

# Peace, War & Social Conflict

## Section of the American Sociological Association

Website: <http://www.la.utexas.edu/research/pwasa/index.htm>

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### Letter From The Chair

Dear Section Members:

As this issue of the newsletter reaches you, two orders of business are paramount. First, we are pleased to announce our section awards for student papers, as well as distinguished contributions to scholarship, teaching, and/or service. Details follow below.

Second, we have a full and engaging set of events planned for the upcoming meetings in San Francisco. Our section day is Monday, August 16. At 8:30 a.m. we have our Section Roundtables. The Roundtables bring together 14 papers organized into four tables around themes of Claims, the Military, War Affected Peoples, and Interesting and Diverse.

The Roundtables will be followed at 9:30 a.m. by our Section Business Meeting. At the Business Meeting, among other things, we will present our Section Awards and discuss plans for the future, especially the 2005 meetings. A strong turnout is one of the best indicators to the ASA that a smallish section such as our own is vital and vibrant, and that its members are involved!

At 2:30 p.m. on the 16th, we have our Section Session "Armed Conflict and Its Opponents since 1990: Redefining War, the Military and the Citizen." We have five excellent papers (drawn from quite a large number of submissions), and I believe it will be quite a lively and interesting panel.

We will have our gala section reception Monday evening, from 6:30-8:30 p.m. The reception will be in a semi-private space in the restaurant/bar Lefty O'Douls, 333 Geary Street, off Union Square, just one block from the Hilton.

In addition to these events, let me draw your attention to three panels of interest to Section Members: the Regular Session on the Military scheduled for Sunday, August 15, at 10:30 a.m.; the Regular Session on Peace and Conflict scheduled for Sunday, August 15; and the

Teaching Workshop, "Teaching About Peace, War, Military Institutions, and Conflict," scheduled for Tuesday August 17<sup>th</sup>, at 12:30 p.m.

For more information on sessions and presenters, you can check the online program. It is available at: <http://www.asanet.org/convention/2004/program.html>

Also in this issue, we are extremely pleased to offer three contributions from our membership: an essay entitled "Walls – in the 21st Century" by James V. Fenelon; an extended book review by Ron Pagnucco; and a research note by Clayton D. Peoples. I hope that with these and similar pieces, we can begin a tradition of regularly publishing submissions from the community of scholars interested in peace, war, and social conflict.

I look forward to seeing you in San Francisco!

Regards,  
Meyer Kestnbaum

## **Roundtables: Paper Session**

**Monday, August 16, from 8:30 a.m. - 9:25 a.m.**

### **Table 1. Claims**

Utsumi Hirofumi - Osaka University (Presider)

Nicole Hala (Columbia University)  
Democratizers Without Borders: The Dynamics of External Democracy Promotion

Lizabeth A. Zack (University of South Carolina Spartanburg)  
Terrorist or Freedom Fighter? Who Gets Labeled What and Why

Utsumi Hirofumi (Osaka University)  
Globalization and Violence: A Case Study of the Tokyo Tribunal

Lynne M. Woehrlé (Mount Mary College), Gregory M. Maney (Hofstra University), Patrick G. Coy (Kent State University)  
Who Supports The Troops? Constructions Of Soldiering And Citizenship By U.S. Peace Movement Organizations, 1990-2003

### **Table 2. Military**

Ryan D. Kelty - University of Maryland (Presider)

Ryan D. Kelty (University of Maryland)  
Military Privatization and Implications for Changes in Power Relations Among the State, Military, and Society

Amy K. Holmes (Johns Hopkins University)  
The Bases of Empire: The Impact of US Military Installations on Germany and Turkey

### **Table 3. War Affected Peoples**

Hatice Deniz Yukseker - Koc University (Presider)

Anna B. Sandoval (University of California)  
Violence in a Time of Peace: Madres Angustias' Understandings of Violence in Post Civil War Guatemala

Erika Busse (University of Minnesota)  
Forging Full Citizenship: Female Leaders' Experiences during the Armed Conflict in Peru

Hatice Deniz Yukseker (Koc University)  
The Consequences of the Forced Migration of Kurds in Turkey: Displacement and Citizenship

Jennifer L. Green (Ohio State University)  
Uncovering Collective Rape: A Comparative Study of Political Sexual Violence

### **Table 4. Interesting and Diverse**

Clayton D. Peoples - Ohio State University (Presider)

Sara E. Smits (Syracuse University)  
Are Landmines Still a Problem? An Examination of the Landmine Crisis in a Post 9/11 World.

Josh R. Klein (Iona College)  
Militarist Ideology In The US Today

Mette Bastholm Jensen (Yale University)  
The Problem of Genocide: Theoretical Accomplishments and Challenges

Clayton D. Peoples (Ohio State University)  
Mandating Peace or Mandating Conflict? How Ethnic-Based Policies Impact Interethnic Relations

## **Section Business Meeting:**

**Monday, August 16, from 9:30 a.m. - 10:10 a.m.**

## **Section Session: “Armed Conflict and Its Opponents since 1990: Redefining War, the Military, and the Citizen”**

**Monday, August 16, from 2:30 p.m. - 4:10 p.m.**

Presider: Brigitte U. Neary (University of South Carolina, Spartanburg)

Presider: Juanita M. Firestone (University of Texas)

Penney L. Alldredge (University of California, Davis)  
Constructing the War on Terror: Comparing September 11 to Previous Attacks on the U.S. Homefront

Mary Alice Hamnett (Ohio State University)  
Creating a Wartime National Symbol: Tenacity, Vulnerability and the Case of Jessica Lynch

Val Burris (University of Oregon)  
From Vietnam to Iraq: Continuity and Change in Public Attitudes to War in the Post-Vietnam Era

Christopher Paul (RAND)  
Journalism Under Fire: Evaluating Wartime News Coverage

David E. Rohall (Western Illinois University) and Morten G. Ender (United States Military Academy)  
Warriors or War Mongers? The Role of Military Affiliation, Gender, and Political Ideology in the Favoring War in Afghanistan and Iraq

Discussant: Lizabeth A. Zack (University of South Carolina Spartanburg)

### **Robin Williams Award**

This year’s recipient of the 2004 Robin Williams Award for Distinguished Contributions to Scholarship, Teaching, and Service is Paul Wehr, University of Colorado. The award is intended to honor an individual with an outstanding scholarly career in the study of peace, war, genocide, military institutions or social conflict and/or important contributions to teaching the sociology of peace, war, and social conflict and/or outstanding service to the ASA Section on Peace, War and Social Conflict. The award will be presented at the section business meeting in San Francisco in August. Congratulations!

## **Student Paper Award Winners**

### **Graduate Paper:**

The recipient of the 2004 Elise M. Boulding Student Paper Award is Clayton D. Peoples, Ohio State University. The award is given in recognition of the outstanding graduate student paper, “How Discriminatory Policies Impact Interethnic Violence: A Cross-Nation, Group-Level Analysis.” A Panel of six sociologists judged it to be the best paper submitted from sociology graduate students from the around the world dealing with the topics of peace, war, social conflict, or military institutions.

### **Undergraduate Paper:**

The recipient of the 2004 Elise M. Boulding Student Paper Award is Natassia Pura, Tufts University. The award is given in recognition of the outstanding undergraduate student paper, “Framing Empire: A Case Study.” A Panel of six sociologists judged it to be the best paper submitted from sociology undergraduate students from the around the world dealing with the topics of peace, war, social conflict, or military institutions.

## **Research Note**

By Clayton D. Peoples, Ohio State University

I am a PhD student in the Department of Sociology at Ohio State University. A significant portion of my graduate research revolves around understanding how government policies—particularly policies that target particular ethnic groups—affect interethnic conflict. In my view, understanding how government policies affect interethnic conflict is important not only for extending our sociological knowledge of domestic conflict and its political roots, but also is critically important for informing policy to lessen conflict and promote human rights. Two papers highlight my research in this area:

In the first paper, titled, “How Discriminatory Policies Impact Interethnic Violence, A Cross-National, Group-Level Analysis,” I examine how different forms of discriminatory policies impact interethnic violence. Discriminatory policies are government-enacted policies mandating that certain goods, services, or opportunities be withheld from members of specific ethnic groups. Discriminatory policies are in place in many countries throughout the world today, a fact that underscores the importance of studying these policies and how they impact other social phenomena, like

interethnic violence. Using data on over 200 groups from more than 100 countries, I empirically examine the relationship between discriminatory policies and interethnic violence. Performing the analyses at the group level, using minority groups as my units of analyses, I find that discrimination—particularly political discrimination—has a significant positive effect on the likelihood the groups will be engaged in interethnic violence, controlling for important group- and country-level factors. I presented an earlier draft of this paper at the 2002 annual meeting of the American Sociological Association in Chicago, IL. A more recent version of the paper was recently published by the *International Journal of Sociology*.

In the second paper, titled, “Mandating Peace, or Mandating Conflict? How Ethnic Based Policies Impact Interethnic Relations,” I focus my attention on disadvantaged minority groups while extending my analyses to include both discriminatory policies *and* remedial policies (policies that provide remediation for a group) as explanatory factors. Looking at both discriminatory policies *and* remedial policies is important because these policies should lead to very different outcomes in terms of interethnic relations. I empirically examine how discriminatory policies and remedial policies affect groups’ likelihood of engaging in interethnic conflict using data on over 130 disadvantaged minority groups from over 75 different countries. I find that political discrimination has an important positive effect on the likelihood of engaging in conflict, and economic remediation has a significant negative effect, controlling for important group- and country-level factors. I will present this paper at the ASA annual meeting in San Francisco, CA. Additionally, the paper is currently under review.

I plan to continue this active research program on government policies and interethnic conflict well into the future. I am currently planning research that will look more closely at how specific types of political discrimination impact interethnic conflict, and future research will include projects looking at specific regions/countries to gain more detailed understanding of how the intricacies of the relationship between policies and violence operate in specific parts of the world.

## WALLS – in the 21st Century

By James V. Fenelon, California State University, San Bernardino

I recently stood at an opening of the Wall (most Jewish Israeli’s prefer to call it a fence, officially called a “barrier” while many Palestinians call it apartheid) in East Jerusalem, taking photos like a socio-political tourist, as a teenage boy jumped off some building blocks and sauntered down the dusty road. Within a minute, a wailing police vehicle swung unto the path, with gun-wielding soldiers angrily demanding that a shopkeeper tell them who had just come by, even as I and a French-Canadian professor sauntered by with our cameras and inquiring eyes.

This is the same month that flags flew half staff because of the passing of ex-President Ronald Reagan, whom Margaret Thatcher eulogized as having “single-handedly won the cold war without firing a shot” by demanding that the Soviets bring down the Berlin Wall (without mentioning John F. Kennedy’s famous “Ich bin eine Berliner” speech at the wall when the conflict was hot and fresh). Our current President likes to present Reagan as a mentor of sorts, and also gave him great credit for “bringing down the wall” (as if he had struck some mortal blow himself).

The next day I crossed over into Bethlehem, although the Israeli soldiers and military checkpoints are intimidating and meant to slow if not stop traffic across the “border” (making the West Bank a sort of stateless society without government representation). My professor friend-colleague managed to meet me down from the checkpoint, as it was discouraging the many now-underemployed taxi drivers and shopkeepers near where the wall continues, encircling the residents. He pointed out some refugee camps along our way to the hillside where the university is located.

I used to think that Indian Gaming was the greatest irony, in the United States at least, with non-Indians choosing to gamble (mostly lose) their money on an Indian reservation, itself a product of two hundred years of attempts to destroy the imprint of Native people on the land and in American society. However, when my colleague pointed out the tank shell hole in an archeological library funded by international and Vatican money, part of an entire university supported by Catholic peace groups, and talked about the students killed during the occupation, I observed violence and civic education in conflict.

We went down to the Church of the Nativity. This is the place that, after the crucifixion sites in Jerusalem, is perhaps the most sacred place in all Christianity. After praying for peace and justice, we saw the sniper bullet holes and many newly replaced window panes. This was the legacy of the 2000 siege of the church. Militants being hunted by the Israeli army took sanctuary and were attacked, some dying along with a few monks and Bethlehem citizens. All of them were seeking refuge during the violent occupation. Palestinian people in Bethlehem, (many are Christian such as my colleague) never quite recovered in this city.

Later, from the churches at Shepherd's Field, my colleague pointed out the settlement Bar Homa, commanding the hillside across from Bethlehem, and all the bulldozed fields, leading down to a road. On the other side (our side) the aforesaid Wall was being built. It stopped before destroying a large housing complex (I was told this destruction is all too common). The community successfully protested its destruction because of its support by European Christians. The Wall was clearly designed to encapsulate as much "Palestinian" land within its area as possible, and thereby destroy many homes and residences along its route.

Bethlehem is all but a closed city, with its shopkeepers and local artisans and businesses suffering a terrible economic depression, where once there was a bustling set of tourists, religious observers and historians. The residents, including my colleague and his family, need to apply for permission to cross into Jerusalem, which may or may not be granted, sometimes just hours before the appointment. Indeed, as a U.S. Fulbright scholar to our university this last spring, he had to take the "bridge" into Jordan, even crossing at night. His wife, a teacher and adjunct lecturer, is never given permission to cross.

The next morning we had a delicious "Palestinian" breakfast, with lots of coffee, as their two older sons went off, one to work at Bethlehem University and another to finish his studies at a Palestinian university northeast of Jerusalem. They could no longer depend on the schools and colleges in Jerusalem. Their youngest son, a brilliant teenage pianist, was studying and staying in southern France, for similar reasons. My colleague has been published in English, Arabic, French and Italian journals, and now relies on the Internet. Contrast these images with those of stone-throwing and suicide-bombing Palestinians.

When I "crossed" back over toward Jerusalem, I stood in line with Palestinian men who often waited hours before soldiers wistfully waved them forward to show their papers. Traveling from a bus stop for the cheaper collectives preferred by West Bankers, I heard one older woman with baskets of garden greens, cry out and weep at her treatment by soldiers who "inspected" her better produce by throwing it on the ground and stomping on it, thereby wiping out any possibility of profits for the long days trip into Jerusalem, the city of markets and religious shrines for thousands of years.

The Holy City is the classic "walled city" we teach about in urban sociology, growing outward from winding roads where there was little class distinction in residential location. Walls kept out invaders and intruders, and periodically kept in revolutionaries and philosophers, some of whom were crucified just outside the walls. Ariel Sharon had to cross a Western "wailing" Wall sacred to the Jewish faith, so that he could mount the Dome of the Rock, sacred to Islam, and Muslim worshipers, who resisted a few thousand troops who stayed, thus instigating the second Intifada launched by Palestinian militant groups.

The irony of Israel is striking, with many of its first citizens descendant of Holocaust survivors, some of whom fought inside the walled ghettos of Warsaw, and others of its citizens, Jewish refugees from Soviet occupied territories walled in from Berlin to Budapest, putting up new walls that close in Jerusalem. The irony of the huge, unbelievably complicated and tortuously tangled tracts of land that not only close off the original Palestinian peoples, and their lands, but are accompanied by military checkpoints within the West Bank, choking commerce and social intercourse, could not be greater.

I had come to Israel for the first time as an invited presenter by Bedouin Arab faculty, to present work on curriculum development and empowerment Indian Education strategies, with other international indigenous colleagues from throughout the world, at Beer Sheva. In this region the Bedouins have been forced unto increasingly smaller tracts of land, "herded" into cities that are often in view of the walled and fortified Jewish settlements. Some Bedouin Arabs, technically Israeli citizens but in fact "second class" Palestinians, living within their own lands, now live in "un-recognized" towns that can be invaded, bulldozed and removed at any point.

As Gaza heats up, with a unilateral withdrawal of settlers from their walled communities, Israeli planners

have offered for them to move to the Negev around Beer Sheva, where new walls both keep in the historically nomadic Bedouin Arabs, and often their animals, within these new low intensity “urban” areas. Bedouin land areas and social realities, within the increasingly barrier-ridden Israel, are being constructed as a “minority” group, with remarkable similarity to the borders and barriers of U.S. Indian reservation policies, themselves the unfortunate legacy of walled forts and pioneer towns.

This imagery of walls, and its accompanying stratification and low-level ethnic cleansing crystallized for me when I was leaving through the airport at Tel Aviv. Understandably, security is very tight for all non-Israelis, but when the agents aggressively questioned me on my reason for being in Israel (to present at one of their major universities), where I had been and who I spoke to (similar to Communist countries I have visited), and finally who I was (having to prove I was a professor three different ways) and what Indigenous meant and why, I was reminded of the walls of separation we create.

There are walls to protect ourselves, walls to keep others in some circumscribed space, walls to keep out undocumented immigrants and to keep in our subordinated minorities. Prison walls alienate “criminals” as corporate walls shield the powerful, political elite. Walls are as much symbolic as they are physical, often serving as reminders to long held beliefs and sometimes hatreds, that we may feel for the “other” however they are defined, however they are walled out or walled in. All these walls, whether symbolic or physical, sociologically and politically separate and divide us. All of us.

Which brings me back to the original point of this essay. Last June, U.S. President Bush lionized Ronald Reagan for his now famous phrase “Bring down this Wall!” even as he, in the same month, gave blanket support for Israeli policies of settling West Bank land, denying the refugee Right to Return, and building a separation Wall to close in, and out, Palestinians. Shortly after that, the U.S. Congress concurred, calling these “unrealistic.” Walls, symbolic and real, are being built around prisons in Iraq and Guantanamo Bay, Afghanistan, and indeed around the world.

Aren’t there enough walls, to separate and divide, to increase differences and dislikes, around the world already? What do walls bring, except increased misery and resistance for those walled in or out, and greater ideologies of supremacy and dominance for those

putting the walls up? Isn’t it time, two thousand years after the Christ, symbolic or real, was born in Bethlehem and died in Jerusalem, for us to say “World Leaders: Tear down these Walls, and Build Peace and Justice where they once stood!” Unrealistic, perhaps, but it is a fitting message about Walls for the twenty-first century.

“o-midakuye oyasin” (Lakota: “we are all related, so live with respect”)

## Book Review

By Ron Pagnucco, College of St. Benedict/St. John's University

This is a review essay of two books:

- (1.) *An Introduction to Global Citizenship*. Nigel Dower. Edinburgh: Edinburgh University Press, 2003. xv, 184 pages, glossary, appendix, paper, \$23.50;
- (2.) *Global Citizenship: A Critical Introduction*. Edited by Nigel Dower and John Williams. New York: Routledge, 2002. xxvi, 294 pages, glossary, paper, \$26.95.

From the early years of the twentieth century, liberal internationalist peace groups like the Women's International League for Peace and Freedom and the International Fellowship of Reconciliation have advocated, implicitly or explicitly, some version of the concept of global or world citizenship. The tragedies of two devastating world wars and the development of the League of Nations and the United Nations both manifested and fostered a new sense of global interdependence and the need for global cooperation. A new sense of the individual's relation to the world was expressed in the opening lines of the U.N. Charter, “We the Peoples of the United Nations,” and the Preamble of the Universal Declaration of Human Rights, “Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world....” The U.N. as an institution and as an advocate of a new way of framing issues provided a new context in which the peace movement and the newly emerging human rights and development movements among others functioned. A major part of that new context provided by the U.N., a state-centric institution to be sure, was the redefinition of the place of the individual in the global system, a form of global citizenship.

In more recent years, increasing globalization has highlighted interdependence and the need for international cooperation to solve global problems. These developments and the related growing interest in the concept of national citizenship and cosmopolitanism or ethical responsibilities beyond national boundaries have led, says Nigel Dower, to an upsurge in interest in global citizenship. These two books provide a valuable critical introduction to that concept.

The edited volume, *Global Citizenship*, is a collection of essays that nicely complement *An Introduction to Global Citizenship* though it was published a year before it. One advantage of this is that Dower refers to a number of those essays throughout the later book. A disadvantage is that large portions of some of Dower's own essays in the edited volume appear in *An Introduction*, though this by no means detracts from the high quality of either publication.

*An Introduction* is a very readable book intended for the first year college student and the general reader. It is also intended to help members of the international NGO community and officials in national governments and IGOs to reflect on their roles and activities. The book is divided into three parts. The first looks at the framework for thinking about citizenship in a globalized world. Part two focuses on concepts and examples of global citizenship in four areas: human rights, peace and security, development and the environment, and the United Nations and global governance. Part three addresses theoretical issues for global ethics and global issues, such as realpolitik, relativist and communitarian critiques. The Universal Declaration of Human Rights and the Earth Charter appear in the appendix. Dower includes a very helpful glossary at the beginning of the book, and begins each chapter with a summary of its key points and ends each with good discussion questions.

Dower discusses many ways of thinking about citizenship and how they relate to the concept of global citizenship. For Dower, global citizenship has three components: a normative conceptualization of rights and responsibilities; an understanding of the empirical facts; and an aspirational claim of what the world should look like. For Dower, civil and political, as well as economic, social and cultural rights have a special significance for global citizenship. As he wrote, "much of what global citizens do is understood in terms of human rights—protecting human rights, protesting about human rights violations and so on" (pp. 53-54). Much of this global citizen action takes place through

NGOs, important mediating organizations in global civil society. Dower also notes that "human rights discourse provides an important aspect of what it is to be a global citizen. Whatever else a global citizen is, a global citizen is the bearer of human rights....[H]uman beings have a certain status in international law as specified in the [Universal Declaration], subsequent international covenants and supporting national legal instruments" (p. 54). The establishment of the International Criminal Court "only represents a small part of a proper obligation framework ... it does at least symbolize an important dimension of citizenship in the world" (p. 67). Clearly for Dower there have been some important institutional developments for global citizenship since the founding of the U.N.

Dower sees global ethics as a key component of global citizenship and he discusses briefly but well the difficulties surrounding the development of global ethics. He believes it is possible to identify a core of values and norms with which most of the world's people can agree, and he makes a sharp distinction between trying to persuade people to agree with certain norms and values, which he thinks is legitimate, and trying to get others to change their worldviews and adopt yours, which he sees as illegitimate. Dower cites the Declaration toward a Global Ethic of the Parliament of the World's Religions (1993), and the Earth Charter (2000) as examples of agreements by diverse groups of people on core values and norms without the sacrifice of their distinctive worldviews.

In his chapter on the U.N. and global governance, Dower begins by making an important distinction between governments and governance. He acknowledges that governments and non-governmental actors all have a role to play in global governance. His discussion of global citizenship is then related to the concept of global governance. He discusses the need for the democratic reform of the U.N. and then moves on to ask if global civil society is democratic. While protestors and NGO members may only make up a small percentage of any given population, it would be inaccurate to say, as some do, that they are somehow unrepresentative. They are doing what citizens are supposed to do—engage in democratic politics—and they are trying to democratize the global decision making process. For Dower, the greater development of formally democratic global institutions would help global citizenship but is not essential for its existence. And at all costs, a coercive world government structure must be avoided.

*An Introduction* is concise, tightly argued and presented, and very readable. The references to essays in the edited collection enable the reader to explore some topics more fully. A weakness is that there is very little information included about global issues per se—you will not find too much description and data on global issues in either book, so students will need to read something else for that. Both of these books are valuable because of their more theoretical orientations, though Mark Imber's historical overview of some of the U.N.'s successes and failures in *Global Citizenship* is very good. Another surprising weakness is that in *An Introduction* Dower does not discuss feminism and global citizenship though he included in the edited collection a very good essay with that title by Kimberly Hutchings. The debate between advocates of global citizenship and of care ethics is informative and illuminating.

Both of these books are a very helpful introduction to, and exploration of, the concept of global citizenship for lower level undergraduates, general readers and activists. Theoretically and philosophically oriented, they will provide an enlightening complement to the more empirical texts on the subject that we usually find in the social sciences.

## Publication Announcement

Paul, Christopher. "The U.S. Military Intervention Decision-Making Process: Who Participates, and How?" *Journal of Political and Military Sociology*. 2004, vol. 32, no.1.

## Position Announcements

### U.S. Military Academy At West Point - Assistant Professor (Sociology)

The Department of Behavioral Sciences & Leadership invites applications for a full-time, 12-month, 3 year renewable, position beginning in July 2005. The department is an interdisciplinary program with General Psychology, Engineering Psychology, Management, Leadership, and Sociology. The successful candidate must have the strongest commitment to excellence in undergraduate teaching and be prepared or have a strong desire to teach three or more of our undergraduate courses including Sociological Theory, Research Methods, Social Inequality, Criminology, Introductory Sociology, Marriage and Family, or Armed Forces and Society. Candidates will be evaluated against the following factors (1) Advanced degree (PhD) in sociology; (2)

Evidence of scholarly promise is essential, especially in the study of military sociology or a willingness to study the sociology of the military, and (3) Must have a strong commitment to cadet and junior faculty development and service to the U.S. Military Academy and beyond. Salary is commensurate with qualifications and experience. Information about West Point is available at: <http://www.usma.edu/>.

To receive full consideration applicants should submit a curriculum vita, evidence of teaching effectiveness, 1-2 writing/publication samples, official academic transcripts, three letters of reference, and a DD214 (if claiming veterans preference) to: United States Military Academy, Department of Behavioral Sciences and Leadership, ATTN: Chair, Sociology Search Committee, West Point, New York 10996, telephone: (845) 938-2515. All application packages must be received by October 15, 2004.

### George Mason University - Assistant Professor

The Department of Sociology and Anthropology announces a tenure-track position for an Assistant Professor, beginning in Fall 2005. The department seeks a quantitative sociologist or anthropologist with a strong background in the study of social networks. This position is being filled in collaboration with the Center for Social Complexity (<http://socialcomplexity.gmu.edu>) and its new Ph.D. program in Computational Social Science; hence, candidates with expertise in the use of simulations and advanced modeling techniques are especially encouraged to apply. Candidates should have demonstrated excellence in both research and teaching and should have the Ph.D. in hand. The successful candidate is expected to be an active member of the Center for Social Complexity and teach a graduate course on social network analysis plus another graduate course in the CSS program among other courses. George Mason University is a large, diverse, and growing public university located in Fairfax, VA, just 15 miles west of Washington DC. The Department of Sociology and Anthropology is an expanding unit whose undergraduate and graduate programs center on social inequality, the structural bases of social conflict, and cultural differences (see [www.gmu.edu/departments/soci](http://www.gmu.edu/departments/soci)). Send letter of application, curriculum vitae, samples of scholarship, three letters of reference, and course syllabi to: Cindy Roberts, Social Networks Search Committee, Center for Social Complexity, George Mason University, 4400 University Drive, MS 3F4, Fairfax, Virginia, 22030-4444. Review of applications will begin September 1, 2004 and will continue until the position



is filled. Women and minority candidates are particularly encouraged to apply; George Mason University is an equal opportunity/affirmative action employer.

## Section Listservs

### *Section Announcement Listserv:*

Please send your announcements to any of the following officers and they can post your announcement to the listserv: Chair, Chair-Elect, Secretary-Treasurer, Immediate Past Chair. Announcements are automatically sent to all section members via email.

### *Section Discussion Listserv:*

To join the section discussion listserv you need to do the following:

1. In the address field type in [majordomo@listserv.asanet.org](mailto:majordomo@listserv.asanet.org); leave subject field blank
2. In text of the message type **subscribe peace\_war**
3. Make sure there is nothing else in the message (no signature)
4. Send the message. You will receive confirmation, and an authorization key with which to confirm that you really want to join the list. Once you reply positively to that you will get a welcome message.

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

If you are a member of the ASA, now is the time to consider showing your support for the work of the Section on Peace, War and Social Conflict by joining the section or renewing your membership. To do either online, you can go to <https://www.e-noah.net/ASA/Login.asp>.

If you are not already a member of the American Sociological Association, and would like to join the Association and the Section, you can do so online by going to <https://www.e-noah.net/ASA/Profile/General.asp?S=1>.

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