

# Peace, War & Social Conflict

Section of the American Sociological Association

Website: [www.peacewarconflict.org](http://www.peacewarconflict.org)

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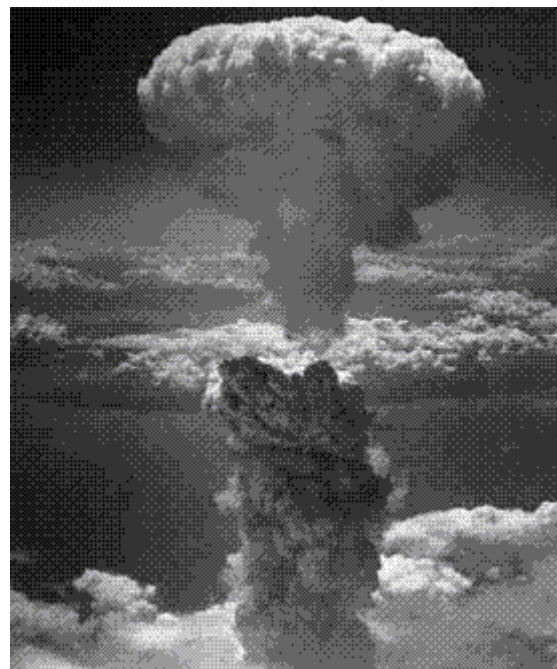
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## Letter from the Chair

August is almost here! I want to thank the many section members who have done a world of work to make our section activities useful and fun. In particular, Anna Sandoval has arranged for a great section reception at Dillon's (955 Boylston Street) on Sunday, August 3<sup>rd</sup> at 6:30 PM. Please come and bring anyone else that is interested in our work.

Our election results are in. Our new chair-elect is Juanita Firestone (UT-San Antonio). New council members are Meredith Thanner (Johns Hopkins) and Josh Klein (Sacred Heart University). Congratulations!

Best wishes,

Louis

## Section Conference Activities

Teaching Workshop. Saturday, August 2, 12:30 pm - 2:10pm. Sheraton Boston.

Roundtables. August 3, 8:30am - 9:30am. Boston Marriott Copley Place.

Business Meeting. Sunday, August 3, 9:30 – 10:10 AM. Boston Marriott Copley Place.

Paper presentations. The Work of Peace, Sunday, August 3, 2:30 – 4:10 PM. Boston Marriott Copley Place.

Paper presentations. War, Institutions, and Actors, Sunday August 3, 4:30 – 6:10 PM. Boston Marriott Copley Place.

Reception. Sunday, 6:30 – 8 PM. Dillon's. 955 Boylston St.

## Essays, Op-Eds, Etc.

### Documentaries on Social Conflicts in the Southern Cone of South America

By Mauricio Florez-Morris, Ph.D.

Department of Sociology, Universidad del Rosario, Bogotá, Colombia.

If documentaries with foreign language subtitles are shown on DVDs that can be played on almost any computer in the world, this can be a meaningful way to include international material in courses on peace, war and social conflict. The six documentaries briefly

reviewed in this essay deal with civil struggles in Argentina and Uruguay and their aftermath. They can be arranged in three categories: (1) the films which deal with the development of the Montoneros, ERP [Peoples Revolutionary Army], and Tupamaros, guerrilla groups respectively, (2) the consequences of civil conflicts, and (3) the political and social elements that influenced the formation of a generation of Argentinean radical activists in the 1960s and 1970s.

The documentary *Montoneros, una Historia* [Montoneros, a History] revolves around the life-course of Ana, a former member of the Montoneros who joined at the age of sixteen and was released from a prison camp at the end of the Argentine military regime. Her testimony is included along with dozens of conversations with other former rebels and archive images, including an interview with former Montonero Commander Mario Firmenich. The film shows how the Montonero movement was formed as a radical branch of the Peronist party, and the influence that the priest Carlos Mujica and other Catholic liberation theologians had on the Montoneros. Lyrics of songs illustrating the relationship between Catholicism and the Montoneros, like the one containing the passage, "Saint Joseph was a radical, [the virgin] Mary was a socialist, and they had a child, Montonero and Peronist, " are fertile territory for an analysis from a cultural perspective. The film also provides a basis for studying the Montoneros from the network theory viewpoint, since it addresses the difficulties involved in maintaining the quality and size of the subversive network in a war of attrition against the military forces, and from Goffman's symbolic interaction perspective, since interviewees give details about their tactics for surviving prison camps and the stigma of traitor that was associated with the few prisoners who were released.

The documentary *Errepé* describes how the ERP evolved from its inception in the 1960s to its dissolution in 1977. This guerrilla group offers an interesting contrast with the Montoneros, because of its strong Marxist roots and its decision to conduct part of its revolutionary struggle in rural areas. The film advances the hypothesis that the collapse of a guerrilla organization is linked to a shift in priorities, from the aim of making political gains in the early years to focusing on fighting government forces in the later stages. The documentary presents a case study of the leadership of these organizations, and concludes that one reason for the defeat of the ERP was the absence of measures to protect their main leaders, especially their commander, Mario Roberto Santucho.

Focusing on the Uruguayan guerrilla movement, the film *Raul Sendic Tupamaro* presents a study of the Tupamaros' founder and main leader. The narrative begins in 1944, when Sendic arrived in Montevideo to study law, and ends in Paris, where he died after being released from prison, having spent his final years supporting the left-wing political movement in Uruguay.

The film is a well-documented account of the history of the Tupamaros movement and of many of its political and military tactics. It also offers a meticulous review of the various torture mechanisms used by the Uruguayan military government. Regretfully, this is the one documentary reviewed in this essay that has no English subtitles.

One outcome of the Argentinean social conflict that is shown in the documentary *Botín de Guerra* [Spoils of War] was the organized and systematic process whereby members of the armed forces kidnapped the children of “disappeared” radical militants. The film combines important historical footage from this period with testimonies of members of the “Abuelas de Plaza de Mayo” (Grandmothers of May Square), a non-governmental organization dedicated to tracing and recovering abducted children. One outstanding feature of this study is a selection of interviews with some of these children, now young adults. It is interesting to note that for many, learning about their real parents marked a turning point in their lives, and had a strong influence on their self-identities.

*Caseros – en la Cárcel* [Caseros: in Prison], is a documentary that describes the lives of political prisoners detained in Caseros prison, a modern, twenty-two story, twin-tower building in the middle of Buenos Aires, during the recent military regime in Argentina. An interesting aspect of this movie is that the building, which was opened in 1979 with a declaration by the authorities that it was a model, reformatory-type prison where prisoners’ human rights would be respected, ended up being demolished by the democratic government because its architecture was not conducive to accomplishing this goal. The documentary shows former prisoners mentioning how the architecture and surveillance mechanisms did not allow inmates to ever receive direct sunlight, as well as how this led to many inmates suffering from psychological illnesses, and even committing suicide.

Taking a generational perspective as a focal point of its analysis, the documentary *Cazadores de Utopías* [Utopia Hunters] uses archive films and interviews with thirty-three former members of radical groups to illustrate the life courses of members of an Argentinean generation who joined radical political groups in the 1960s and 1970s. The film shows how they faced periods of government repression, imprisonment and exile, and later returned to Argentina during the democratic regime, and it also highlights key features that define this generation, such as, the high popularity levels that members of guerrilla groups enjoyed, and their shared belief that sacrifice for a common goal was more important than any individual goal.

In conclusion, these documentaries present interesting case studies, where different sociological topics can be related to the issues of peace, war and social conflict in

the southern cone countries of South America. It can be seen that the saying that “history is written by the winner” does not apply to these films. Overall, they made more lenient criticisms of the rebels than of their enemies. Clearly, there is another side to the story which is barely mentioned in these documentaries, that of the civilians who opposed the insurgent violence of the 1970s, and were threatened by it.

## References

*Botin de Guerra*. David Blaustein. 112. minutes. 2006. Buenos Aires, Argentina. SBP. S.A. Worldwide. Ayacucho 516 (C1026AAD) Cap. Fed. Phone: 4373-1669 Email: info@sbpvideo.com.ar

*Caseros – en la Cárcel*. Julio Raffo. 75 minutes. Buenos Aires, Argentina. A.V.H. Callao 660 Cap Fed. Web page: <http://www.avh.com.ar>

*Cazadores de Utopías*. David Blaustein. 145 minutes. 2006. Buenos Aires, Argentina. SBP. S.A. Worldwide. Ayacucho 516 (C1026AAD) Cap. Fed. Phone: 4373-1669 Email: info@sbpvideo.com.ar

*Errepé*. Gabriel Corvi and Gustavo De Jesus. 120 minutes. 2006. Buenos Aires, Argentina. SBP. S.A. Worldwide. Ayacucho 516 (C1026AAD) Cap. Fed. Phone: 4373-1669 Email: info@sbpvideo.com.ar

*Montoneros una Historia*. Andres Di Tella. 89 minutes. 2006. Buenos Aires, Argentina. SBP. S.A. Worldwide. Ayacucho 516 (C1026AAD) Cap. Fed. Phone: 4373-1669 Email: info@sbpvideo.com.ar

*Raúl Sendic Tupamaro*. Alejandro Figueroa. 90 minutes. 2006. Buenos Aires, Argentina. ECE S.A. Avenida Callao 563 1° “A” Cap. Fed. Phone: 4372-2225. Email: emerald@ciudad.com.ar Web page: <http://www.emeraldvideo.com.ar>

## Human Rights Anniversary is “Teachable Moment”

Jackie Smith, University of Notre Dame

“Imagine living in a society where all citizens have made a pledge to build a community based on equality and nondiscrimination; --where all women and men are actively participating in the decisions that affect their daily lives guided by the human rights framework; where people have consciously internalized the holistic vision of human rights to overcome fear and poverty, a society that provides human security, access to food, clean water, housing, education, healthcare and work at livable wages, sharing these resources with all citizens-- not as a gift, but as a realization of human rights.”  
(<http://www.pdhre.org/projects/hrcommun.html>)

This year is the 60th anniversary of the Universal Declaration of Human Rights, one of the three main pillars—along with the Covenants on Civil and Political and on Social, Economic and Cultural rights-- of what is known as the International Bill of Rights. The occasion presents important opportunities for teachers and scholars to help expand public awareness and understanding of international human rights. More importantly, it can nurture the “political imaginations” of our students and other citizens, challenging people to envision and chart a path towards a society that reflects human rights principles.

We are living in a time of unusual crisis, and our job as teachers is to help students confront the multiple challenges of climate change, energy and food shortages, financial volatility, and heightened inequality. It is easy to be overwhelmed by a sense of hopelessness over the enormity of these crises and the seeming indifference of political leaders to looming disasters. I find that discussions of human rights can serve as an antidote to cynicism and despair. By presenting the Universal Declaration of Human Rights as a “recipe for human solidarity,” we can help shift attention to the hard but inspiring work of addressing the root causes of global crises.

On my campus, faculty and staff are working to organize events throughout the academic year to foster discussion about the UDHR and its relevance to contemporary debates. For instance, we will kick off the year with a Labor Day rally to raise awareness of the conditions of low-wage campus workers. An early event will focus on the history of the UDHR, discussing the role of Eleanor Roosevelt and U.S.-based human rights groups in helping advance international human rights. And just before the November election, we will host a panel to discuss the meaning of the right to political participation in today’s context. We will host a “birthday party” on December 10 to mark the anniversary of the signing of the UDHR. February, Black History Month, will focus on race, and March will be an occasion to reflect on women’s rights. We will print up pocket-sized versions of the UDHR to distribute on campus and in the community.

In the community, we are organizing a team to write op-eds on human rights in our local newspaper as well as in community newsletters and other forums. We will also post video testimonials on “what human rights means to me” on YouTube. A team of activists will make presentations to church groups, schools, and other civic associations on the history of the UDHR and its relevance to local concerns. These presentations will set the stage for a local “human rights audit,” what some call “taking our human rights temperature.” Community members will be asked to consider what we’re doing well and where we need improvements if we want to implement the UDHR locally. And of course, we’ll have a(nother) party in the community in December to

celebrate our human rights heritage and the new friendships we hope will emerge from this community effort.

The ideas for this campaign stem from the “Human Rights City” initiative which is being promoted by the People’s Movement for Human Rights Learning ([www.pdhre.org](http://www.pdhre.org)). Ultimately, we want to press for local legislation that prioritizes human rights in city policy. But the first step is to help people understand human rights and its foundations in international law and history. So the UDHR anniversary provides a great starting point for what we see as a long-term effort to fundamentally change how public policy is made.

Judith Blau and others in Sociologists without Borders have been engaged in human rights organizing in their communities, and Blau has provided a great online resource for people interested in integrating human rights into their classrooms and other aspects of their work ([www.sociologistswithoutborders.org](http://www.sociologistswithoutborders.org)). Other resources, including power-point presentations and activities to stimulate group discussions include: Human Rights Education Associates: <http://www.hrea.org/>; Human Rights Here and Now Celebrating the Universal Declaration of Human Rights [www1.umn.edu/humanrts/edumat/hreduseries/hereandnow/Default.htm](http://www1.umn.edu/humanrts/edumat/hreduseries/hereandnow/Default.htm)

### **A Suggestion For A Yearly Publication Award**

Clayton Peoples

I write to praise the announcement of new publications via our listserv. I know we announce new publications in our newsletter, but it's nice to get announcements of this sort posted on the listserv as well. I think it increases the visibility of member scholarship, thus increasing the odds it will be read, cited, etc.

On a related note, I was thinking perhaps the PWSC section could benefit from having yearly "best publication" awards. We have Elise Boulding "best paper" awards for undergraduate and graduate students, as well as the Robin Williams "distinguished career" award, but I don't think we have any best publication awards. I think having best publication awards would be great for the section, and would further increase the visibility of member scholarship.

Nominated papers (self-nominated or otherwise) would be read by X members of an awards committee; winning papers would be announced in the section and to ASA as a whole, likely increasing readership.

What do you think? I could envision perhaps a couple of best publication awards yearly: (1) best publication on issues relating to peace/conflict, (2) best publication on issues relating to military/troops. Another possibility would be just one award, but perhaps shared if there are

enough solid papers. The main point, I would say, is to increase visibility, so one or multiple winners would work. (The Coy et al paper looks like it could be a good candidate for the award, so perhaps this is the first nomination...?)

### **An exodus from Iraq**

Op-Ed By Brian J. Grim

The country's religious minorities have been brutalized and driven away as a result of the Iraq war. In fact, when it comes to religious freedom, Iraq is not far ahead of notorious abusers such as Burma, Iran, North Korea and Sudan.

Not long after the U.S. invasion of Iraq in 2003, Donny George, an Iraqi Christian whose family had lived in the region for thousands of years, received a death threat in an envelope containing a Kalashnikov bullet. The letter accused George of working for the Americans and said his youngest son had disrespected Islam. George quickly arranged to send most of his family to Damascus, Syria, but he stayed behind to work at the Iraqi National Museum, becoming chairman of the Iraqi State Board of Antiquities and Heritage in 2005.

Within a year, though, he too decided to flee — first to Damascus, and eventually to the USA. "I was told by some people in the same ministry that ... such an important institution should not be headed by a Christian," George told the U.S. Commission on International Religious Freedom last year.

Many Iraqi Christians have suffered far worse fates. As documented by the U.S. State Department, Christians and other religious minorities in Iraq have endured extensive persecution since 2003, including the murder of their religious leaders, threats of violence or death if they do not abandon their homes and businesses, and the bombing or destruction of their churches and other places of worship. According to one Iraqi Christian leader, half of Iraq's Christians have fled the nation since 2003, and some have likened the situation to ethnic cleansing.

Getting worse?

In fact, the status of religious freedom in Iraq is in some ways worse today than it was under Saddam Hussein, according to independent analyses of the State Department's religious freedom reports. While the level of official government restrictions on religious freedom slightly decreased from 2001 to 2007, the level of non-governmental or social restrictions — including sectarian violence, ostracism and abuse — steadily increased from 2003 to 2005 and remained at an alarmingly high level in 2007, the most recent year for which data are available.

This is clearly not what U.S. policy leaders intended when the U.S. invaded Iraq in 2003.

It is no small irony, of course, that the Shiite majority that's now a leading force in Iraq was brutalized and suppressed under Saddam, who extensively curbed the Shiites' religious freedoms. A State Department report in 2002 said Saddam's government "severely restricts or bans outright many Shiite religious practices. "One might think that those fresh memories would be enough to ensure liberties for Iraq's religious minorities today. Yet that appears not to be the case.

Before the invasion, more than 740,000 Christians lived in Iraq, or about 3% of the country's population, according to the World Christian Encyclopedia. In comparative terms, this means that proportionally there were about as many Christians in Iraq as there are Jews, Muslims and Hindus combined in the USA, according to a recent survey by the Pew Forum on Religion & Public Life, a project of the Pew Research Center.

Iraqi Christians are part of historic indigenous communities that have been in what is now Iraq nearly since the time of Christ, several centuries before Islam came to the region. The majority of them are Chaldean Christians, an ancient religious group affiliated with the Roman Catholic Church.

Pope Benedict XVI voiced concern about the status of Christians in Iraq when he met privately with President Bush at the White House in April, echoing his thoughts at a Vatican meeting with the president last year. In 2007, Bush recounted, the pontiff "was concerned that the society that was evolving (in Iraq) would not tolerate the Christian religion."

Indeed, Iraqi Christians have continued to find themselves in the cross hairs of faith-inspired violence. The worst episodes have occurred in regions with diverse ethnic and religious groups, such as Baghdad and Mosul, where the majority of Iraq's Christians live. The State Department reported last year that Muslim extremists "warned Christians living in Baghdad's Dora district to convert, leave or be killed."

Christians appear to be taking the threats seriously — disproportionately fleeing Iraq. While only a small percentage of Iraqis are Christian, a survey released in April by the United Nations High Commissioner for Refugees found that 20% of Iraqi refugees in Syria are Christian.

Reports by the U.S. Commission on International Religious Freedom indicate that the situation of other religious minorities in Iraq is equally bad or, for some, even worse. Yazidis, who are considered heretical by many Muslims because they have a blend of Islam and other religions, have been massacred. Sabian Mandaeans, who follow the teachings of John the Baptist, with

baptism being a central ritual, numbered about 60,000 in 2003; today there might only be about 5,000 left in Iraq, meaning that more than 90% have left the country or been killed.

What's particularly devastating for Iraq's religious minorities is the lack of clear legal protections for religious freedom. Although Article 2 of the Iraqi Constitution guarantees religious freedom, it also contains what some have termed a "repugnancy clause," which states, "No law that contradicts the established provisions of Islam may be established." Because the clause does not explicitly state what the "established provisions of Islam" encompass or exclude, this opens the door for the state and the courts to become theological arbiters. As such, there are no formal avenues for religious minorities to participate in the process.

Furthermore, Article 89 of the constitution stipulates that the Iraqi Federal Supreme Court include experts in Islamic jurisprudence, which means that the provision in Article 2 will be supported by a court system with people specifically employed to interpret Islamic law. These people can be appointed without having civil law training.

#### Making the watch list

Last year, the bipartisan U.S. Commission on International Religious Freedom included Iraq on a "watch list" of countries where religious liberty is severely threatened. Why? Because it felt that the nature and extent of the violations of religious freedom were not only severe, they also were tolerated by the government and, in some cases, committed by forces within the government.

Although the commission did not name Iraq as a country of particular concern (CPC), its most severe designation, it refrained from doing so only "with the understanding that it may designate Iraq as a CPC (in 2008) if improvements are not made by the Iraqi government."

Commission representatives recently visited Iraq. Among other things, they are assessing whether religious freedom is threatened due to possible collusion between Shiite militias and Iraqi government ministries, and whether the country's smallest religious minorities are being marginalized by government officials and parastate militias. The commission's forthcoming assessment of the Iraqi government's culpability in violations of religious freedom will determine whether Iraq moves from the watch list to the CPC list, which would put Iraq in the same company as Burma, Iran, North Korea and Sudan.

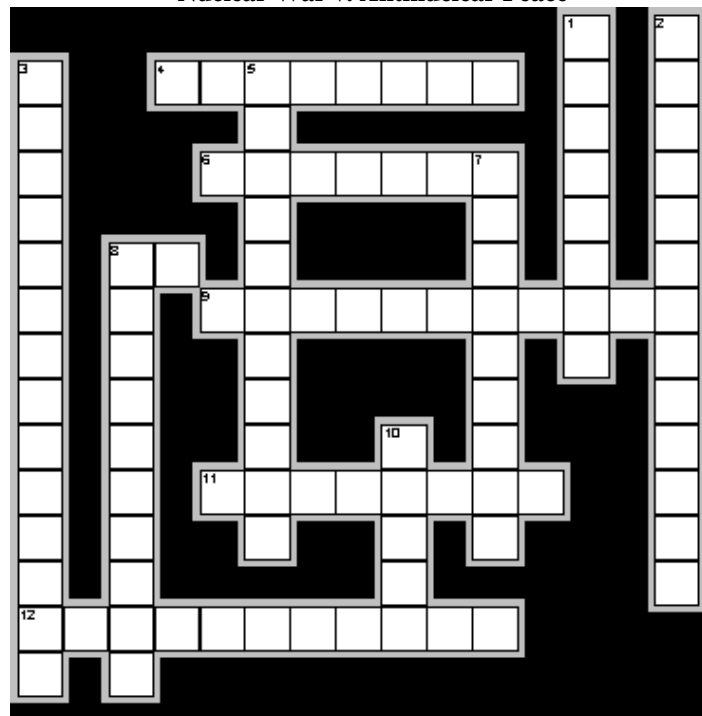
The political and social consequences of this oppression will need to be addressed by the new U.S. administration, whichever party wins the White House in November. An Iraq that truly honors and protects

religious freedom would be a benchmark of success that all Americans — and no doubt both parties — would applaud.

Brian J. Grim is a senior research fellow in religion and world affairs with the Pew Forum on Religion & Public Life in Washington.

## Crossword Puzzle!

### Nuclear War v. Antinuclear Peace



#### Across

4. A conflict in which one side wins, the other loses.
6. The explosive component of a nuclear weapon system.
8. Denuclearization, demilitarization, dealignment, democratization, and development, five main goals of peace and social movements.
9. A set of methods for engaging in confrontational conflict using only beneficial or at least non-destructive means.
11. Destructive or abusive behavior which causes damages due to intention or callous disregard.
12. Policy pursued by the US toward the Soviet Union c. 1947-1989, the aim of which was to deny Moscow opportunities to expand its political influence abroad, to draw a line and contain the Soviets within their borders, (also see Truman Doctrine )

## Down

1. In nuclear terminology, a measurement of the explosive power of a nuclear explosion.
2. Process in which nations that already possess nuclear weapons stockpile additional weapons
3. The absence of war and physical (direct) violence.
5. The belief that politics deals entirely with the goal of maximizing power.
7. The art and practice of conducting negotiations, normally between nations. It is a specific form of conflict resolution.
8. Process of getting weapons and forces in combat-ready positions.
10. A positive societal state in which violence, whether direct or structural, is not a likely occurrence, and in which all humans, animals, and ecologies are treated with fairness, dignity, and respect.

## General Announcements

### **The Association for Humanists Sociology invites submissions for 2008 Annual Meeting**

The meeting will be at the John Hancock Center in Boston, Ma, November 6-9. Our conference theme is "What is to be Done? Public Sociology in Theory and Practice."

While public sociology has attracted excitement in recent years, sociology as a resource for social action is not new. From Marx and Mills, to Dubois and Jane Addams, to Al Lee and Francis Fox Piven, the reemergence of public sociology is really the product of a long march by politically interested and socially engaged scholars through educational institutions, professional associations and publications, and other places where sociology is done. Yet, public sociology remains a contested terrain, criticized as "too political" by some and "not political enough" by others. Since our inception in 1976, AHS and its members have been contemplating and practicing public sociology, mostly from the margins of the discipline. Now that public sociology is front and center, we ought to have much to say about it: historically, theoretically, ethically, politically, and practically. This Annual Meeting is an opportunity to examine the past, evaluate the present, and begin to shape the future of a public sociology that matters. Paper submissions should address some aspect of public sociology and its relationship to teaching, activism, policy or community-based research, or other aspects of

sociology as they relate to incorporating humanist goals with sociological work.

### **Obituary: Charles C. Moskos**

Charles C. Moskos, age 74, of Santa Monica, Calif, formerly of Evanston, Ill, draftee of U.S. Army, died peacefully in his sleep after a valiant struggle with cancer on May 31, 2008. Beloved husband of 41 years to Ilca nee Hohn, devoted father to Andrew (Saskia) of Amsterdam, the Netherlands, Peter (Zora) of Astoria, New York, and like a second father to Pep Rosenfeld, fond Papou to Finn and Aidan, brother to Harry (Vicki) of Knoxville, TN, treasured uncle, and a friend to all. Charlie spent 40 happy years teaching at Northwestern University. He was an academic, but not pretentious, funny, but not silly. He advised policy makers and influenced public life, and also loved eating a hot dog (no ketchup) at the movies, ideally one with a car chase. Charlie liked to say that he was not afraid of death because of what his grandfather had told him, 'When you die, you either go to sleep forever or see all your treasured friends.'

Announcing the Publication of the Agenda for Social Justice, Solutions 2008

### **SSSP offers Agenda for Social Justice Solutions 2008**

The SSSP is pleased to offer the Agenda for Social Justice Solutions 2008, which represents an effort by our professional association to nourish a more "public sociology" that will be easily accessible and useful to policy makers. It is also a way to give something back to the people and institutions that support our scholarly endeavors. We hope that you find it helpful in your challenging work of crafting successful solutions to contemporary social problems. In all, it contains 11 pieces by SSSP members, covering a variety of social problems in three sections: global issues, Americans at risk, and health & welfare. This is an effort on the part of scholars at the Society for the Study of Social Problems to disseminate the findings in social problems research as freely and as widely as possible. The web page for the project is located here: <http://www.sssp1.org/index.cfm/m/323>.

On that page, you can download the full version, and you can link directly to the one-page briefs and individual chapters. The chapters are available for free download, and may be suitable as cost-effective supplementary readings in many social problems-related courses.

### **Call for Submissions: *Societies Without Borders: Human Rights & the Social Sciences***

Edited by Judith Blau and Alberto Moncada. Book Review Editor: Keri Iyall Smith

What the world's peoples have in common – notwithstanding the borders that divide them – is the aspiration to achieve human rights – the rights to food, housing, health care, education, decent work, free speech, to speak one's conscience, as well as the right to a fair trial, to a safe environment, and the right to peace. What the world's people are beginning to discover is that this aspiration is not only a common one, but it can only be pursued collectively in disregard of the borders that divide people. People may live in societies, derive their identities from their societies, but the pursuit of human rights is pursued and coordinated across borders. The journal, *Societies without Borders*, aims for high caliber scholarly analysis and also encourages submissions that address pioneering thought in human rights, globalism, and collective goods.

Authors are cordially invited to submit articles to the journal editors Judith Blau (jrblau@email.unc.edu) and Alberto Moncada (amoncada1@telefonica.net), and books for review to the Associate Editor Keri Iyall Smith. ([kiyallsmith@stonehill.edu](mailto:kiyallsmith@stonehill.edu)). *Societies Without Borders* is an official tri-annual journal of Sociologists Without Borders, published by Brill.

**Short essays (1000 words) sought: The Time For Peace Is Now: Empowering Young People To Pursue The Path of Peace.** The essays should be motivational and give readers from older teens to people into their 30s a) reasons for why peace is the best way to pursue human relations (macro or micro), b) strategies for implementing peace (macro or micro), c) critiques of people, places, or programs that have overcome obstacles to choose peace, and d) other ideas that you think would inspire the people who will be the power-makers of tomorrow to make political and lifestyle choices of nonviolence. Please send ideas or critiques via e mail to [yvissing@salemstate.edu](mailto:yvissing@salemstate.edu) or [yvissing@yahoo.com](mailto:yvissing@yahoo.com). Submissions will be accepted until September 1.

#### **Call For Papers: Eyes on the International Criminal Court, Volume 5, Issue 1**

The Council for American Students in International Negotiations Inc. (CASIN) is pleased to announce the annual call for papers for *Eyes on the ICC*, a peer-reviewed interdisciplinary journal devoted to study of the International Criminal Court and international criminal law. *Eyes on the ICC* invites high quality papers and book reviews on any topic related to the ICC or international law in general. We encourage submission of original work by scholars, graduate students, jurists, diplomats, and related professionals of all nationalities.

Submission Guidelines: Potential contributors should submit abstracts to the Editor-in-Chief at [jenna@americanstudents.us](mailto:jenna@americanstudents.us) by 15 July 2008. [Editor's note: this deadline might be flexible.] Each submission should include the name of the author(s), institutional

affiliation and contact information (including mailing address, telephone number and email address). Article abstracts should be between 250 and 500 words and book review proposals between 150 and 300 words. The editors also welcome submission of complete manuscripts. Articles should be limited to 60 pages, double-spaced, including tables, references and illustrations. Book reviews should run from some 1,500 to 3,000 words. Please adhere closely to the Chicago Manual of Style and cite sources in legal format according to the Harvard Blue Book. All submissions are subjected to double-blind peer review. Abstracts are due by 15 July 2008. First round of full drafts will be required by 1 September 2008. Please direct all correspondence to the Editor-in-Chief at:

Jenna Appelbaum  
New York University  
Department of Sociology  
295 Lafayette Street, 4th Floor  
New York, NY 10012  
[jenna@americanstudents.us](mailto:jenna@americanstudents.us)  
For more information about CASIN or Eyes on the ICC, please visit [www.americanstudents.us](http://www.americanstudents.us)

#### **General Social Survey Requests Topic Suggestions**

We would appreciate it if you circulated the following announcement as soon as possible to members of your ASA section. Thank you. For the 2010 General Social Survey (GSS) funds are expected from the National Science Foundation (NSF) to support added supplements. Proposals for topics for these NSF-funded modules are solicited from the social science community. The program is described at "Call for Proposals to Add Questions to the 2010 GSS."

<http://www.norc.org/NR/rdonlyres/2E75FB22-4D36-474F-AA28-97D9A2C04B6C/998/CallforProposalstoAddQuestionstothe2010GSS.pdf>

Please note the submission deadline of October 1, 2009. In addition, the GSS expects to have space available on the survey for modules not funded by NSF. Those who want to fund a paid supplement on the 2010 GSS should consult the document at "Guidelines for Paid Supplements to the GSS."

<http://www.norc.org/NR/rdonlyres/2E75FB22-4D36-474F-AA28-97D9A2C04B6C/997/GuidelinesforPaidSupplementstotheGSS.pdf>

If you have any questions about either program, please contact Tom W. Smith, GSS Director, [smitht@norc.uchicago.edu](mailto:smitht@norc.uchicago.edu)



## Member Developments

**John Crist has recently been a Visiting Fellow at Syracuse University:** In Spring 2007, John Crist was Visiting Fellow at the Program on the Analysis and Resolution of Conflicts at Syracuse University's Maxwell School for Citizenship and Public Affairs. He recently accepted a position starting in Fall 2008 as Assistant Dean for Academic Affairs at Georgetown University's School of Foreign Service in Doha, Qatar, where he will also teach courses in peace and conflict studies.

**Josh Klein has joined the faculty of Sacred Heart University** in Connecticut. He will be teaching graduate and undergraduate courses in Criminal Justice.

**Lester Kurtz has a new position at George Mason University** in the Department of Sociology and Anthropology. He is leaving the University of Texas after 28 years to help shape a new PhD program in "Public Sociology" and wants you to send your best prospective graduate students to study in the shadow of the nation's capitol. Also, the second edition of the *Encyclopedia of Violence, Peace, and Conflict* (Academic/Elsevier), edited by Lester Kurtz, will be available in August and contains more than 200 articles by major scholars across the field and around the world. This edition has an online version that makes it more accessible and contains links through Elsevier's Science Direct.

**Ryan Kelty is moving on to Washington College** from the United States Military Academy at West Point. His interim email address is [rkelty@gmail.com](mailto:rkelty@gmail.com).

## PW&SC Section Member Research and Publications

**Nepstad, Sharon Erickson.** 2008. *Religion and War Resistance in the Plowshares Movement*. New York: Cambridge University Press.

**Gheytauchi, Elham and Babak Rahimi.** "Iran's Reformist and Activists: Internet Exploiters" in *Middle East Policy*, Volume XV, Spring 2008, Number 1, pp. 46-59

**Chang, Gordon C. and Hugh B. Mehan.** 2008. "Why We Must Attack Iraq: Bush's Reasoning Practices and Argumentation System." *Discourse and Society* 19(4): 449-478.

**Mirra, Carl.** *United States Foreign Policy and the Prospects for Peace Education* with forewords by Johan Galtung and Staughton Lynd (Jefferson, NC: McFarland Press, 2008).

**Coy, Patrick G., Lynne M. Woehrle, and Gregory M. Maney.** "Discursive Legacies: The U.S. Peace Movement and "Support the Troops"" *Social Problems* 2008 55:2, May, 161-189. Abstract: Using longitudinal and comparative organizational analyses, we analyze how the "support the troops" discursive legacy was engaged by U.S. peace movement organizations (PMOs). During the Gulf War, the peace movement expanded the web of support by asking who else should be cared about beyond the troops, thus de-coupling the support discourse from the nation and the state. During the Iraq War, PMOs also developed an elaborated "discourse of betrayal" by redefining what it means to support the troops. Here they deployed proactive, anticipatory discourses, turning the tables on the Bush administration. PMOs also increasingly criticized the troops during the Iraq War due to well-publicized human rights abuses. The findings show that movement discourses are both stable and flexible, influenced by past rounds of discursive contention as well as contemporary politics. We highlight the cultural constraints imposed on movements by dominant discursive legacies, and the strategies used by movements in response to discursive opportunities.

## Section Listservs

### Section Announcement Listserv:

Please send your announcements to any of the following officers and they can post your announcement to the listserv: Chair, Chair-Elect, Secretary-Treasurer, and immediate Past Chair. Announcements are automatically sent to all section members via email. Messages are routed via [peace\\_war-announce@listserv.asanet.org](mailto:peace_war-announce@listserv.asanet.org).

To be excluded from the list, email [infoservice@asanet.org](mailto:infoservice@asanet.org). A marker will be placed on your record so that your e-mail address will be excluded when the distribution list is refreshed. ASA will refresh the distribution list on a bi-monthly basis or as needed.

### Section Discussion Listserv:

To join the section discussion listserv you must send an email as described below:

1. In the address field type in [majordomo@listserv.asanet.org](mailto:majordomo@listserv.asanet.org); leave subject field blank;
2. In the text of the message type **subscribe peace\_war**
3. Make sure there is nothing else in the message (no signature)

- Send the message. You will receive confirmation, and an authorization key with which to confirm that you really want to join the list. Once you reply positively to that you will get a welcome message.

The section's discussion list, at [peace\\_war@listserv.asanet.org](mailto:peace_war@listserv.asanet.org), unlike the section announcement list, is not "prepopulated" with e-mail addresses of section members. Individuals must subscribe.

**Join the Section on Peace, War and Social Conflict, or Renew Your Membership**

If you are a member of the ASA, now is the time to consider showing your support for the work of the Section on **Peace, War and Social Conflict** by joining the section or renewing your membership. To do either online, you can go to

<https://www.e-noah.net/ASA/Login.asp zx>

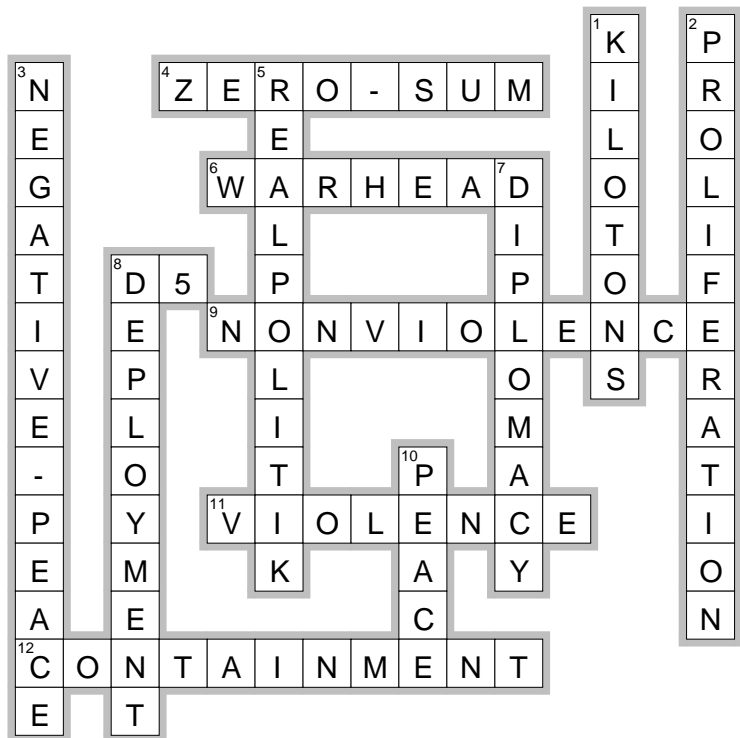
If you are not already a member of the American Sociological Association, and would like to join the Association and the Section, you can do so online by going to

<https://www.e-oah.net/ASA/Profile/General.asp?S=1>

Any questions you might have regarding membership in the association can be addressed to [membership@asanet.org](mailto:membership@asanet.org); or you can telephone the ASA at 202-383-9005, ext. 389.

Questions about membership in the section may be directed to Yuko Whitestone at [ywhitstone@socy.umd.edu](mailto:ywhitstone@socy.umd.edu)

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