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Introduction

This annotated bibliography is not a comprehensive list of books on peace created over the last century, nor is it limited to one specific area. Instead, these works were chosen organically, to reflect our process of learning about peace and what it has meant to different people in specific historical, cultural, religious, spiritual, socio-economic, and political contexts. We also expanded the concept of “a century” to before the 20th century and into the 21st century in order to acknowledge the continuity and influence of certain ideas, individuals, philosophies, and strategies through the passage of time.
Thus, this annotated bibliography contains a cross section of literature that conveys the history of what peace has meant in a variety of contexts, to a variety of people, from various walks of life, in different cultural groups of the world. It contains works that look at peace as the absence of war, as a way of life, as living in truth and actively resisting untruth, as a means of interaction with the people and the world around us, as a restructuring of society for a better future, or simply as a physical or mental place of solitude. It includes memoirs, essays, letters, poetry and other literary works, interdisciplinary academic research, philosophical expositions, structural plans for societal transitions, and doctrines of faith.

This annotated bibliography consists of four sections: Voices of Peace Collected: Anthologies and Readers, Making Peace with Words: Literary Works on Peace, Acts and Accounts of Peace: The Personal and the Collective Story, and Peace Research: Achieving Peace in Theory and Practice, in Human Life, and in the World. We begin each annotation entry with an APA citation, followed by a quotation from the work, and then a description of the work.

At the nascence of a new year, we present this annotated bibliography to readers, libraries, peace organizations and agencies around the world. It is our deep hope that the voices of peace and the collective wisdom of the past be observed, and these books inspire us to build our peace library, build a mind of peace, build a world of peace.
Voices of Peace Collected: Anthologies and Readers


“It is scholarly, but not disinterested. It does not simply encourage the study of peace, but is in favor of peace: peace, we proclaim, is better than war.”

*Approaches to Peace* offers an academic, scholarly approach that explores “ways of approaching peace” in its six chapters: Approaches to War, Building “Negative Peace,” Building “Positive Peace,” “Nonviolence,” “Religious Inspiration,” and “Peace Movements, Transformation, and the Future.” True to its claim as “a core curriculum” on peace studies, this reader offers a unified form for each chapter that includes an analytical/introductory essay, core selections on the topic, Study Questions, and Suggestions for Further Reading. With the inclusion of Hindu, Buddhist, Christian, Daoist, Jewish classics, the majority of the selections are from modern and contemporary thinkers, writers, scholars, and peace-makers such as Sigmund Freud, Johan Galtung, Henry David Thoreau, Elise Boulding, Vaclav Havel, and others. This reader presents careful, thoughtful, well-examined research on approaches to peace covering multiple points of view across a wide range of disciplines.


“Your eyes stare at me / You neither cry nor wail / War! / Stop it! / Stop the bombing – stop the shooting / My country is becoming a desert! / Your eyes stare at me / The reflection can never be extinguished.” Nguyet Tu

*Women on War* is an updated edition of Gioseffi’s American Book Award winning anthology first published in 1988. This new edition includes an insightful, contextual introduction that places selected writings and writers into the world of terrorism, genocide, war, racism, and the fight for human rights, women’s rights, and the safety of planet earth. Poet, critic, and long-time peace activist, Gioseffi offers thoughtful and carefully selected poems, novel excerpts, essays, and journalistic writings across the globe “from antiquity to the present.” From Sappho of Greece to Wislawa Szymborska of Poland, from Tsai Wen-Ji of China to Fadwa Tuqan of Palestine, from June Jordan of U.S.A. to Daisy Al-Amir of Iraq, these women speak of prophecies and warnings, mourning and resistance, courage and hope. In these writings, Gioseffi impresses upon the importance of women’s political action and “understanding the ways and means to peace.”


"The connection between feminism and nonviolence is not that both are so nice and humane compared to patriarchy and violence. It is that both are so potent, with the same kind of power,
that they have the potential to turn the violent, patriarchal system over and give birth to something healthier in its place." - Betsy Wright

_Reweaving the Web of Life_ is a collection of essays, poems, letters, an interview, memoirs, biographies and more, written by over 50 women and 2 men that make and reflect on the connections between feminism and nonviolence. The views and experiences expressed are diverse, including an open letter to Gandhi questioning his views regarding rape, an essay discussing the interplay between sunpower and moonpower, a proposal to limit and maintain the male population of the planet to 10%, an interview with one of the most prominent names in both nonviolence and feminism, Barbara Deming, and a poem from a Native American about a nuclear reactor accident at Idaho Falls. Taken as a whole, this anthology stands as a catalyst for dialogue between people interested in two disciplines that up to the point of its publication had been separated more by vocabulary than by the views and actions pertaining to each. The metaphor of reweaving fits appropriately in the title as myriad threads of intellect, emotion, and action are strewn together into a cohesive and heterogeneous whole that promotes an openness in approaching ideas that are still being developed.


“These lessons celebrate the belief that peace is the highest priority in Jewish life.”

_The Challenge of Shalom_ reflects the complex and sometimes conflicting reality of peace and justice in the Jewish tradition. The editors acknowledge a troubled Jewish history as marked by the tragedy of pogrom and the Holocaust, the state of Israel, Judaism as a non-pacifist religion, and the emotions and ideologies that rise out of these contexts. The editors present a tradition of nonviolence in Hosea, Isaiah, and Micah, in the Talmud, the role of God, the Hasidim, the true meaning of shalom, and Hanukkah. The writings cover wide-ranging perspectives: sacred and secular, pacifist, peace activists, and “Pacifoid Jew” (those with the belief in warfare should Israel’s existence ever be threatened). This anthology is eclectic, embraces controversies, and closely examines the value of peace and justice in the Jewish tradition, as expressed in compassion for animals, vegetarianism, care for the environment to Israel-Arab-Palestinian reconciliation, peace movement in the Middle East peace, and women’s contribution to peace movements.


“People working for a culture must become a part of the change they want to create. In other words, people working for a culture of peace must manifest the values they wish to create in a wider society.” – Keith D. Suter

_From a Culture of Violence to a Culture of Peace_ is a collection of essays from prominent members of the international peace community, that was culled and published by UNESCO. UNESCO was founded in 1946 as an agency of the United Nations to “build peace in the minds of men” through “education, social and natural science, culture and communication,” a mandate
which is not overlooked in this work. Major threads of this anthology include a definition of what both the term “culture” and the term “peace” mean in the present day, conceptualizations of potential cultures of peace, and discussions regarding what assets (e.g. religion, education, media, etc.) are available to build a culture of peace on a global scale. From these essays, one gets a holistic look at a topic which is often misunderstood or at least not fully conceptualized. Throughout the 20th century, peace has been interpreted in various ways and has been continually developed from a more narrow negative definition (e.g. the absence of war) to the positive and holistic definition (e.g. structural non-violence) that peace has come to encompasses today.


“Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.”

*Peace on Earth* is a tribute to the memory of the late Pope John XXIII and to UNESCO’s commitment to international peace as stated in its Constitution. The anthology serves this noble purpose by including “beautiful, poetic, and well-written” writings from all parts of the world across time, with the hope that they’d touch the heart and mind of readers. In addition to sharing humanity’s common dreams and voices for peace, the selections also reflect UNESCO’s broad-minded and realistic view on constructing peace in the world -- with the inclusion of writings on the foundations of peace; the role of politics, alliances and the balance of power; economic, social, religious and moral factors that would favorably or adversely affect peace, with writings on equitable relations among states, education for peace, and observance of human rights. This anthology supports very well the vision of peace in the UNESCO Constitution.


“As the first year of the new millennium rushes to a close… have we forfeited our right to dream? Will we ever be able to reimagine beauty?” Arundhati Roy

“Nonviolence is a weapon of the strong.” Mohandas Gandhi

“If you love peace, then hate injustice, hate tyranny, hate greed – but hate these things in yourself, not in another.” Thomas Merton

“Our security can only come by using our national wealth, not for guns, planes, bombs, but for the health and welfare of our people – for free medical care for everyone, education and housing, guaranteed decent wages, and a clean environment for all.” Howard Zinn

*The Power of nonviolence* is an update of Beacon Press’s 1965 book, *Instead of Violence: Writings by the Great Advocates of Peace and Nonviolence throughout History*. The new anthology consists of four sections: pre-twentieth century; the fin de siècle to the cold war (1900-1949), the cold war and Vietnam (1950-1979), post-Vietnam to the present (1975-) and an
introduction by Howard Zinn. It broadens the time span to include Vietnam to September 11 and the scope to cover non-western writers such as the Vietnamese spiritual leader Thich Nhat Hanh, the Japanese pacifist Daisaku Ikeda, and the Indian novelist and activist Arundhati Roy. Powerful voices of human wisdom and conscience speak to us, in response to the gravest of all human aggressions: war and violence. Though it covers a time span almost too ambitious for this relatively slim anthology, this edition includes important thinkers, philosophers, writers, and peace activists, including Buddha, Gandhi, Thomas Merton, and other core figures in the peace movement.

Making Peace with Words: Literary Works on Peace


“Dear Anne / What you write is true / Adults just haven’t got a clue / They drop bombs / steal a country / Pollute the air / the sea and the beach / Drive too fast / and drink too much / They split up / or pretend / But I have this wonderful vision / One day we’ll do things differently!” Theo Olthuis

*In Times of War* collects novels, graphic novels, stories, picture books, and poems in English and in translations of Belgian/Dutch and Portuguese texts. Time and geography range from World War I, World War II, the Gulf War to Georgia, Warsaw, Croatia, Bosnia, Yugoslavia, Kazakhstan, Mozambique, Iraq, and Northern Ireland. The central subject matter is war and peace in children’s literature. These writings portray play, dreams and reality, remembering and forgetting, escape, survival and rescue, Shoah, hiding, and the ambiguous topic of friend or foe. The writings appeal to young people of different ages and reading experiences as well as to general readers. These writings serve as a powerful reminder of the horrors of war, the lessons of history, and reveal the longing for peace.


“Snow so fluffy and soft / I like to run and jump into it / It leads to peace and love / Snow stops war / and fights / that lead to killing / So snow come today.” Alexandra Indira Sanyal

*Poets Against the War* is selected from poems submitted to Sam Hamill’s the Poets Against the War website (http://www.poetsagainstthewar.org) as a response to his call to friends and fellow poets in response to the U.S. launch of the war in Iraq. His idea was to “reconstitute a Poets Against the War movement like the one organized to speak out against the war in Vietnam” and to “speak up for the conscience of our country.” 13,000 poems were submitted by nearly 11,000 poets across the nation. This anthology honors the role of poetry in national crisis, affirms the role of the poet in their act of questioning, and honors the voices of veteran activist poets such as Adrienne Rich, W. S. Mervin, Robert Bly, Hayden Carruth as well as contemporary and some
unknown American poets from all walks of life.


“In the end, we will move beyond war only when we learn how to heal that trauma, and then how to imagine alternatives to war.”

*Voices in Wartime Anthology* is based on Himes’s film, *Voices in Wartime*, which was made as a response to the U.S. invasion of Iraq in 2003. The narratives and poems are from poets, soldiers, war correspondents, psychologists, teachers, and historians who have experienced war firsthand. The anthology reflects the perspectives of these writers on war, its myth and euphoria, death worship and human nature. Through the power of story-telling and poems, human emotions are given expressions: fear, sorrow, suffering, trauma, and the need for healing and for the transmutation of pain into understanding, of hatred into compassion. The individual voices affirm Andrew Himes’s belief in poetry as a tool for healing, as “the tool of alchemy best able to contain the contradiction of the experience of war – the terrible beauty, the pity, the heightened struggle between life and death.”


“I understand if I could make one person – myself – peaceful, and somehow all of existence will change.”

*The Fifth Book of Peace* combines “true story,” non-fiction, and a re-created fiction into one powerful volume. Kingston weaves together stories of the author running through the Oakland-Berkeley hills fire, the history of China’s three lost Books of Peace and her quests for them, a recreation of her burned book – a fourth book of peace -- and a fiction set in Hawaii during the War in Vietnam, and a nonfiction chronicling the lives of the author and her husband in temporary homes waiting for their new house to be built, and there her call to war veterans to help write a literature of peace. Inquisitive, investigative, narrative, and descriptive, Kingston’s book penetrates the long and sometimes lost memory of history, presents poignant depiction of contemporary U.S., China, Hong Kong, war-time Hawaii, introduces Chinese classics, historical figures, as well as contemporary East Asian Studies scholars, Vietnamese peace-maker Thich Nhat Hanh, and everyday people in her search for the three lost Books of Peace. The book reverberates with her questions and her faith in peace: “When a bone camp up Peace, what efforts did they make toward peace? When it came up War, did they attack peremptorily, or did they take time to think and plan?”


“I turn / this way – the stones let me go / I turn that way – I’m inside / the Vietnam War Memorial / again, depending on the light / to make a difference / I go down the 58,022 names / half-expecting to find / my own in letters like smoke … / A white vet’s image floats / closer to me, then his pale eyes / look through mine…/ In the black mirror / a woman’s trying to erase
names / No, she’s brushing a boy’s hair.”

*Dien Cai Dau* offers the forty-three poems that center on the war in Vietnam, evoking the immediacy of combat and the battleground, and the horrors of experience and memory stained by the war. The collection opens with “Camouflaging the Chimera,” a poem that paints the battle scene with concrete images and deep emotional power: “We tied branches to our helmets / We painted our faces & rifles / with mud from a riverbank / … We hugged bamboo & leaned / against a breeze off the river / slow-dragging with ghosts / from Saigon to Bangkok … / We aimed at dark-hearted songbirds.”” Then the reader goes through the journey of the war with poems that delve deeper and deeper into the experience of war and loss: “The Dead at Quang,” “One More Loss to Count,” “Jungle Surrender,” To Have Danced with Death,” “Dui Boi, Dust of Life,” and “Missing in Action.” The ending poem, *Facing It,* is surreal, real, and nightmarish when light, images, and memory play together in the mind of the speaker, rendering memory alive and loss permanent.


“As a first rule of thumb, therefore, you can tell a true war story by its absolute and uncompromising allegiance to obscenity and evil.”

*The Things They Carried* presents a book of connected stories that center around a platoon of soldiers in Vietnam, who carry with them letters, photographs, can openers, pocket knives, weapons, and other things. The narrator says, “The things they carried were largely determined by necessity”, by rank and field specialty, and by mission. They carry with them memories, fear, cowardice, shame, love, grief, loneliness, lost innocence, and longing. With the things they carry, they are engaged in combat, killing, being killed, or trying to stay alive. Threading back and forth between the war and life of these characters before and after the war, the novel tells stories larger than the war. In meditative and luminous passages throughout the novel, the author meditates on the redemptive power of story-telling, memory, and imagination. Stories can save life, he believes, miracles happen in stories, and we need miracles. The author/writer/survivor of the war lives to tell the tale, saving his own life and making the dead alive.


"Most of the luxuries, and many of the so called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind."

*Walden,* first published in 1854, is a work that is at once an autobiography, a text on self sufficient living, a cataloging of observations of the natural world, and a critique on the excess and furious pace of modern society. Written over a year long period spent near Walden Pond, on piece of land that was owned by his friend Ralph Waldo Emerson, Thoreau chose to separate himself from the people and trappings of the modern world in a life experiment with simplicity, subsisting on a meager vegetarian diet, in a meager self-made home, working only to sustain his life, which provided ample time for him to read and contemplate in solitude and to observe and commune with nature in its yearly cycle. Thoreau moves beyond mere ideological opining by
using his own life to experiment in living simply, and in effect getting to a kernel of existence that avoids meaningless and destructive externalities. *Civil Disobedience*, an essay that was deeply inspiring to leaders of nonviolent movements to follow in the 20th century, makes the case that when confronted with state mandated laws in opposition to one's conscience, one is morally obligated to resist the law. To continue in one's participation in and allegiance to governments, states, or other temporal authorities that enforce morally repugnant laws, as is the case with paying taxes that contribute to systematic slavery or war, is to support these laws through acquiescence.


“In an imperial country, the literature of postmodernism argues that struggles for justice and peace never end – they must merely be taken by again and again by successive generations.”

*An Energy Field More Intense Than War* offers a historical study of the nonviolent tradition in American literature from the 17th century to the post 1990s. It draws from a wide-range of sources including pamphlets, memoirs, poems, stories, essays, and novel excerpts. This study places the literary author’s active response to violence and war within the broad background of American history and politics and presents multifaceted responses as well as the authors’ vision for peace through the examination of images, language, tone, and subjects as well as the personal, literary, and historical contexts. Literary works are grouped into thematic and historical outlines covering The Peaceful Kingdom, 1607-1776, Passive Resistance, 1776-1865, Labor Agitation and Religious Dissent, 1865-1914, Draft Resistance and the Labor Movement, 1914-1940, Conscientious Objection and Civil Rights, 1940-1965, War Resistance, Nuclear Disarmament, and Anti-imperialism, 1965-1900, Against Forgetting, 1990 and After. True’s book is elegantly written, closely analyzed, thorough, and well-structured. It testifies to the challenges and necessity of nonviolence and peace throughout history.


"...because, here, Bullet / here is where the world ends, every time."

*Here, Bullet* artfully and intricately weaves the realities and brutalities of the present war in Iraq with evocations of an ancient history, rivers, the people, places, the land, birds and flowers, and the sky that are part of Iraq’s history, its fabric of life. “Hwy 1” – the ancient road of trade and commerce between the Middle East and the Orient -- is now “the Highway of Death / with an untold number of ghosts / wandering the road at night, searching / for the way home, to Najaf, Kirkuk, Mosul and Kanni al Saad.” “What Every Soldier Should Know” tells the blindness and inevitability of force, with lines beginning “If you hear gunfire on a Thursday afternoon / if could be for a wedding, or it could be for you” and leading to the end, “and anyone of them / may dance over your body tomorrow.” Through precise imagery and lyrical power, *Here, Bullet* delivers rage, the cold brutality of war, and the tragic inevitable for the individual and the world, each and every time when soldiers apply “adrenaline rush” to “the barrel’s cold esophagus.”
"I did not weep, and it pained me that I could not weep. But I was out of tears."

_Night_ is Nobel Laureate, Elie Wiesel's fictional autobiographical account of the Holocaust. Eliezer, the protagonist, is a Romanian child who witnesses the Jewish people of his town, including his family, unsuspectingly readies and eventually taken to Auschwitz and later Buchenwald; concentration camps set up by the Nazis for the miserable labor and mass extermination of the Jews. Through the eyes of a child, the reader experiences the truly horrific evils that were perpetrated during one of the darkest periods of history in the last century. Humanity in this story is extinguished as Eliezer's story unfolds, portraying torture, rampant murder, and death from starvation and exhaustion. Throughout the story, foundations of faith in God are shaken, the identity of the Jews as sentient beings is stripped bare, and human interactions, even with family members, become matters of survival, as life and death are in the hands of desensitized men capable of monstrous acts. Even after the allies free the inmates from their bondage, the reader joins Eliezer in looking at himself in a mirror for the first time since being unwittingly rounded up in his hometown, and the indelible effect of the experience on him is clear. The capability of humans to commit acts of atrocious violence must never be taken for granted.

_A Acts and Accounts of Peace: The Personal and the Collective Story_


"People power in the twentieth century did not grow out of the barrel of a gun."

_A Force More Powerful_ describes the 20th century as a period of conflicts in which nonviolence has been used as a source of strength and might for groups of people to fight against oppressive forces. Whether the desired ends have been to gain denied rights, to resist undesirable occupation or rule, or to transition from one form of government to another, nonviolence has an overlooked history that has been in many instances successful and in all instances insightful. Fifteen historical cases of the successes and failures of movements that opted to use nonviolence as a strategy are covered, from the most well known and organized cases such as Gandhi leading the people of India in mass civil disobedience, to lesser known and less organized instances like Las Madres de la Plaza de Mayo, mothers of sons who had disappeared, or were taken, under a military junta in Argentina. Each of these cases show that the power of one group requires the subordination of another. Violence is the means of those in power to demand obedience and subordination from subjects, whereas nonviolence provides power to the people to resist and not cooperate with those oppressive forces. As history continues to unfold, nonviolence will hopefully continue to play a part in determining our collective future as its successes become more exposed and the idea of the violent ruler and the obedient ruled becomes an obsolete form of governance.

"Peace is the highest effort of the human brain applied to the organisation of the life and being of the peoples of the world on the basis of cooperation." - Emmeline Pethick Lawrence

*Women at the Hague* is the journalistic account of Jane Addams, Emily Green Balch, both of whom are Nobel Peace Prize winners, and Alice Hamilton regarding their international travels and experiences as envoys of peace during the International Congress of Women in 1915. Also included is an extensive introduction by Harriet Hyman Alonso, which provides insight into the text of the book as well as a historical background of the three women and the effect that the experience had on their lives as pacifists and leaders in the realm of peace. The role of women as peace leaders is central to the theme of this work and the views expressed by the women are visionary, since much of what they describe is as relevant today as it was almost a century ago. Themes such as the generation gap between the old male war makers and the young soldiers fighting causes that may not be apparent to them, jingoism, nationalism, and objectification of the enemy in the press, and the strong sense from citizens from every participant country that their cause was one of self defense. Some of the outcomes of the congress include statements of international cooperation, democratic control of foreign policy, and the enfranchisement of women on equal political footing with men, since their voice is the voice of peace. The groundwork laid by the International Congress of Women paved the way for the founding of the Women's International League of Peace and Freedom, of which Jane Addams was President and Emily Balch was secretary.


"The quintessential revolution is that of the spirit, born of an intellectual conviction of the need for change in those mental attitudes and values which shape the course of a nation's development."

*Freedom from Fear* contains the writings of 1991 Nobel Peace Prize winner, Burmese leader and political prisoner Aung San Suu Kyi in two parts, a third section with four tributary essays from third party contributors, and a forward by Václav Havel. The first part of the book consist of writings of a more academic nature from her time spent in Oxford with her family. The first of these writings concerns her father, U Aung San, who originated and led the Burma Independence Army and liberated Burma from British rule in 1948 as well as led the country in a resistance against the Japanese before being assassinated. Also included are a history of Burma and the Burmese written for a young audience, a comparison of intellectual life between Burma and India, both countries having been colonized by Great Britain during different periods and adapted to British rule in divergent ways, and the literature in Burma which "reflected social conditions and political aspirations" of the Burmese. The second part of the book, which is probably of most interest to potential readers, contains her overtly political essays, letters, proposals, interviews and speeches during the period of her return to Burma and her entering the
political stage between 1988 and 1989, as well as the statement made by the Norwegian Nobel Committee for the distribution of the 1991 Nobel Peace Prize. The last part of the work contains reflections on the turbulent history of Burma and the life and development of Suu as a political leader. This book provides a background to the current situation in Myanmar (formerly known as Burma) and its people, whose future is unknown, its present mired in oppression and human rights abuses, and its fearless voice, Aung San Suu Kyi, remaining under indefinite house arrest for refusing cooperative exile.


"If you maintain a feeling of compassion, loving kindness, then something automatically opens your inner door. Through that, you can communicate much more easily with other people. And that feeling of warmth creates a kind of openness. You'll find that all human beings are just like you, so you'll be able to relate to them more easily."

*The Art of Happiness* is the product of a collaboration between His Holiness the 14th Dalai Lama and Howard C. Cutler, M.D., which expounds upon the notions of happiness, compassion, and the essential gentleness of human nature. Through a series of interviews, contemplations, and frank discussions, the pair attempt to bridge the gap between Eastern philosophy and Western culture, using the Buddhist principles of compassion and kindness as foundations for human happiness. Cutler and the Dalai Lama assert that it is in fact the purpose of life to seek and find happiness, as the Dalai Lama shares his knowledge about finding peace through training the mind and eliminating negative mind states. Together the pair discuss and seek solutions to the universal human sufferings of loneliness, anger, anxiety, and low self-esteem, with the overall purpose of helping the reader discover his own happiness, in order to create a more peaceful and content world.


“Deep in the hearts of the Chinese people the ancient ways still hold. It cannot be otherwise, for people do not change in a day or a night from what they have been for centuries. And long ago Confucius decreed that the ways of peace are the honorable ways, that the superior man does not fight and kill, but governs himself first and then his household and at last his nation.”

*My Several Worlds* is an autobiographical work that tells the stories and accounts the worlds of Pearl S. Buck, America’s first woman Nobel Laureate in Literature. A daughter of American Presbyterian missionaries in China, Buck lived there through major historical and cultural events of the first half of the twentieth century: the overthrow of the last Chinese emperor, the first democratic movement in China, World War I, the Japanese invasion of China, the Chinese civil war, the rise of communism, and upon her subsequent move to the United States, World War II, the Cold War, and the nuclear threat. *My Several Worlds* weaves together stories of East and West, her philosophy and observations, her beliefs and her compassionate acts. A “citizen of the world,” Buck is among the first to bridge the cultural understanding between East and West,
China and America. With words and through her humanitarian work and activism, she champions for peace and justice, women’s rights, racial understanding, and the equality of all people. This book reveals masterful story-telling, keen observations, and compassionate insights into eastern and western cultures.


"The controversy surrounding nuclear fission is the most important issue that all societies and the world at large have ever faced."

*Nuclear Madness* was originally written in 1978 by Dr. Helen Caldicott, an Australian born physician and activist for nuclear issues, and was updated in 1994. The overall picture that is painted by Caldicott is that we live in a world that allows a very young industry driven by profit, proliferating a power source that is not very well understood, to pollute our only life system and sow the seeds of devastation for generations to come. One specific example Caldicott discusses is that nuclear reactors produce plutonium on a daily basis and in great amounts. This material is the basis for creating nuclear weapons, is extremely deadly, and as of yet has no known permanent storage method, even though it will be on our planet for 500,000 years. To know about these dangers and bank on future generations to clean it up is one of the many reasons for the descriptive title of the book. This work provides a history of nuclear power that has been covered up and largely ignored by vested interests, has been abhorrently damaging to the environment and in effect to human life, and has had disasters fueled by ignorance and arrogance. The byproducts of nuclear power are dangerous and long-lasting in terms that can only be discussed in abstract terms, since to approach it concrete terms would sound like lunacy. Reading this book and understanding the potential and real consequences of progress in this arena reveal an underlying sickness and apathy that pervades modern society.


“Over the expanse of five continents throughout the coming years an endless struggle is going to be pursued between violence and friendly persuasion… words are more powerful than munitions.”

*Neither Victims nor Executioner* eloquently explicates Camus's moral position on war and violence. Camus addresses the 20th century as the century of fear and analyzes the grave realities of World War II, the rise of totalitarianism, fascism, Nazi Germany, military powers, imperialism, tyranny, the nation state, technology, and violence in the name of Just War. Camus urges individuals to take personal responsibility, to challenge the justification and legitimization of war and violence, to engage in dialog/reflection/thinking, to break the cycle of violence by saying No to be either a victim or an executioner. Despite of accusations of being a Utopian, Camus holds firm his position that in a murderous world, people are to reflect on murder and make a choice. The 1986 edition also offers a precious introduction, “An Ethic Superior to Murder” by R. Scott Kennedy and Peter Kloetz-Chamberlin that acknowledges Camus’s foresight and relevancy from World War II to the War against Vietnam.

"They are fighting to save the natural world and humankind, not through force but by awakening the consciousness that a new orientation for society is imperative."

*Green Politics* represents one of the earliest attempts to describe the Green Party and its development in West Germany as well as its spreading potential in other European countries and the United States. The politics of the Green Party are based on several "pillars," which include "ecology, social responsibility, grassroots democracy, nonviolence, decentralization, postpatriarchal perspectives, and spirituality," which are all seen as interrelated but also require distinct attention since they are divergent and neglected issues from the mainstream of political aims. The Greens, although divided ideologically within their own party and lacking cohesive, comprehensive and concrete planning upon the writing of this book, represent a political change in their approach to achieving sustainable peace, economic reform and addressing social issues including health care, minority and women's rights, education, and the role of science in society. They see social and ecological issues as systemically interlinked and see politics as a process best addressed through comprehensive participation and consensus building; a means of transformation rather than an ends to maintain status quo. This book portrays the somewhat uneasy but positive beginnings of a movement that has achieved a globally prominent status and continues to grow as environmental and social crises continue to proliferate.


"It is my deepest belief that only by giving our lives do we find life."

*An Organizer's Tale* anthologizes many of the speeches and writings of Cesar Chavez, a farm laborer and union organizer for migrant farm workers in the United States. What can be gleaned from this collection is that Chavez' life focus had been on the unrepresented poor and exploited migrant farm workers who face constant health problems from working with chemically treated produce, work long hours for pittance pay, and suffer general exploitation from produce growers who count on their invisibility from the general population. It can be said that he organized behind the idea that all humans are equal, and that social justice is something to struggle for from the ground up with the continued involvement of the effected masses rather than the process getting mired in the ideologies, bureaucracy, and monetary requirements that halt the progress of other social organizations. His means of instigating change, whether through boycotts, strikes, or fasting, were always inspired by and carried out in the nonviolence inspired by the civil rights movement as well as the actions and teachings of Gandhi. This book is arranged chronologically and includes further readings, a timeline of Chavez' life, and a further collection of quotes from other sources.

“They work quietly and often without recognition to protect the environment, promote democracy, defend human rights and ensure equality between men and women. By doing so, they plant the seeds of peace.” Wangari Muta Maathai

Women Nobel Peace Prize Winners offers the life stories and struggles of 12 women Nobel Peace Prize winners in the years of 1905 to 2005, fighting government policies as well as the social, economic, political, and cultural conditions that cause war, inequality, loss of freedom and human dignity. The highest honor in peace recognizes women from diverse regions of the world -- Iran, Burma, Kenya, Guatemala, United States, Ireland, and etc. -- and for the diverse causes they fight: Jane Adams and Emily Green Balch for social reform, suffrage movement, and for their work with International Women’s League for Peace and Freedom, Mother Teresa for her love and self sacrifice for the poor, Jody Williams for heading the Campaign to Ban Landmines, Alva Myrdal for her efforts to end nuclear armaments, Aung San Su Kyi for advocating for a free and democratic Burma under the threat of the state, Shirin Ebadi for working for equality in Iran while facing death threats, Wangari Muta Maathai for linking peace with natural resources, the environment/nature/the ecosystem. The anthology tells moving personal stories and struggles and triumph, and is objective and critical in discussing controversies and sharing multiple points of view surrounding some of these highly respected women.


"We were trying to overcome hatred with love, to understand the forces that made men what they are, to learn something of their backgrounds, their education to change them, if possible, from lions into lambs. It was a practice in loving, a learning to love, a paying of the cost of love."

Loaves and Fishes is Dorothy Day's account of the origins and growth of the Catholic Worker; a movement, a way of life, and a radical newspaper which she helped found along with Peter Maurin, whose ideologies, teachings, and livelihood she recounts as integral to the Workers' inspiration. The community, or rather the "slipshod group of individuals" as Day described the Workers to a future associate, came together for various individual reasons but stayed together to bring works of mercy to all of those in need. Some would stay for only a short period of time, while others would stay for the duration of their lives, all of whom were given the opportunity to commit their lives to a cause greater than themselves and be surrounded by a community full of faith and love. Day recounts myriad stories from hospitality houses and communal farms in New York, time spent prison for her public refusal to participate in mandatory air raid drills, and her day to day experiences with fellow Workers, patrons, poets, and priests. This work is a document, told in the most humble of voices, of voluntary poverty, pacifism, and endless love for her fellow man, founded in an unshakable faith.


"If we seek a world in which men do the least possible violence to each other (which is to state just the negative of it), then we are committed not simply to avoid violence ourselves, but to try and destroy patterns of violence that already exist."
Prisons That Could Not Hold contains writings from two experiences separated by 20 years of experiences, but brought together through Barbara Deming's life as a nonviolent activist for human rights. The first part of the book contains the contemplative writings of Deming while fasting in a jail cell for 27 days in Albany, Georgia with several other like minded people for participating in the Canada-to-Cuba Peace Walk of 1964. Deming's experience in jail, while filled with dirty mattresses, drunken, angry and distressed inmates, and oppressive authority figures, is one of unity, freedom, and love. And not just love for her fellow marchers, but a love for all of humanity, including her immediate oppressors on the other side of her cell's bars. Her noncooperation was not driven by spite, but rather by love and compassion that would not allow her to complacently accept violence, whether through racism, discrimination, or war. The second part of the book describes her experiences during a march of women, from the Seneca Women's Peace Encampment to a missile base in New York, in the form of a letter to a friend. Here we see a network of women, not to alienate the male gender, but to celebrate a bond that is often neglected in a patriarchal society. What becomes clear in her account is that through nonviolence and loving, cooperative community building, these women were not symbolically marching for peace, they were demonstrating their love and compassion for humanity and the acknowledging that violence aided by war and massive death dealing weapons hold the key to humanity's demise.


“I felt it to be my duty to warn the land of bushido, of great art and traditions of noble heroism, that this phase of scientific savagery which victimized western humanity and led their helpless masses to a moral cannibalism was never to be imitated by a virile people who had entered upon a glorious nascence and had every promise of a creative future before them.”

Rabindranath Tagore offers a wide selection from Tagore’s memoirs, essays, letters, conversations, short stories, poems, songs, novel excerpts, and his travel writings about Europe, Japan, Java, Russia, Persia, and other countries. The anthology reveals Tagore’s infectious spirit as an artist, his boundless love, poetic vision, passionate morality, profound insight, wisdom, and his keen appreciation for nature, culture, peoples, and world peace. Tagore was deeply engaged with the world and with the issues central to his time: war, imperialism, independence movement, nonviolent resistance, the terror of technological weapons, and the strife between East and West. He questions deeply about the power represented by war and imperialism: “It can sign peace treaties, but can it give peace?” He holds ardently a poetic vision for a world of peace, harmony, innocence, and justice.


"The Prophet faced many handicaps, but he never gave up hope, and finally triumphed. He has left that lesson behind, and if we face our difficulties in the same spirit, I do not see why we
should ever fail. The cause of freedom is always just and the fight against slavery is always noble."

*Nonviolent Soldier of Islam* is a biographical account of Khan Abdul Ghaffar Khan, given the prestigious title of Badshah and known by many as the "frontier Gandhi" due to his geographic location and devotion to nonviolence. By utilizing the strength and faith of the Pathan (Pashtun) people, Badshah Khan, by requiring oaths of nonviolence, created an army that stood against the British not by countering violence with violence, but armed with "soul force", risked their lives in their struggle against oppression. In one of the more intense scenarios in the book, the Khudai Khidmatgars, literally translated as "servants of God," were gathered in the Qissa Khawani Bazaar to demonstrate against the arrest of their leaders. When confronted by British troops in armored vehicles ordering their dispersal, they refused, and unarmed they absorbed their bullets and attacks. The effect of their faithful strength and other resultant situations like it multiplied their support among the Indian people and helped in exposing the brutality of British Imperialism. Throughout his life, Khan held to his firm faith in nonviolence and was assured of its transformative effects through his own experience. Through his leadership, the Pathan people, classically known as violent and vengeful warriors, used their own strength, honor, and firm faith to transform their anger against oppressive forces from violent reaction to love in action through nonviolence. Khan died in 1988 under house arrest after having spent half of his life under arrest or in exile.


"I still believe, in spite of everything, that people are still truly good at heart."

*The Diary of Anne Frank* is the writing of a Jewish girl who was forced into hiding after the Nazi occupation of Amsterdam. In the crammed annexe on her father’s second floor warehouse, the family lived with another family, the van Daans, for twenty-five months before they were betrayed and Anne was deported to Auschwitz and then later died of typhus in the Bergen-Belson concentration camp. The diary reveals the spirited, lively, playful, and emotionally stormy lives of a young girl, as well as her keen descriptions and portraits of personalities, relationships, hopes, dreams, fear, and nightmares under persecution and racism. Most remarkable are the confession of her deepest thoughts and feelings and the conspicuous transformation of the diary-writer from a rebellious thirteen-year old into an astonishingly mature fifteen year old. The writing is lively, clear, vivid, and marvelously observant and deep. *The Diary of Anne Frank* is a testimony of the senselessness of the Holocaust that nipped the life of a remarkably gifted and innocent teenager, one who had wanted and had set out to become a writer.


"The work for peace needs not not merely a handful of governments or peoples at the top, but all of us." -Johan Galtung

"All peoples must come to realize and assimilate within themselves the idea of the supreme
importance of human life." -Daisaku Ikeda

*Choose Peace* is dialogue between Daisaku Ikeda, the president of Soka Gakkai International, and Johan Galtung, founder of the International Peace Research Institute. The book, like a long conversation, winds its way through a myriad of topics involving institutions, people, and personal experiences from a transdisciplinary perspective. One of the strong points of this work is that while they are discussing a rather lofty subject, both participants provide very specific solutions to their seemingly utopian vision, such as the restructuring of the United Nations, the reorganization of human settlements into smaller populations, and focusing education toward a curriculum of peace. Although the book is dizzying at times in its breadth, its central theme, peace as work for individuals and societies, never sends the audience adrift. As Galtung states in summing up the book, "The answer is dialogue, inner and outer, among all parties concerned."


"Love is the strongest force the world possesses and yet it is the humblest imaginable."

Originally published by the United Nations Educational, Scientific and Cultural Organization (UNESCO), *All Men Are Brothers* is a compilation of Gandhi's writings that attempt to illuminate his lifelong experiment in seeking out truth and practicing it through nonviolence (or more specifically, *ahimsa*). The book contains Gandhi's autobiographical accounts and views regarding various temporal topics, all of which come under the auspices of Ghandi's philosophy and acts of *ahimsa*. One of the major strengths of this particular compilation is that it does not delve too deeply, providing an unfamiliar reader with a brief and broad foundation into Ghandi's life. What becomes clear from reading his excerpts and quotes is that Gandhi’s life was his message. Through discipline and faith in *ahimsa*, Gandhi was able to actively oppose oppressive forces while at the same time loving the humanity of the actors behind the oppression. Although much of his work was aimed at nonviolent resistance, his lifelong experiment in practicing *ahimsa* was also a constructive force for the loving community that he hoped one day to help build. "All Men Are Brothers" provides a brief glimpse into the life of an extraordinary man and acts as a call to action for those seeking community built on a foundation of love, truth, and nonviolence.


“Tolstoy and Gandhi are the greatest of anti-imperialists precisely because they attacked the sources and roots of empire outside the realm of politics – attacked the very logic of power.”

*Tolstoy and Gandhi, Men of Peace* parallels the lives of Tolstoy and Gandhi in all phases, from early beginnings through youth, from the “New Life” to “Manhood,” from “Old Age” to the “Two Deaths.” Green prides Old Age as the most crucial period of the two men’s lives, where “they became old men because of theirs was an old man’s philosophy: a counsel of renunciation, a warning against appetite and enthusiasm, a serious call to a devout and earnest life, a bitter and detoxifying draught.” Yet both men regarded this enlightenment as recapturing a truth they had
known as children, but had lost during adolescence and youth. Using a biographical approach, Green’s book provides life histories, details of their behavior, their private and public lives, their living and dying, which richly depict Tolstoy as “the great philosopher of anti-imperialism” and Gandhi as the phenomenal leader of the nonviolent mass resistance against the British Empire, and how both resisted the modern empire that eroded the traditional cultures they were born into, and stood with “the moral vocabulary of classical civilization.”


"For Trocmé, every person - Jew and non-Jew, German and non-German - had a spiritual diamond at the center of his vitality, a hard, clear, pricelessly valuable source that God cherishes."

*Lest Innocent Blood Be Shed* is the story of the tireless love of Andre Trocme, a protestant pastor and advocate of nonviolence, his wife Magda, his cousin Daniel, Edouard Theis, and the community of Le Chambon, a tiny French village under Vichy control during WWII. The community hid, protected, and aided the escape of large numbers of refugees, including many children, who were trying to hide from the oppression of fascism or the threat of death in concentration camps, as was the case for Jewish refugees. What is remarkable about this story is the simplicity of goodness in action, which the people of the Le Chambon performed under the guidance of their pastor without hesitation. Fostered by their Christian faith, the act of saving the lives of those in need was never in question, since all men, women, and children have intrinsic value to God. Beyond mere heroism, this is the story of the goodness of people and faith in action.


"Which comes first, disarmament or feminism? It always had to be one or the other - prioritising. We say you can't have one without the other."

*Greenham Common: Women at the Wire* is a narrative about what began as march of the 'Women for Life on Earth' from Cardiff to a US military base at Greenham and turned into a long-term encampment of women in opposition to the "cruise" silos that threatened death and destruction with their unwanted existence. The manner in which the book was edited together reflects the nature of the camp itself. It is made up of many different voices offering first hand accounts of creative and nonviolent resistance, court hearings, jailings, weathering the elements in makeshift housing, democratic group meetings, interactions with the press; everything that was happening in a liquid and constantly evolving movement. As it was a developing situation, the tension, doubt, and confusion both internal and external to the camp is relayed, which only added to the organic and transcendent nature of what was going on. The women in the camp, while coming from different backgrounds, holding different opinions, and speaking with different voices, were all bonded together in a common cause and felt strong enough to espouse their cause with action.

“Permanent self-satisfaction is a threat to life, and presents an extreme danger to humanity as humanity.” – Rudolf Battêk

*Power of the Powerless* is a collection of essays, written by several of the signatories of Charter 77 shortly after its delivery, which address the “post totalitarian” state in Czechoslovakia. The essays act as a call to action out of passivity for the Czechoslovakian people, who by being complicit in the rule of the state in effect allow for its legitimacy. Mass acquiescence allows the state to perpetrate human rights violations and other abuses of power that ideologically it should protect. It is ideology that is on trial in these essays, since the ideologies extolled by the state have become meaningless verbiage and documentation used to maintain power through the status quo rather than to transform society and promote the individual. It is therefore the individual who must act and live according to truth, parallel to the framework set up by the state, in active dissidence. Although the essayists come from different backgrounds and sometimes propose different ways to achieve societal transformation, all of the essays are grounded in empowering the individual and denying absolute power to the state. This book not only acts as a historical document to a grassroots movement against a repressive regime, it also serves as inspiration for any individual or concerned group of people in a state system that relies on passivity and a lack of a political sphere for its continued existence.


"If I can't love Hitler, I can't love at all."

*Peace Agitator* is the story of A.J. Muste and his lifelong radical social experiments. Muste, although spending some time as a revolutionary Trotskyite, was a pacifist and a major figure in American peace movements. Whether it was involvement and leadership in peace marches, demonstrations against nuclear testing, labor strikes, or civil rights activities, Muste lead a life in action guided by the principles of nonviolence and his love of humanity. A theme that appears in this biography, which includes accounts from members of various movements and groups involved in social action, is that Muste was a sort of Renaissance man of the peace movement. Muste had a very firm moral foundation based in his Christian faith (he began as a Calvinist Dutch Reformed Church minister and eventually became a Quaker and chair of the Fellowship of Reconciliation) which allowed him to move forward with an unflinching and momentous conviction in his own work, but also allowed him to tie together the myriad movements that were happening all around him and to conciliate the various points of view that were being espoused. In a way, as the appellation "American Gandhi" which is often attributed to him indicates, Muste was an activist's activist who had a clear vision that rooted the disparate visions and social experiments of the time.

“Like all human progress, the love of peace must come from knowledge. All live knowledge is opposed to academic knowledge… must embody one truth… The Indians call it atman, the Chinese Tao, Christians call it grace.”

*If the War Goes on* collects Hesse’s profoundly humane and soulful essays and letters dedicated to Roman Rolland. Hesse salutes the spirit of Laozi, Gandhi, and Roman Rolland as teachers of peace. He questions patriotism, militarism, war, and the conscience of his Germany in the two world wars and under the Nazis. He gives “thoughts about China,” addresses “a Cabinet Minister,” responds to an aspiring young writer in Japan. These letters show that he was haunted and horrified by war and the destructive powers of science, and that he dedicated his life’s work to peace and reconciliation. He places his trust in the value of culture as “supranational” and “international” and as a vehicle “under obligation to serve not war and destruction but peace and reconciliation.” Hesse looks towards the wisdom and philosophies of the East and the West for “a true spirit of peace.” For Hesse, this knowledge possesses an alchemical power to transform, to bring about peace: “to one who has experienced it his enemy becomes a brother, death becomes birth, disgrace honor, calamity good fortune.”


“For the present, Western societies remain at the mercy of their progressive technologies, to the intense discomfort of everybody concerned. Man as a moral, social and political being is sacrificed to *homo faber*, or man the smith, the inventor and forger of new gadgets.”

*Science, Liberty and Peace* is a penetrating, poignant, and far-sighted analysis of how disinterested science research is turned into applied science and technology, which has become one of the causative factors of the “progressive decline of liberty” and “progressive centralization of power” in the twentieth century. Of ultimate concern to Huxley is the centralization of finance and government, industrialization and the subsequent mass production and mass distribution, the manufacturing of weapons of destruction, and the enslavement of the masses in a world where economic and political bosses utilize technology for coercion. He regards Gandhi’s satyagraha -- nonviolent action -- as the only hope for change for people living under such political-economic system. He envisions a society where individuals work in co-operatives that serve a local market and that guarantees self-government and freedom from industry and government powers. His proposal for reversing such a system also appeals to the conscience of individual scientists and the community of world scientists to resist war, to resist participation in the manufacturing of weapons, to engage in “right livelihood,” to explore alternative source of technology for the benefit of self-reliant, small communities, and that they swear a professional oath – like the oath of Hippocrates for physicians – and they work together for the common good of humanity against the destructive forces of the world.


“I emerged from these journeys optimistic that the human sense of right, the sense of justice, and
the spiritual yearning for deeper meaning and expression will ensure our eventual liberation from violence.”

*The Future of Peace* tells many stories, and it tells Scott A. Hunt’s personal encounters, acts of courage, and conversations with dissident Aung San Suu Kyi in Burma, with spiritual leader Dalai Lama in India, with peace leaders Dr. Hanan Ashrwi, Uri Avnery and Shulamit Aloni in Israel and Palestine, with monk and leader of religious freedom Thich Quang Do in Vietnam, with Central America’s peacemaker Oscar Arias in Costa Rica, with the “Gandhi of Cambodia” Maha Ghosananda, and with three peacemakers in Northern Ireland, John Hume, Betty Williams, and Máiread Corrigan Maguire. Each of these encounters is an adventure story of the author’s journey into perilous situations facing his heroes and that face him as a foreigner. Each encounter also tells the story of the country he ventures into and the origin and history of the conflict involved. The book is vivid, immediate, and accessible, and demonstrates astute intellectual insights, keen observations, and a yearning for understanding and spiritual transcendence. It tells stories of faith and transformation, of the possibility of removing hatred and violence, and of the possibility of peace in the human heart and in the world.


"The Palestinians in the first intifada had shown sophistication in appreciating that the best way to equalize the power relationship with Israel was through small institutions, employing the theories of nonviolent struggle with their potential for improving the odds for negotiation and reconciliation, and by open use of information to explain their new thinking."

*A Quiet Revolution* is a detailed and historical account of Palestinians and the first Intifada, or “shaking off,” of Israeli occupation. Although the Intifada was sparked by the death of four Palestinians at an Israeli checkpoint, its roots run deep into the history of the evolution of Palestinian struggle. King describes the first Intifada as marked by largely nonviolent and organized resistance on a mass scale, which was made possible through the prolonged efforts of intellectuals, women, students, prisoners, and work committees. King also provides a historical background including precedents of Palestinian nonviolent sanctions during the 1920s and 30s, which were seen as ineffective at the time and became eclipsed by the use of violence to affect British and Zionist policies in the region. As is the case with much of accepted history, demarcated by periods of violent conflict ending with victors and losers, the Intifada has been widely misrepresented by popular accounts. The strength of the nonviolent struggle of the first Intifada, which manifested in tactics such as hunger strikes, tax resistance, and general strikes, could eventually not be sustained because its leaders were imprisoned, deported, and killed, and nonviolent actions were not well understood by many others as an organizational strategy. Although this was the case, the Intifada's effects were fairly far reaching. It spawned alternative means for Palestinians and Israelis striving for peace through civil organization and compromise rather than military mobilization.

"Nonviolence is a powerful and just weapon. It is a weapon unique in history which cuts without wounding and ennobles the man who wields it. It is a sword that heals."

Why We Can’t Wait is a document of the African American struggle in 1964 to gain equality and social justice in a country that had yet to honor promises made 100 years prior with the issuance of Emancipation Proclamation. The focus of the book is on Birmingham, Alabama: a city that epitomized the discrimination, segregation, and brutality of racism, as well as the silent indifference of the well-meaning majority. King describes the deliberate strategic planning that went into the struggle, the marches and songs of freedom, the sit-ins at various institutions and the boycotts of local businesses. While the opposition in Birmingham violently beat, overpowered with fire hoses, released dogs upon, bombed homes of, and overfilled jails with nonviolent resisters, they did not return the violence perpetrated upon them. The effect of this key moment in a growing movement was that it reopened old and unhealthy wounds for a renewed healing process in the United States. White America was confronted with an ugliness in its civil life and needed to answer not only for the overt brutality of its fellow citizens, but also for the apathetic negligence of social wrongs. King’s descriptions of these events and their rationale display his uncompromising and inspired leadership in a strategic struggle for a future of equality and kinship between all Americans.


“I had many questions to ask him: too many, and too heavy for him and for me. Why Auschwitz? Why Panwitz? Why the children in the gas chambers? But I felt it was not yet the moment to go beyond certain limits, and I asked him only whether he accepted the judgments, implicit or explicit, of my book. Whether he felt that IG-Farben had spontaneously taken on the slave labor force. Whether he knew then about Auschwitz’s ‘installations,’ which devoured ten thousand lives a day only seven kilometers away from the Buna rubber plant.”

Periodic Table is alive, luminous, grave, mystical, poetical, ordinary, and extraordinary, like the elements in the periodic table, like the stories told in Levi’s memoir. A chemist, Holocaust survivor, and a gifted writer, Levi creates a world of magical observations and likeness between the nature and properties of chemicals and that of human nature and human lives. Stories of chemicals fold and unfold with family stories and his life stories as a Jewish person living in Italy and later in Auschwitz -- stories of his struggles, experiments and discoveries, hopes and failures as a chemist, and stories of his stringent living as a human being under persecution and intimidation. Behind the light and humor created by the chemist-artist, the book simmers with rage, restless questioning of the Holocaust, deeply troubled conscience, and the gloomy shadow cast over the author's soul by the inhumanity of the death camp.


"Trees have been an essential part of my life and have provided me with many lessons. Trees are living symbols of peace and hope. A tree has roots in the soil yet reaches for the sky. It tells us that in order to aspire we need to be grounded, and that no matter how high we go it is from our roots that we draw sustenance."
Unbowed is a memoir written by 2004 Nobel Peace Prize winner Wangari Maathai. The story is one that reveals her development from a child who loved being with her mother and working with plants and soil, to being the first woman to receive a PhD in her home country, to eventually founding the Green Belt Movement and becoming an outspoken leader, teacher, and advocate for the pro democracy movement in Kenya. What becomes apparent through this collection of memories is her dedication and persistence in pursuing what she knows to be right. Through the Green Belt Movement, Wangari Maathai instilled in the common people her own passion for renewing the ecosystem of her depleted homeland through the planting of trees, often times in the face of violent opposition and stints of time spent in jail. Although the story details the overt political oppression that she faced, there is also a general oppression that is the backdrop for her tireless efforts. From the time of British colonization up to the present, Maathai's story reveals the suffering of Kenya's land, water, and vegetation, which seems intrinsically tied to the suffering of Kenya's people. Through Maathai's eyes, the reader can identify the interrelation between the neglect and abuse of the environment, whether out of plain ignorance, the greed for profit, or both, and the breakdown of society.


“I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come. But I can rest only for a moment, for with freedom comes responsibilities, and I dare not linger, for my long walk is not yet ended.”

Long Walk to Freedom is the autobiography of Nelson Rolihlahla Mandela, freedom fighter, Nobel Peace Prize Laureate, and South Africa’s firstly democratically elected President. Written largely and in secret on Robben Island where he was imprisoned for twenty-seven years, Mandela tells the story of his childhood in the royal household of the Thembu tribe, where, like his father, he was groomed to counsel the rulers of his tribe, and the early years of his political awakening and involvement in Johannesburg with African National Congress against the apartheid, oppression, and discrimination. Most of the book centers on his twenty-seven year imprisonment on Robben Island after he was arrested and charged with treason, the physical labor at the lime quarry, the solidarity with other political prisoners, the complex relationship between the prisoners and the captors. After being freed at age 71, Mandela pursued negotiations and reconciliations with the South African government which won freedom for Africans and led to the first election where all South Africans were allowed to vote. Detailed, economical, and fluid, this autobiography portrays a greater political leader who is also humane, honest, and real.

“It was my profoundest, most burning conviction that the movement (fascism) must be fought, on account of its inherently anti-cultural character... cultural to express my ideal of humanity and of human dignity.”

This Peace is Mann’s outcry against the “criminal representatives” of the European states and the infiltration of fascism into the political, intellectual, and moral life of Europe. Thomas Mann speaks from the conscience of an artist, a creator of human values, against the swift spread of fascism, dictatorship, bolshevism, and domination in Europe upon the signing of the Munich Agreement and during the two World Wars. He exposes the hypocrisy and treachery in foreign policy between the English Chamberlain and Hitler’s Germany, and the isolation of France, the betrayal of Czechoslovakia, the nightmare of bolshevism, division of the world into fascist and communist camps. He denounces the atrocities of the concentration camps, the persecution of Jews and Christians, and the tortures and murders threatening the peace and civilization of the Continent. Compelling, just, penetrating, prophetic, and visionary, This Peace is an assertion of Mann’s ethical ideals, and his ideals for human dignity, freedom, and peace.


“The peaceable society is not only possible, it is inevitable – if we press on, starting today. Tomorrow is too late.”

I'd Rather Teach Peace is an account of Colman McCarthy’s (renowned columnist of the Washington Post) journey teaching peace-making in schools, juvenile prison, and university classrooms in the D.C. area. Driven by a deep personal question that gripped the author, “Can peace-making be taught and learned?” McCarthy has planted the seeds of peace in students, teachers, administrators and established courses on the history, theory, and practice of nonviolence in school curricula. He has taught over 5,000 students, trains college students, and directs the Center for Teaching Peace, a non-profit where his wife and three children are also involved as teachers. McCarthy’s teaching is rooted in his vision that we organize our society in such a way that peace becomes a strong, enduring, and moral force. The book offers daring revelations of politics in Washington, discussions on nonviolence, pacifism, conflict management as well as wisdom, idealism, and urgency in peace education.


“I had by this time begun to feel so strongly about these matters that I decide that I should devote half my time, over a period that has turned out to be nearly four decades, to learning about international relations, international law, treaties, histories, the peace movement, and other subjects relating to the whole question of how to abolish war from the world and to achieve the goal of a peaceful world, in which the resources of the world are used for the benefit of human beings, and not for preparation for death and destruction.”

Linus Pauling is a compilation of personal accounts, lectures, articles, and anecdotes by Pauling as well as critical, historical, and contemporary pieces by biographers, interviewers, scientists, students, and family members. Mead and Hager offer this edited centenary collection to
commemorate the hundredth birthday of Linus Pauling, outstanding scientist and peace activist. The volume offers three portraits of Linus Pauling centering on “The Man,” “The Science,” and “The Peace Work.” “The Man” shows Pauling as a person, his friendships, his relationship with his students, and stories of Linus Pauling and Ava Helen, his wife, who, “In an incident that changed my life,” steers Pauling to work on peace. “The Science” profiles his major contributions to science, including in physical chemistry, structural chemistry, the study of chemical bond, sickle-cell anemia, molecular medicine, and the nature of life. “The Peace Work” offers a comprehensive view of Linus Pauling’s views and engagement in peace movement within the circle of scientists and in the society and the world as a whole. This collection is accessible, multi-faceted, and offers comprehensive, quality, and some previously unpublished sources.


"Only by taking out the beam from our own eye, and the mote from our neighbor's, both at once, can we hope to get anywhere."

And Keep your Powder Dry is a book written by Margaret Mead, an anthropologist and innovator of the idea that war is culturally transmitted rather than biologically determined, who felt compelled to answer a call to duty for which she felt obliged to her home country during World War II. To this end, Mead turns her focus and expertise as an anthropologist on the U.S.A., taking inventory of its human capital to determine what her country would need to fight and win the war. From this description, it would seem that she approaches the topic of peace as an end for which war is the means, but that is not the case. Rather, this book is used by Mead to seek an outcome for a world already entrenched in war, and to propose to her audience a globally peaceful future thereafter. Mead proposes that nations and individuals all over the planet have recently been caught in the same "net" of human existence; a global society intricately connected. Every culture has something to enrich the whole, and every individual has the right to cultivate their potential. Mead proposes that anthropologists, social scientists, and scientists, although currently speaking a somewhat "limited language", can work toward a connected and peaceful society. What is needed is the valuation of each individual and an understanding of our differences, something for which anthropologists are uniquely trained. Through a valuation of all individuals, not just from an ethnocentric perspective, and a respect for the offerings of all individuals, Mead creates a proposal for a sound, although admittedly distant, proposal for global cooperation based on initiative and democratically motivated science.


"My commitment to our struggle recognizes neither boundaries nor limits: only those of us who carry our cause in our hearts are willing to run the risk."

I, Rigoberta Menchú is the personal account, as transcribed from a set of taped interviews, of a Guatemalan woman who speaks not only of her own life as a Quiche Indian, but acts as a
spokesperson for the life of all Indians. Menchú's story relays the life and customs of her people, including birth, marriage and end of life rituals, which are integral to the maintainence of a tightly knit community and provide for generational continuity in that they convey the wisdom of ancestral heritage into the present and keep outside influences at bay. These details provide a contextual background for the reader, as Menchu also relays the horrific exploitation of her relatives, neighbors, and fellow Guatemalan Indians (the Quiche are actually 1 of 22 separate tribes, each with their own individual languages and customs) caused by a foreign oppressive system. Menchú recounts how she saw her brothers die from malnutrition and poisoning while working on fincas earning unlivable wages, how her other brother was arrested, tortured, and burned alive in front of her family, how her father, who was a leading activist for the Peasant Union Committee (PUC), was killed in a fire during a protest, and how her mother, also an organizer, was kidnapped, raped, and killed. Rigoberta, who became an organizer and leader for the PUC, was forced into exile in Mexico where she became an international spokesperson for Guatemalan Indians. Based on her activism abroad, Menchú eventually won the Nobel Peace Prize in 1992 and used the money to found the Rigoberta Menchú Tum foundation for the rights of indigenous people. This book, although surrounded by controversy regarding its factual portrayal of events, relays the development of Rigoberta as an activist and spokesperson for the indigenous people of Guatemala, giving a voice to those who need it most.


“The whole point of nonviolence is that it rises above pragmatism and does not consider whether or not it pays off officially. *Ahimsa* is defense of and witness of truth, not efficacy.”

*Passion for Peace* covers Thomas Merton’s essays during the years of the Cold War and after, dated October 1961 to September 1968. It brings into focus Merton’s passionate stance on social issues central to his time, and still relevant to our time. Merton writes with passionate authenticity, moral clarity, great compassion on the root of war, nuclear war, the cold war, religion and race, Christian responsibility and war. He discusses Gandhi, Malcolm X, Thich Nhat Hanh, Simone Weil, and other peacemakers. He reflects on issues facing Afro-Americans, Native Americans, Danish non-violent resistance, the Vietnam War, and Auschwitz. He terms the ideological division of the world into “red or dead” as “insane reasoning,” as “the Nazi mentality.” In analyzing Auschwitz, he foresees a horrifying apocalyptic vision of its repetition as long as “ordinary,” “respectable” people “submit to an ideology which enables them to be violent and destructive without guilt.” Merton’s essays possess deep moral conscience, honesty, and courage. They appeal to individual responsibility and reveal the depth of his spiritual power and conviction.


“To establish peace, man must first change the thoughts and qualities within himself. He must change his qualities of selfishness and avarice, his desire for praise, and his love for earth, sensual pleasures, and gold.”
“Peace can only be found in the heart.”

*Islam and World Peace* offers an Islamic Sufi believer’s understanding of Islam as the religion of peace, unity, justice, and compassion, and of God as creator, sustainer, and protector. Based on Muhaiyaddeen’s teachings and recitations, this book tells the story of belief, proclamation, and the inner voice of the heart in a simple and direct style of the ancient oral tradition of Sufism. The book weaves his reflections on current issues with the stories of inspiration and wisdom of the Islam religion. Muhaiyaddeen gives an illuminating definition of the Holy War – “For man to raise his sword against man, for man to kill man, is not holy war. True holy war is to praise God and cut away the enemies of truth within our own hearts.” He teaches unity as the secret of creation, peace and justice for all, peace in God, and urges man to look within and conduct his life with good qualities, and this as the foundation of peace.


"Peace work means, first of all, being peace."

*Being Peace* is a simple and approachable work with profound implications for living a peaceful, engaged, and compassionate existence. Thich Nhat Hanh begins with the proposition that “if we are peaceful, if we are happy, we can smile and blossom like a flower, and everyone in our family, our entire society will benefit from our peace.” Through the sharing of stories, poems, guidelines and deep insights, he exposes a path to individual peace through the practice of meditation and living mindfully in each moment. One only has to look to Thich Nhat Hanh’s own life to see a shining example of the right livelihood which he espouses. By the end of the book, the reader can’t help but be inspired by the simplicity of Brother Thay's message. Regardless of all of the external woes of the world and our own internal struggle for happiness, peace can begin with us in the present moment.


"This is the way of peace - overcome evil with good, and falsehood with truth, and hatred with love."

*Peace Pilgrim* is the story and the message of a woman who made her life a pilgrimage for peace. Through her own search for and discovery of inner peace, she realized that her life's journey would be to walk, and in effect make her life a prayer for peace for all mankind. In order to initiate her journey, she greatly simplified her material life; she carried with her very few personal possessions (not more than could be stored in her emblematic tunic) and she relied on her own spiritual fortitude and the kindness of others for sustenance. She walked across the United States going on seven times and journeyed through Canada and parts of Mexico from 1953 to 1981. This work, which was compiled after her death, gives the reader a glimpse into her life, from her turbulent initial search for inner peace to her lifelong pilgrimage and her reflections on it. It provides anecdotes and insights, answers to questions, newspaper clippings, and letters.
Most of all, it provides the reader with the message that peace starts with the individual, for without peaceful individuals how can one expect a peaceful society?


"The first step toward liberation, we say, occurs when a human being becomes aware that he or she is a person."

*Christ in a Poncho* tells the story of Adolfo Pérez Esquivel: artist, activist, and 1980 Nobel Peace Prize winner. He is an organizer for the people of Latin America, and through the foundation of the Peace and Justice Service group, facilitated the coalition of the poor and oppressed in nonviolent resistance, fostering in them a voice and a realization of their own humanity and strength. One of the great metaphors of this book is that of a struggle between an army of ants and an elephant, symbolizing the organization of the poor and marginalized masses against the violent brute power of military rulers. He does not take the credit for the Nobel Peace Prize alone, sharing its receipt with all of the people who have struggled in the many countries of Latin America as well as the church leaders with the strength to live the message of gospel. Through the presentation of documents, letters, and interviews, much of the book covers nonviolent resistant movements affected by the Peace and Justice Service group. These include the Madres de Plaza de Mayo in Argentina who organized silent marches to get an answer about the sudden disappearances of their sons, the 150 months of Brazilian cement workers appealing their legal rights as workers through nonviolent resistance, the plight of the Toctezinín Indians in Ecuador standing up for their rights to plant crops on land that was theirs through the Agrarian Land Reform, and the peasants in Brazil using law, organization, and resistance to wage a struggle for their right to life sustaining land. In all of these cases, it is the participation of good people that is required, whereas non-participation, silence, and apathy perpetuate oppression and stand as tragic evils.


“It is important that we reflect upon our craft, since our understanding of science will inform public policy towards it.”

“In science, truth must take precedence not only over individual advantage, but also over 'group advantage' – sectional interests such as nationality, creed or ethnicity.”

“On Being a Scientist: A Personal View” is clear, lucid, succinct and poignant in sharing a Nobel Laureate scientist’s view on the social responsibility of science. Refuting the popular perception of science as facts and “technical expertise,” Polanyi argues that science is story-telling that reflects the philosophical position and social responsibility of a scientist. This essay briefly reviews how science has been profited and used during the 1950s nuclear threat, the Vietnam War of the 60s and 70s, and the “Star Wars” of the 80s during the Reagan era by government and how scientists have offered different perspectives based on moral tenet. Polanyi unambiguously
states that science should not serve political or economic power or personal advantage or sectarian interests such as nationality, ethnicity, and creed but truth, human rights, and democracy, and that democracy is a precious value because it guarantees the freedom of inquiry.


"Let us not tire of preaching love; it is the force that will overcome the world."

*The Violence of Love* is a collection of homilies transcribed in chronological order and spoken by Oscar A. Romero, who served as Archbishop in the Catholic Church in El Salvador from 1977 to 1980 until he was assassinated while performing mass. His message is one of love, nonviolence, peace, and social justice; a response to his encounters with violence, oppression, and poverty suffered by the people of El Salvador. Although this anthology is rooted in Catholicism, the words transcend religious dogmatism or sectarianism to reveal a universal message of love that is fearless and faith that obliterates the individualism and ego that separates us. The most prominent message in this work is a calling to follow the message of the gospel by following Christ's message, which was his life, in action rather than word. His message is a social one and it reveals a universal chord that many of the most prominent figures in the history of the promotion of peace address: that we are all part of the same humanity and that the suffering of any one person is also our own suffering.


“The good life is one inspired by love and guided by knowledge.”

*Yours Faithfully, Bertrand Russell* includes nearly 300 letters to the editor by Bertrand Russell between 1904 and 1969 on a wide variety of topics, including war and peace, human rights, civil liberties and disobedience, science, philosophy, and religion, education, Middle East and Far East, and American militarism. These letters are arranged chronologically in six parts representing six historical periods covering the First World War, between the wars, World War Two, the Early Cold War, the Cold War and the Nuclear Peril, the Cold War and American Militarism. The editor has conducted thorough research on the context of these letters, provides informative footnotes on British history and politics and an introduction to each part to anchor the readers in a specific historical period and into Bertrand Russell’s life and activities. With richness, intelligence, wisdom, and courage, these letters highlight Bertrand Russell’s public life, public concern, public conscience, and his profound sensitivity to human suffering, his life-long battle with injustices and the establishment, and his vision of human life and dignity.


“The frogs were scraping away outside. I listened. George, you see, lived for a life of reconciliation, of kindness, of governing the mind and its retributive feelings.”
Down in My Heart, first published in 1947, is poet and teacher William Stafford’s account of his life in camps set up for conscientious objectors (CO) in wartime, 1942-1946. Holding true to his pacifist ideals and refusing to be inducted in the U.S. Army, Stafford was interned in camps and worked on conservation projects for Civilian Public Service in Oregon and California. The book offers a rare world of a small group --“alien,” “outlaw,” “tagged,” isolated, “homeless in our society” -- because of their political and moral choice. Among the physical labor of fighting forest fires, building trails and roads, and other conservation projects, the book records the social and cultural milieu of the time as well as the creative, intellectual, and philosophical life of the CO – the readings, discussions, classes, writing, performances, and debates. Filled with astute observations, lively conversations, and poetic descriptions, Stafford’s book shows how (these) individuals can choose an alternative to war, be committed to free thinking, personal integrity, and ideals of peace.


"Whether motivated by our courage or our compassion, by our love for our children or of this planet, we all believe that war is not the answer and that we can, and must, do what we are able to create peace in this world." - Monica Green

Peace Action is a book that celebrates fifty years of the "largest grassroots peace group in the United States." In this work, one is treated to Peace Action's history, which began as SANE, an organization formed around the common vision of achieving nuclear test bans and disarmament during the Cold War, and eventually combined its efforts with Freeze, another grassroots organization that was formed around the idea of halting the nuclear arms race, and finally became Peace Action in the 1990s. This book edits together various perspectives that weave the personal experiences of activists chronologically from Peace Actions' beginnings. Throughout the collection the reader is exposed to the peaks, such as swaying the unilateral and militaristic air of the Reagan administration, and valleys, such as waning interest and support in the 1990s, of the organization's potency. Depending on external circumstances and political climates, popular participation has ebbed and flowed. What is evident from reading these reflections is that activists need to focus on the long term, where successes are built upon and mistakes are reflected on and learned from. The future of Peace Action lies in a unified approach, built on cooperation and a focus on fundamental issues in the cause of sustained peace.


"There are many in the world who are dying for a piece of bread but there are many more dying for a little love."

A Simple Path contains the words of Mother Theresa as well as many other sisters, brothers, fathers, and volunteers regarding prayer, faith, love, service and peace. More than a compilation of platitudes, Mother Teresa and her friends give insight into the simplicity of life in the service of God and humanity. Prayer, faith, service, peace and love are all interconnected, each baring
the fruits of another. Acts of love and charity as well as silence in prayer seem to be the 
foundation for any individual seeking a more holistic personhood, regardless of their faith or lack 
thereof. Through the words and experiences portrayed in this book, the simple and profound life 
to be found in loving service to those in need becomes approachable for anyone looking for 
fulfillment beyond the material.


"After the grueling work of the commission I came away with a deep sense - indeed an 
exhilarating realization - that, although there is undoubtedly much evil about, we human beings 
have a wonderful capacity for good."

No Future Without Forgiveness is Desmond Tutu's account of the work performed by the Truth 
and Reconciliation Commission (TRC) put into effect after the end of Apartheid in South Africa, 
which lasted officially from 1948 to 1994. The TRC provided both the victims and the 
perpetrators of crimes, which included murder, torture, and unlawful imprisonment during the 
Apartheid regime, a medium to confess their stories and to allow for healing to occur between 
the two otherwise opposed parties. Amnesty would be provided for those guilty of crimes if they 
were first of all able to establish a connection between their crime and a political motive and 
secondly they were forthcoming in confessing their crimes and willing to accept some measure 
of accountability. Although the TRC was not unanimously supported by either the victims or the 
victimizers, nor was it without some downsides and fumbles in its actualization, Desmond Tutu 
reveals its necessity for a nation like South Africa to move forward under a banner of 
reconciliation rather than retribution.


“No one in the Iliad is spared by it, as no one on earth is…there is no refuge from fate.”
Simone Weil

War and the Iliad offers two essays into one volume: Simone Weil’s “The Iliad, or the Poem of 
Force” and Rachel Bespaloff’s “On the Iliad,” and two introductions, respectively, Hermann 
Broch's “The Style of the Mythical Age: An Rachel Bespaloff” and “Introduction: A Tale of 
Two Iliads” by Christopher Benfey. Weil and Bespaloff were contemporaries in war-torn 
Europe, who fled to America, bearing the burden and suffering of the world war and 
the Holocaust, and continued their lives and fight in their own ways in the New World. Weil 
presents the Greek epic as the embodiment of force that subjected the human to “a thing” -- “a 
force that kills.” It kills love and grace; it destroys a city. In her essay, no one was exempt from 
the suffering and destruction, friends or foe, and regardless of one's status or religion. Bespaloff 
also writes about the same epic, drawing parallels and comparisons between it and the Bible and 
Tolstoy's War and Peace, weaving together analysis, meditations, and speculations. At the center 
was war, peace, tragedy, and the human condition. Emerging out of the immediate historical 
reality of the war in Europe, these two essays mirror the horror of war on the psyche not only of 
the characters depicted but humanity in general, and the distant time of the Bible or the not too
distant time of Tolstoy's novel also reflect the pervasive destructive power of war, undoubtedly, in their own time.


"I want Gaviotas to be real. I'm tired of reading about all these places that sound so perfect but never get lifted off the page into reality. Just for once, I'd like to see humans go from fantasy to fact. From utopia to topia."

*Gaviotas* is a story, written by journalist and inspired visitor Alan Weisman, of Utopian idealism made reality because of the vision and hard work of Paolo Lugari and a host of other individuals seeking to manifest a dream. The product was Gaviotas, a village founded in the llanos, or Columbian savanna, where no roads led and nothing much grew. It was in this harshest of places that a diverse group of people, from engineers to artists, created a community that was self-sustaining and functional without adding to the pollution and destruction of an already overtaxed planet. Because what was being done was new, the community of llaneros needed to be creative and inventive. Based on their innovative use of recycled and readily available materials instead of imported first world technologies, which would introduce first world problems, came systems of solar and wind power to sterilize water, heat showers and power kitchens. One of the best examples of their creativity was the invention of a highly efficient water pump for underground water that worked off of children at play on seesaws. Perhaps the most inspiring story of the Gaviotas experiment is that through research, the llaneros introduced the Caribbean pine, a tree that they figured would respond well to the acidic soil of the llanos, and which ended up flourishing over the years, providing them with lumber and an extremely useful resin that they farmed from the trees. What is truly astonishing is that by introducing these trees, other species of trees are now sprouting that have never been recorded in the area, growing under the protection of the pines and revitalizing a long lost ecosystem. Gaviotas is an inspiration to a world in need of reinvention.


"All human beings are born free and equal in dignity and rights."

*The International Bill of Human Rights* consists of the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights. The Universal Declaration of Human Rights was adopted by the UN General Assembly on December 10, 1948, and was an international expression of inalienable human rights for all people, regardless of superficial differences. In order to further this declaration from an expressive international document into more binding international law, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights were treaties put into effect in 1976, binding signatories of the document to work for rights and freedoms described therein, including the right to life, freedom from torture, rights to just wages and safe working conditions, etc. This book, edited by Paul Williams also contains a forward by ex-president and Nobel Peace Prize winner Jimmy
Carter, and an afterward by Nobel Peace Prize winner, Adolfo Pérez Esquivel, who points out the importance of international recognition of the rights of all humans at the various levels in which our civilizations and societies interact.

**Peace Research: Achieving Peace in Theory and Practice, in Human Life, and in the World**


“Nonviolence means that actors do not violently retaliate against the actions of their opponents. Instead, they absorb anger and damage while sending a steadfast message of patience and an insistence on overcoming injustice.”

*Nonviolence and Peace Building in Islam* examines nonviolence and peacebuilding in Islamic religion and culture, as a response to negative Western image of Islam as an inherently violent religion. It proposes that researchers and practitioners in peace studies move away from this stereotype and focus on the positive aspect of nonviolence and peace building. Abu-Nimer analyzes the reasons for the misconception and delves into Islamic principles of nonviolence and peacebuilding tradition through the study of Islam and its rituals, symbols, and values. The book also highlights social, political and cultural applications of nonviolent strategies in solving Arab-Muslim disputes, peace-building initiatives in Arab-Muslim communities, and nonviolent political movements in the case of Palestinian Intifada. Abu-Nimer’s book is well grounded in the Muslim culture and tradition, and it provides valuable insights, culturally appropriate point of view, and specific guidelines that respect and incorporate cultural values in building peace in the Muslim community.


“Ahimsa towards oneself is for many the important first step in learning how to walk in harmony upon the Earth Mother and to help to create a peaceful world.”

*The Nonviolent Revolution* traces the concept of ahimsa in the East to the Jain religion in India, Gautama Buddha, M.K. Gandhi, Lao Tzu in China and to practitioners in the West such as Henry David Thoreau, Thomas Merton, Sir Bertrand Russell, Dorothy Day, Mother Teresa, and Martin Luther King. He also recognizes Native Americans and their view of oneness of life, and their deep respect for humans, animals, and all of the natural world. Altman distinguishes ahimsa from nonviolence as it is used in the West and defines ahimsa (non-injury, non-killing) as “dynamic compassion,” as “active expression of compassion.” This book offers a comprehensive guide for consciousness transformation and for conscious integration of compassion into every aspect of our lives, including the relationships among people, attitudes towards war, wealth addiction, food and diet, animals for experimentation, animals for sports, fur, entertainment and companionship,
ecological ethic, earth and energy. Throughout the book, Altman advocates individual responsibility in choosing the “right livelihood” and inner healing as a means to achieve planetary healing.


"Violence can destroy power; it is utterly incapable of creating it."

*On Violence* explores and exposes a phenomenon that has continually recurred throughout human history. During the 20th century, as science and technology have ceaselessly progressed and proliferated to the point that we have created the ability to destroy everything in our natural world, we no longer have a rational basis of extolling violence as a virtue whose ends justify means. Hannah Arendt, in order to provide clarity, defines concepts such as violence, power, authority, force, and strength, terms which are often used interchangeably. By uncovering definitions for these concepts, Arendt makes an elucidating connection between power and violence, two terms that often get used together even though power, as Ardent argues, is the antithesis of violence. Violence is an implement, a means to achieve an end. On the other hand, power, which is an end in itself, requires a concert of people for support in order that its potency is maintained. Violence is implemented when power is threatened, whether it is by the state or by the governed, but it cannot create power. Instead, violence often creates an environment of more violence. Based on her exposition, Arendt argues against the idea that violence is a biological expression of human nature and argues instead that it is an active expression of conscious human decisions. It is our faculty of action that makes us political beings which may explain why violence as an implement is glorified by so many. As the future unfolds, and grips of power slip, violence will continue to present itself as a tempting, yet increasingly destructive and irrational course of action.


"Peace is the greatest desideratum of the suffering humanity today."

*Dimensions of Peace and Nonviolence* examines Gandhi’s principle on peace and peace-making as it manifests itself in various expressions as circumstances demand. This includes his thoughts on education, on women’s rights, the equality between man and woman, his defense of India’s peasants in the Champaran Satyagraha in 1917, his defense of People’s Rights in the first Major Confrontation with the British Raj, his Styagraha for human rights, and his struggles for national integration. The book makes it evident that Gandhi’s principles in nonviolence and in Sarvodaya -- the welfare of all -- springs from his clear understanding of all forms of violence (hatred, intolerance, accusation, rejection, division, etc.) and his commitment to the “right mind” (truth and unity) as the foundation for inner and outer peace, achieved through thoughts, words, and action. This is a precious and much needed study. It fills a gap by grounding the ethos of peace in the Gandhi perspective and Gandhi’s principles of peacemaking in the specific social, political, and historical context of India.

"The tendency of planners and policymakers to prepare for worst-case scenarios leaves societies unprepared for the opportunities involved in best-case scenarios. Nevertheless, the longing for peace has not gone away."

*Cultures of Peace* exposes the hidden past, present, and potential future of the many disparate societies and lifeforms making up the planet, often lovingly referred to by Boulding as Gaia. Much of the popular recounting of history is told through a lense of violence that perpetuate the concept of hierarchical systems of domination and oppression. Historically patriarchal norms have not only caused untold damage to life systems and cultures but are also ingrained in the culture of much of what Boulding refers to as the "One-Third" world. Yet throughout history and up to the present there have been experiments in Utopian ideals and intentional communities, groups and movements that have mobilized for peace, nonviolence, social justice, the environment, etc., and cultures that have maintained peaceable relations both within and without their own social groups. By looking at the history of violence without the glory that is usually associated with it and uncovering the positive and peaceful historical threads that also contribute to our societies, Boulding imagines her own vision of a peaceful future. She also urges her audience to "reflect, imagine, and write down" their own visions as well. By uncovering a hidden side of history, a history that is full of women, children, minorities, indigenous peoples, non-governmental organizations (NGOs), and grassroots organizations, Boulding has created a book of reference that provides an academic yet accessible look into an overlooked subject.


"The quest for peace must be part of an evolutionary process."

*Stable Peace* observes the quest for peace in very practical terms. The type of peace that Kenneth Boulding, an economist and peace activist/researcher, focuses on in this book is the absence of war rather than other positive or negative manifestations associated with the term. Boulding offers a peace-war model that is based on strengths and strains; strengths leading to peaceful situations and strains leading to instances of war. In such a model, myriad variables enter into what increases the strain or strength of a given state, including memories of past oppressions, the professionalization of the military, political structures, etc. He sees the dynamic of peace as one that is evolutionary and gradual rather than, as is often popularly represented, revolutionary. His proposal for international peace policy therefore seeks to foster an evolutionary process rather than a process that seeks equilibrium. Concrete examples of his proposal include 1) removing boundaries from political agendas, 2) pursuing a "Graduated and Reciprocated Initiative in Tension Reduction" (GRIT) in which interactions between international bodies involve an indefinite cycle of actions and reactions in the form of decisions and acts, 3) exploring and practicing nonviolence, 4) transforming the military into a peacekeeping organization, 5) "national policies for strengthening the structure of world political organizations," in large part to facilitate disarmament, 6) policies geared toward nongovernmental organizations, and 7) policies emphasizing peace research. Boulding sketches policies that do not seek perfect peace between
international bodies, but rather stable peace fostered by ever-evolving open and positive relationships.


"If women are to create a more peaceful world and do away with the male institution of war we must get more power before men have destroyed our earth."

*Educating for Peace* approaches the idea of peace as a state of being that cannot be achieved within our current framework, which is referred to in this and many other works on peace as patriarchal. Instead, the quest for peace must be embarked upon by women, since their approach is naturally holistic, caring, and rational. The world's current societal framework rewards aggression, violence, competition, dominance, and compartmentalized knowledge and men, who are especially prone to this pattern of normative behavior due to a mixture of biological predisposition, socialization and education, are the recipients of the benefits. Women on the other hand are currently and have historically been oppressed and marginalized, both through direct and structural violence, in a system that does not reward humane concern for societal matters and ills. Historically, women have been at the forefront of peace movements. One of the best examples of this can be seen in the institution of the Nobel Peace Prize, founded by Alfred Nobel who was the inventor of dynamite, but inspired by the much less recognized and more magnanimous peace figure, Bertha von Suttner. Yet women's roles in history, including the role of peace leader, has remained largely invisible. In order for peace to become a reality, Utne argues that there needs to be a paradigm shift from our current framework to one that is defined by compassion, cooperation, sharing, and other qualities that embody a positive model of peace. Women must continue to lead the charge in the quest for peace and "get power" without making concessions to the dominant and destructive patriarchal system.


“The fact that peace activity has spread to so many parts of the world suggests a growing awareness of the need to organize across national frontiers to prevent major wars and promote measures of disarmament.”

*Peace Movements* covers peace activities and grassroots peace groups world-wide in a variety of political and cultural contexts from 1945 to 1990, with more emphasis given to America, Canada, UK, and other European countries. Carter provides a historical and critical approach to the subject of her study on peace movements and beliefs, the global context of peace activity, the nuclear disarmament movement in North America, Europe, and the Pacific, the movement against the Vietnam War and its impact, peace protest in socialist states, pacifism, war resistance and reconciliation. She analyzes special problems facing peace movement, and attributes the increase in international peace activities to international and cultural influences, liberal principles, awareness of global environmental issues, feminist commitment and transnational networks. Carter’s book is relevant, focused, and presents a detailed and critical assessment of a complex subject.

"Church Women United -- Philippines was born from the desire of Filipino Christian women to promote peace; to actively participate in creating basic conditions for a just and lasting peace in their nation."

*Women's Action for Peace and Justice* presents three case studies that explore local and national women’s organizations in the Philippines, Japan and Italy for peace and justice. Six years in the making, the studies are grounded in the larger context of United Nations’s designation of International Women’s Year 1975, United Nations Decade for Women, and the International Convention on the Elimination of All Forms of Discrimination Against Women. The author uses participant observation and fieldwork to gather factual data and information on women’s organizations. The book covers the struggles for community survival for indigenous groups, the story of a union for women workers in Manila, and transnational corporations in the Philippines, Shambara Sisters and International Women’s Year Action Group in Japan, and women’s movement and feminist consciousness formation in Italy. It spells out women’s “peaceless situations” and women’s responses and action for peace and justice in Christian, Buddhist, and Muslim cultures. The book is closely observed, and the field research is integrated into an organic whole with observations, descriptions, theory, and historical studies.


*Peace, Conflict, and Violence* presents international perspectives on key concerns, currents, research, theory, and practice of peace psychology in the twenty-first century. The introduction traces the history of peace psychology and the research and practice that examine the psychological dimensions of conflict and violence. The four sections of the book expand and update the scope of peace psychology in the new century. “Direct Violence” covers intimate violence, anti-gay/lesbian violence, intrastate violence, nationalism and war, genocide and mass killing, weapons of mass destruction. “Structural Violence” focuses on social injustice, violence against children, women’s responses and action for peace and justice in Christian, Buddhist, and Muslim cultures. The book highlights activism in peace psychology and alternatives to the problems of war, violence, and conflict. It is comprehensive, timely, and authoritative.


“By peacebuilding, we mean the assistance to states in creating conditions for restoring security, political stability and reconciliation, building capacity for essential social services, promoting
respect for human rights and sustainable democratic as well as economic development.”

*Human and Environmental Security* brings together the issues under discussion by the UN Secretary-General’s High Commission on Threats, Challenges and Change and offers responses and agenda for change collected in this one volume by experts in the UN, NGOs, and other entities around the world. The agenda for change centers on the causes of insecurity that have been identified: use of force by states, intervention in humanitarian crises, nuclear proliferation, terrorism, poverty, and environmental degradation. This book emphasizes environmental issues as related to all aspects of human activity, and addresses sustainable human development in the areas of poverty, trade, climate change, migration and development, biodiversity, food and water security, and urban safety. By linking together peace and security with the environment and sustainable human development, the experts recognize that there are no national boundaries to today’s threats and that there must be a new paradigm of global governance and international and individual cooperation so as to better fulfill the pledges made by the founding members of the UN: freedom from war, social progress, and life with dignity and “in larger freedom.”


"Human evolution is now at a crossroads. Stripped to its essentials, the central human task is how to organize society to promote the survival of our species and the development of our unique potentials."

*The Chalice and the Blade* provides a new view of our human past that differs from traditionally accepted accounts. Based on archeological evidence from our prehistory and a look at more recent historicity through a different lens, Eisler exposes a past marked by periods of peace and prosperity. Eisler attributes these periods to the mutual partnerships experienced between men and women at a societal level, which Eisler terms gylanic. This is in opposition to currently accepted accounts of our collective experience, which is viewed through an androcratic lens that pits differences between individuals into an inferior/superior framework. Once Eisler establishes this distinction, undercurrents in history come into sharp focus. Eisler points to periods in history defined by relative peace and productivity which are a reflections of societal leanings toward gylanic relationships between men and women. By contrast, particularly dark, violent, and repressive periods of history can be correlated to androcratic societal frameworks. This brings exciting prospects for our potentially shared future as an alternative is presented that contrasts the ingrained idea that our violent history has been predetermined by our very nature. Instead, a partnership model for society, a model that is not outside of human experience but has traditionally been repressed, can be strived for. Based on our current capacity for devastating destruction and unbridled technological innovations achieved at the expense of our natural world, a quest for new societal models seems to be a requirement for the continuation of our human saga rather than an optional prospect.

"An advantage the Dalai Lama offers over Rambo and the Godfather is the vision of peace and happiness realizable through sustained, difficult, and gratifying disciplines of examining the inner self and outer reality in ways that allow for changes from destructive, adversarial behavior to that of compassion, mutuality, and love."

*Rambo and the Dalai Lama* is a sociological and psychological expose of the human compulsion to compete with and domineer over one another in adversarial relationships. Fellman explores multiple facets of our society including politics, religion, sports, popular music and films in order to portray how adversarialism permeates our culture and threatens it at the level of global warfare. Although adversarial behavior persists deep within our interactions, institutions, and modes of thought, there are also seeds of "mutualism." Mutualism represents a shift from competition to cooperation, from perceiving people as "other" or as "enemy" to perceiving connectedness through empathy and love. Fellman offers the reader insight into this new paradigm and proposes ways to pursue more mutualistic behaviors and tendencies. One of the strengths of his analysis is the infusion of personal experience in the pursuit of overcoming his own adversarial tendencies and the mental tribulations accompanying such an undertaking. Fellman encourages exploration and experimentation both internally and externally, whether through the reappropriation of self or by looking for and fostering mutualism in our environment. Like a ripple in a pond, our own experiments in mutualism have the potential to stimulate a global paradigm shift, something that the author would like to live to see.


“A world with peace with nature, between genders, generations and races… where classes, nations and states serve neither direct, structural nor cultural violence… all put together for a better livelihood for all.”

*Searching for Peace* offers a theory and practice of “peace by peaceful means” as the organization’s (TRANSCEND) core concerns. Peace is examined in the context of what the organization considers the seven “fault lines” in human society: nature (between humans and their environment), gender, generation, race, class, exclusion, nation, and state. The book brings together the insights of leading scholars-practitioners in its 45 years of experience in peace-building and presents diagnosis, prognosis, and therapy on 45 conflicts with 45 perspectives. These conflicts include East-West Conflict during the Cold War, Israel-Palestine Conflict, Kashmir, Korea, the Gulf Conflict, the Yugoslavia Conflict 1991/95, Sri Lanka, Ecuador-Peru, Afghanistan, Hindu-Muslim Relations, the Christians and Heathens, Comfort Women, Okinawa, Inter-Class Conflict/Globalization, Inter-Generation Conflict and Sustainability, and etc. This analytical, creative, and multi-disciplinary study offers a vision of peace and defines globalization as a world of “liberation” and “wellness.”

“Heed the Constitution, whose values… do not include using our position as the most formidable nation in the world to bully and intimidate other nations.” Robert Byrd

*The Fight for Peace* succinctly captures the fight in America between forces for war and forces for peace during times when the U.S. is engaged in war. The book traces how the colonists persecuted Quakers, Mennonites, and Brethren for refusing to fight in the American Revolution and the cruel punishment (e.g. pouring hot pine tar with chicken feathers over a victim, and clubbing, shooting, and arresting of protestors). The author highlights peace-making in the U.S., especially the founding of peace organizations, endowment, citizen participation in peace efforts. These efforts include individuals from Henry David Thoreau to Senator Robert Byrd, and organizations such as the Hague Peace Conference, the launch of Carnegie Endowment for International Peace, women’s peace-making, the Anti-Imperialist League, the establishment of U.S. Institute of Peace in the US Congress, and recent grassroots efforts such as MoveOn.org, ANSWER, United for Peace and Justice. The book offers a succinct, highly condensed history of anti-war movements with telling cartoons, photography, and caption.


“The key to world peace and sustainability lies in the way we collectively relate to our children.”

“The human brain and heart that are met primarily with empathy in the critical early years cannot and will not grow to choose a violent or selfish life.”

*Parenting for a Peaceful World* fluidly presents scientific, psychological, social, historical, and cultural research on brain, emotion, child development, childrearing and connects childrearing experience with world peace and sustainability. Grille, the psychotherapist, examines childrearing and childhood in broad social, cultural contexts through history and across many cultures. He traces child’s growth and personality in divergent societal modes: war, holocaust, religious extremism, and democratic environment. The book is of appeal to distinct groups of audiences: parents, caregiver, health professional, educators, and policy makers. Those who work directly with children can learn to be attentive to the emotional needs of children and to gain insights into their own emotional makeup for healing and growth. Policy-makers may benefit from the awareness that their decisions will impact families, and thus, the destiny of a society. Grille’s book is well-researched, convincingly written, passionate, and compassionate.


“Thus, the soil which had been prepared and nurtured for a generation and more by some of the key African-American leaders was ready not only to receive the seed of nonviolence, but also to bear fruit as never before.”

*Raising Up a Prophet* examines African Americans’ encounter with Gandhi and the Indian
independence movement during the years 1920s to 1947, its implications, and how this may have prepared for a community and for King’s “prophet” leadership of the nonviolence resistance movement of the 1950s and 1960s. This study traces the ways African Americans have become aware of Gandhi and satyagraha through pioneers such as W.E.B. Du Bois and Marcus Garvey, African American newspapers and journals, black leaders’ visit to India, and the teachings, lectures, and messages of Indian Gandhians to African Americans prior to the 1950s. Based on solid and well researched evidence and sources, this study moves away from an “elite” focus on King and illustrates an approach to the study of history that recognizes the contributions of the community and ordinary people while affirming the success of the African American nonviolence movement as grounded in King’s leadership, Christian liberating teachings, and the Gandhian nonviolence principle.


"Metaphorically, peace is seen not merely as a stage in time or a condition. It is a dynamic social construct. Such a conceptualization requires a process of building, involving investment and materials, architectural design, and coordination of labor, laying of a foundation, and detailed finish work, as well as continuing maintenance."

Building Peace constructs a framework for sustained peace efforts in societies divided by various forms of conflict and offers tangible ways of functioning through it, which have been mostly underutilized in mainstream peace processes to this point. In order to do this, Lederach, a peace scholar and practitioner to multiple conflicts throughout the world, proposes a holistic and integrative approach to peacebuilding. Structurally, there should be involvement at the grassroots leadership level of conflicts by local leaders and community developers, middle-range authorities including scholars and humanitarian leaders of nongovernmental organizations, and top level leaders in politics, religious institutions, and the military. Lederach proposes that the middle range leadership in this model is optimally positioned to work for long term sustained peacebuilding efforts. Also, consideration should be given to the specific conflicts, the relationships between conflicting parties, and the larger systems which are responsible in part for fostering conflicts. It is proposed that subsystems, or microcosms of the system at large, provide an excellent middle way for peacebuilding that is positioned between the smaller conflict and the larger system. Another important component of the peacebuilding framework is approaching the conflict as a process that is dynamic and progressive over a period of time which needs to be conceptualized so that various strategies and actions are deployed by facilitators filling diverse roles. Of extreme importance is the need for reconciliation, where opposing parties are allowed to have the appropriate time and space required to address and heal historical grievances that may run extremely deep into the structure of the divided societies. Innovation and creativity are needed for relationship building between the parties, as often times this component is not treated with the import needed for long term sustained peace. Of course resources are also required, but perhaps more important is the need for the infrastructure to utilize the resources optimally. Finally, coordination across the framework is necessary if peacebuilding is to be sustained.

Overall, Lederach proposes a comprehensive approach for peacemakers that takes into account
the broader picture of peacebuilding, but also coordinates and focuses efforts toward specific conflicts.


"There can be no prescription, no set of rules, for living within Gaia. For each of our different actions, there are only consequences."

*Gaia: A New Look at Life on Earth* is the first presentation in book form of the Gaia Hypothesis. The hypothesis, which is extremely contentious to this day, originated from James Lovelock's work with NASA to produce life detecting instruments for use in the exploration of Mars. Lovelock's hypothesis stems from the observation that the Earth's atmosphere contains elements that are in "violation of the rules of chemistry," which indicates that the maintenance of its disequilibrium relies on a complex system of interaction with the world of which it is an extension; comparable to an organism's hair or feathers. The hypothesis, simply put, proposes that the earth acts as a living organism that maintains equilibrium through the interconnectedness of its biota, oceans, geological makeup, and atmosphere. This new proposal brings with it the idea that we, as senient, intelligent beings who are increasingly becoming a larger part of the biota that makes up the world, bear responsibility for the inevitable consequences of our actions and interactions that are a part of a much large system.


“To let ourselves feel anguish and disorientation as we open our awareness to global suffering is a part of our spiritual ripening.”

*Coming Back to Life* elucidates the principle that everyone and everything is interconnected, not only via traditions in religion, spirituality, and indigenous cultures, but also through discussions of systems theories that have been increasingly coming to light in recent scientific research, philosophical inquiry, and movements in deep ecology. According to Macy and Brown, we are currently at a Great Turning Point, for which we are preparing to shift from the current Industrial Growth Society into a Life-sustaining Society. That is to say, we are waking up from our current hierarchical, anthropocentric, competition based model of being so that we may move toward a cooperative, compassionate, natural model. The immediacy of the need for this to happen is palpable, since we are increasingly seeing and accepting the oppression, poison, destruction, death, and despair that is resulting from our current way of life. As a society and as individuals, we are avoiding painful realities in the world around us; but this is not a hopeless state of affairs. In order to facilitate this transition, it is time to work to reconnect our lives and minds to the reality around us. The second half of this book is thankfully dedicated to detailing guided workshops that are directed toward uncovering and dealing with the pain that ensues from regaining a compassionate mind for our world.

"Science is not just an intellectual game, carried on among a set of human players. It is a genuine attempt to explore the universe. Among the parts of that universe which are within our reach, the other animal species which share our planet with us are a most significant part. They are not just put there as a convenience for us, neither are they just an oppressed minority in human life. They are the group to which we belong. We are a small minority of them. It seems reasonable to suggest that we ought to take them seriously."

*Animals and Why They Matter* is a concise philosophical inquiry into animal rights. Midgley discusses past philosophical and scientific insights and draws connections between the kind of logical arguments that neglect the rights of nonhuman animals and those that in the past have led to the neglect of rights in human matters (e.g. racism and sexism). It is a natural phenomenon to have a stronger sense of compassion and ethical obligation to those with stronger associations to oneself, but to deny another being's rights based on individual kinship is not an ethically sound system of action. Although Midgley is concerned with this largely neglected topic, she does not take a stance that is absolutist on either end of the spectrum, whether it be as extreme as Descartes' argument that animals lack a soul and are therefore simply machines, or whether it be an activist's stance which allots nonhuman animals the same rights as humans. Instead, the topic is broached so that it can be addressed both rationally and humanely without disregarding emotional or anthropomorphic tendencies as irrelevant to the question of our ethical obligations as stewards to the animal kingdom.


"The task is to create loving community, and the way to understand and address that is through nonviolence. Whoever we are, there is a way to do this."

*The Search for a Nonviolent Future* deeply explores nonviolence and its utility for healing and humanizing our modern and violent world. Michael Nagler, a long-time peace scholar and nonviolent activist, reveals stories, incidents and acts of nonviolence that are both constructive (e.g. community building) and obstructive (i.e. nonviolent resistance) in order to show his audience that while nonviolence may not always "work" to produce immediate or expected results, it always works, having "a long-term positive effect on the whole system." The author conceives nonviolence not as an abstract concept, but as an active agent to produce a paradigm shift to replace our very violent, but altogether man-made, present with nonviolence. Such a big idea would seem daunting if it weren't for the action guide provided for the reader to begin this task on an individual level. The steps recommended include avoiding mass media and replacing it with alternative media, taking "care of yourself spiritually," rebuilding kind human relationships, nonviolence education, and actively building peace. This book provides excellent insight for anyone grappling with various aspects of nonviolence, or doubt its simple but powerful meaning.

“Africa’s main overriding concern is the attainment of durable peace that can create a foundation for development and a better life for the continent’s populace.”

The Quest for Peace in Africa looks deeply at the nature and sources of conflicts in Africa and looks for solutions to lasting peace on a continent plagued by war, where both development and human existence are in great threat. The book sees the major conflicts as rooted in intrastate and interstate strife, poverty and economic inequality, and the exclusionary political system that does not allow participatory arrangement. It critically analyzes the successes and failures in several case studies of African countries in applying strategies and mechanisms to manage and resolve conflicts, the practice in democratic participatory government, and in public policy that addresses inequality, poverty, social justice, and basic human rights. While championing for Western ideals of democracy and public policy, the book recognizes that Africa’s attempts are far from successful; it also calls for intimate understanding of the sources of conflicts in Africa and for homegrown solutions to conflicts and socio-economic problems in order to build lasting peace, democracy, and justice in Africa. The book is well researched, objective, and reveals the truth on the challenges facing Africa.


“Peace building rests on security, political reform, truth and justice, and social and economic reconstruction.”

Conflict and Peace Building in Divided Societies sheds light on a sociologist’s probe into conflicts and peace building in ethnically divided societies. It reveals the dynamics of ethnic conflicts, and the complexity of warfare as a mix of insurgence, terrorism, human rights violation, conventional war, guerrilla war, and organized crime. It analyzes external peace interventions (the Red Cross, UN, NATO, etc.) in ethnic conflicts and their limitations. The book offers in-depth and objective study of conflicts and the peace process, with no easy-solution, no false optimism or illusion, towards war and conflict as found in Bosnia, Israel-Palestine, and in Northern Ireland. The author concludes the book by making an analogy of ethnic government and group relations to international sports, and recommending more cooperative, more peaceful characteristics, power sharing, constitutional reform, diversity and autonomy. Drawing from decades of Oberschall’s expertise and research on peace building and ethnic, cultural, sectarian conflicts, this study is methodical, thorough, current, analytical, and comprehensive.


"To follow the drum of community making and peace is to march to vibrations very different from those of the drum of war-making."

The Different Drum defines community in a very specific and real sense and outlines concrete examples and ways to make communities at various levels in society. Community, according to Peck, achieves status as a true community when it is inclusive, has integrity, is contemplative, is
able to arrive at consensus, and allows for conflict based in love and understanding. In order to attain this level of community, a group must go through stages including pseudocommunity, or an acting out of community that is faked by its participants, chaos, emptiness, when prejudices and preconceptions are broken down, and finally community. Peck realizes that we are lacking this real sense of community at a societal level, due in large part to structural underpinnings of undisciplined individualism, and that we are in desperate need of it. The idea is not to homogenize the plurality of our world, but rather to strive for integration in which plurality is embraced. Peck not only discusses transformative ways to achieve community at local levels but also ways to perceive larger institutions, such as the arms race, the government, and religion from a community making perspective. The reader is given new insights into our current social and mental constructs as well as practical and optimistic inroads to a peaceful future.


"What is the obvious connection between crime and war? Crime is violence. So is punishment, and so is war." -Harold Pepinsky

Criminology as Peacemaking provides a collection of essays from various perspectives on criminal justice as it stands currently, what is wrong with it, and ways to create a system based on reconciliation and peacemaking in the future. The book is divided into three different sections: Religious and Humanist Peacemaking Traditions, Feminist Peacemaking Traditions and Women's Experience, and Critical Peacemaking Traditions. One might think that starting with a religious section in a book dedicated to criminology might be a little odd, but as Pepensky explains in his closing remarks, it was arranged in this way to provide prospects of hope for an anxiety inducing subject. And although the contributors do discuss the topic from various perspectives and use contrasting parlance, common themes emerge that the authors share. Criminal justice as it is practiced uses means of violence, such as punishment, retribution, and objectification to create a system where the person who committed the criminal act is equated with the act itself. This has been proven not to work and ends up actually perpetuating criminal behavior and violence. This is not something that is only present in criminal elements, it is echoed and mirrored throughout our society to the highest levels of government, in which dominance, competition, and war are weaved into its fabric. Criminology as peacemaking on the other hand requires a restructuring of society and the manner in which we all interact with one another. This anthology calls for building positive peace and to rectify our situation by looking at criminality and violence in a different light, through mutualism, mediation, reconciliation, individual inner peace, inclusion rather than exclusion, and community building and action. Although these ideas seem utopian and visionary, their concrete applications can be seen through such programs as the Alternatives to Violence Project in prisons, and the Safer Society Program which focuses on prevention. This book provides a framework for deep thought, shaping new perspectives, and approaching potential solutions on a problem in which reconciliation and peace is required rather than isolation and retribution.

“Peacebuilding involves all processes that build positive relationships, heal wounds, reconcile antagonistic differences, restore esteem, respect rights, meet basic needs, enhance equality, instill feelings of security, empower moral agency and are democratic, inclusive, and just.”

Peacebuilding offers lessons and best practices of peacebuilding rooted in the historic UN Security Council Resolution 1325 (SCR 1325) on Women, Peace and Security (2000). The book recognizes “informal,” “ad hoc” women’s peacebuilding practices that the author believes are largely unacknowledged, and focuses on women living in war zones or in societies that are transiting from violence towards peace and democracy. Drawing from multiple disciplines such as peace and conflict studies, international relations, political theory and feminist ethics, Porter broadens the understanding of peacebuilding as a process that includes pre-conflict, conflict, and post-conflict stages and offers stories, examples, and analysis of women’s peacemaking role: as nurturer of relationships, families, communities, and as peace activists, mediators, trauma healing counselors, policymakers, educators and group facilitators, humanitarian aid workers or peacekeepers. While Peacebuilding recognizes the contribution of women in post 9/11 international context, it also challenges the reality where women are not well represented in “formal” peacemaking, decision-making, policy-making roles and that the mandates in SCR 1325 have not been systematically implemented.


“What I want in my life is compassion, a flow between myself and others based on a mutual giving from the heart.”

Nonviolent Communication makes a contribution to peace-making by demonstrating practical, nonviolent communication techniques. Though not dealing with war, fighting, and other forms of physical violence surrounding national and international politics, this book brings in the understanding and practices of Rosenberg as a psychologist who focuses on human emotion, psychology, and human relationships in daily lives and in the world. For Rosenberg, compassion is the heart of nonviolent communication. The book covers communication that blocks compassion, distinguishes observations from judgment/comparison/evaluation/denial of responsibility, the protective use of force, the power of empathy, connecting compassionately with others, and distinguishing between the type of communication that create barriers and blockage with those that create understanding and compassion. This book is popular in nature, partly clinical, and provides specific examples of dialog, language use, and nuances in emotional communication.


"Man is small, and, therefore, small is beautiful."

Small Is Beautiful looks deeply into current economics and large-scale development, focusing on
the deterioration and wholesale waste of human and ecological resources that it causes. According to Schumacher, developed countries are driven by a materialistic cycle of limitless greed and unquenchable envy. The inevitable result is alienation, urban decay, empty rural lands, stagnant masses of poor people, and ecological devastation. In order to address these modern problems, Schumacher seeks practical solutions via metaphysical, Buddhist, Christian, and Gandhian principles. He unfolds a qualitative and humane economic point of view that defies current quantitative economic theories based solely on mass production and consumption. His ideas and solutions are both inspiring and practical. Schumacher focuses on the real need to "reconstruct rural culture," promote education that envelopes metaphysics into its curriculum and seeks to clarify our "central convictions," sustain our natural resources, aid developing countries with intermediate technologies to increase local self reliance, and balance small scale freedom in organizations with large scale orderliness. Summarily speaking, this work is about shifting our current economic "emphasis from goods to people," making "peace and permanence" a realizable goal for the future.


"In a world of many acute conflicts, widespread oppression, and great violence, the technique of nonviolent struggle has considerable potential to be applied with success than ever before in a wide range of situations."

*Waging Nonviolent Struggle* is an in-depth investigation into the power of nonviolent action in various conflicts, and the potential of that power when strategically applied. The book begins with a brief overview of the meaning of nonviolent struggle (e.g. it has to do with action rather than belief) as well as some misconceptions (e.g. nonviolence does not equate to passivity), how it works against institutions of power, and the various methods, relying greatly on historical instances, of how nonviolent action is and has been practiced. Part two of the book contains historical cases, which Sharp readily admits are examples that were not always successful, not always absent of violence, and often devoid of strategic planning. What these cases provide is an insight into nonviolent struggle in its various forms and against its various opponents, and how these struggles have played out in the past. Part three and four of the book could be said to be the heart of the book, since it provides analysis into the dynamics of nonviolent struggle as well as strategic ways to wage this kind of struggle. This book is fascinating in that it provides an academic foundation for study, practice, and future research into waging nonviolent struggle, much like one might expect from the disciplined study of military science which espouses the methods of violence for engaging in conflicts.


“… harmony within the individual’s personality, harmony with the whole human family, harmony with the universe, such is the ultimate peace which has been through the ages the objective of Chinese pacifism.”
Studies in the Theory and Practice of Peace and War in Chinese History and Literature is Tomkinson’s response to the controversy in the West as to whether the Chinese were a peace-loving people during the civil and anti-imperialist wars in the 1930s China. The author explores Chinese thought on pacifism, war and peace by examining Chinese classics. His study provides a brief historical sketch of the Chinese as warriors and in-depth analysis of pacifism in various classical thoughts: pacifism as practical ethics among the Confucianists, as cosmological worldview in Daoism, and as political expedient in the Mohists. His study also covers the militarism of the legalists, the pacifist influence of Buddhism, anti-war poetry as represented in such classical Chinese poets as Du Fu, and other historical factors and types in Chinese pacifism. This study recognizes the aversion to war in Chinese classics and the understanding of “peace as harmony.”


“The pursuit of justice and peace is not an objective academic exercise. It is motivated by a subjective desire to build a better society.”

Pursuing Justice and Peace in South Africa is at once a work of political philosophy, humanitarian vision, and social scientific study that illuminates the problems of South Africa and that offers hope and strategies for building social justice, equality, conciliation and peace. A social scientist, mediator, and Quaker, Van der Merwe rejects violent solutions and proposes the dual-goal of peace-making that promotes justice as the ideals for society. Van der Merwe’s book analyzes the nature of stratification, inequality, conflicting ideologies and violence in South Africa as well as both negative and constructive approaches to conflict. He empathetically supports the use of constructive approaches such as negotiation, communication, consultation, co-option, facilitation, mediation and third-party intervention as responses to differing social, political circumstances. With lucidity, clarity, and a moral conviction, Van der Merwe’s book recognizes the challenges and need for restructuring the social and political institutions in South Africa in order to obtain justice and peace.


"It seems that once an initial judgment has been made that a war is just, there is a tendency to stop thinking, to assume then that everything done on behalf of victory is morally acceptable."

On War anthologizes essays by historian and peace activist Howard Zinn that provide an alternative and comprehensive perspective on war and other atrocities that have occurred throughout our violent history. Through historical research and analysis with a personal perspective keen on uncovering the atrocities of war and violence, the audience is able to look back through history in a different light. One is able to see war without the propaganda and rhetorical justifications that allow us to accept the wholesale killing and destruction of peoples and lands for the greed and profit of those who seek or wish to maintain their power. Some of the more moving moments are when the reader is taken from the perspective of the aggressors into that of the victims, as is the case in his analysis of the bombing of Royan, a catastrophic incident
in which Howard Zinn was a bombardier. After reading this brutally revealing collection of essays, one can't help but be moved, perhaps with anger, perhaps with sorrow, hopefully with an urgent sense that war is not a necessary means for all ends.