra-curricular outings.

Sports for Peace also supports the objects of the African Union and NEPAD, and seeks partnership with colleagues from the sports fraternity to help realize global peace through various sporting activities. This will help to combat xenophobia, violation of human rights, sexual harassment and racism. It will also promote global integration, cultural diversity and the use of ICT as an important tool of development.

#### **7.5. Enhancement of Children's Broadcasting Skills: A Solution to Peace and Conflict Resolution and (C.A.A.C.) Project**

**By Nector Mbilima, Innocent Kunda Bwebe and Hildah Chipasha**  
Email: [cbfzambia@yahoo.co.uk](mailto:cbfzambia@yahoo.co.uk), [kundaibwebe@lycos.com](mailto:kundaibwebe@lycos.com) or [hildah@yahoo.com](mailto:hildah@yahoo.com)

The number of children suffering, many of them living on the street, in Zambia, and Africa at large, is increasing, resulting in a massive social problem that governments have to deal with. With socio-economic restructuring in many African countries, many children are forced to join the ever-increasing number of children taking to the streets to make ends meet and seek refuge.

The poor performance of most economies in Africa, in terms of bringing economic relief, has borne abject poverty that has destroyed the steady and certain income of the breadwinners. This has culminated in many children leaving school early, and assisting their parents, if they have any, with earning income from odd jobs.

Other children have had to cope with parental deaths either due to HIV/AIDS, other diseases; or other causes, such as rejection and abandonment by their traditional extended families. This has broken down traditional

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family support structures, and has generally left these children to fend for themselves as destitutes and homeless children.

Some children have joined others on the streets as a result of peer pressure. The realities of street and other vulnerable children in Africa has not only put them out of school, but on dangerous streets trying to make a living from dangerous odd jobs in trying to ensure the survival of their families, and their own survival at the expense of their own health, moral and physical development.

Counselling and training are desperately needed to give a new and better life and ensure safety, clothing, food, and care. The sad thing about these children's problem is that it has drastically changed over the years from playing in the streets, mostly without proper clothing for the season or simply dressed in torn rags, and later returning to their homes, to scavenging and sleeping in the streets and falling prey to Child exploitation in form of child labour and child sexual exploitation. In line with the promotion of the Africa Charter on Children's Broadcasting, as adopted by all Children and Broadcasting Forum (CBF Chapters) in Africa, the Commonwealth Broadcasting Association, in recognition of all international protocols adopted by all international organizations including the African Union (AU) and the United Nations (UN) affecting children, with particular reference to the UN Conventions on the Rights of the Child, the Children and Broadcasting Forum-Zambia Chapter has embarked on a community project to provide vulnerable children with decent clothing. The project is called Clothe An African Child (C.A.A.C.). Help promote a Culture of Peace in the children by showing them love.

*If interested please contact:*

The Co-ordinator, Clothe An African Child (C.A.A.C.) Project,  
Child Media Team, Children and Broadcasting Forum CBF Zambia,  
P.O. Box 38540,  
Lusaka, 10101  
ZAMBIA

### 7.6. DESCRIBING ALTERNATIVES

By Linda Kaucher

Progress on peace and conflict in a globalised world calls for increasing awareness and politicization in regard to the forces at play, and, essentially, the means to describe alternatives.

Education, of the type that Paulo Freire advocated, entails, during the process of learning to 'read' what's there, connecting the circumstances affecting the individual and group to what's happening globally.

Would people really want to fight their neighbours if they had the opportunity to realize how they are being used as pawns in a bigger game?

And who are the educators? Surely everyone who can do it, and it must be exponential.

The means to describe alternatives would provide the elements that we so often lack - a shared vision of the future that we want, a shared appreciation of what we will need to overcome to achieve it, and real planning on how we'll get there.

I have to admit that considering these, I am not sure what comes first – but I would settle for either, if we could move in these directions.

There are processes for both that are quite simple, but the products could be world changing - because we can do it.

Linda Kaucher  
Member of the  
Women's International League for Peace and Freedom (WILPF), UK

### 8. 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.

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Aharoni, Ada. 3 new books, Rowe Publishing, England, 2003

1. *Memoirs From Alexandria*
2. *Women Creating A World Beyond War*
3. *Peace Flower: A Peace Education Book*

Order from: editor@rowepublishing.com or <http://www.rowepublishing.com>, or amazon.com

Other books by Aharoni can be ordered from her personal website: [www.ada.up.co.il](http://www.ada.up.co.il)

Miniotaite, Grazina. *Nonviolent Resistance in Lithuania: A Story of Peaceful Liberation*, Monograph Series Number 8, Boston: The Albert Einstein Institution, 2002.

Order from: website [www.aeinstein.org](http://www.aeinstein.org); email: [einstein@igc.org](mailto:einstein@igc.org)

TODA INSTITUTE BOOK SERIES - On Global Peace and Policy

Series Editor: Majid Tehranian

1. *Worlds on the Move: Globalization, Migration, and Cultural Security*, Ed by Jonathan Friedman and Shalini Randeria. London & New York: I. B. Tauris, forthcoming.

2. *Eurasia: A New Peace Agenda*, Ed by Michael Intriligator, Alexander Nikitin, and Majid Tehranian, forthcoming.

3. *A Passion for Peace*, by Stuart Rees. Sydney: New South Wales UP, forthcoming.

4. *Beyond the Reconstruction of Afghanistan*, Ed by John D. Montgomery. New York: Palgrave Press, forthcoming.

Email: [toda@toda.org](mailto:toda@toda.org). Webpage: [www.toda.org](http://www.toda.org)

### 9. OTHER SOCIAL MOVEMENTS

The CERJ List (a global peace and justice resource based in Brattleboro, VT, USA since 1997)

OWNED BY: John Wilmerding and the Campaign/Coalition for Equity-Restorative Justice (CERJ)

A global plain text email-based colloquium and consortium for those with a serious theoretical and/or activist-oriented interest in peace, conflict resolution, radical non-violent ("Restorative") justice, and societal reforms.

The CERJ list carries articles, 'discussion' messages, announcements, event notifications, book reviews, job advertisements, bulletins, news releases, requests for proposals and other plain-text printed matter. It also carries introductory self-descriptions of individuals from all walks of life and their peacemaking and social ("Restorative") justice work, whether it be as a volunteer, professional, or activist. List volume can be fairly high - sometimes 20 - 25 messages per week, or as many as 10 in a single day -- and the subscribership to the list in recent months has ranged from 300 - 700 persons.

Managed and operated by Friend (Quaker) John Wilmerding since early 1997 (a predecessor list existed for two years before that), most messages on the list are strongly pacifist-oriented and are sometimes even anti-establishmentarian in tone and emphasis. However only a very small percentage of the list's several hundred subscribers are Quakers. The list grew in part out of Wilmerding's tenure as Secretary of a United Nations Working Party on Restorative Justice in 1996-97.

Much like a newspaper editor, the list manager edits messages for spelling, grammar, presentation, format, and appearance. One unique feature of the list's manually-maintained technology is that CERJ messages may be targeted by jurisdiction - by state, region, country, etc. No attachments are permitted or forwarded, and messages are always sent in ASCII plain-text only, to avoid viruses and similar noxious content. The CERJ list of email addresses is never openly distributed or sold.

TO SUBSCRIBE: Send your first and last name, your email address, AND your state, province, or country of residence to [cerj@igc.org](mailto:cerj@igc.org) or to John Wilmerding at [wilmerding@earthlink.net](mailto:wilmerding@earthlink.net). There is no 'digest' version of the list available.

CERJ numbers have been increasing gradually from a four-year low of 300 in 2002, to about 326 at present.

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