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*Education for Leadership and Social Responsibility* (1996). He guest edited a special issue of the *International Journal of Politics, Culture, and Society*, focusing on Palestinian-Israeli relations (2004). In 1993, Sarsar co-founded *Project Understanding* in Monmouth County, New Jersey, an organization that brings Arab Americans and Jewish Americans for dialogue and peaceful coexistence activities. In recognition for his work, he received in September 2001 the *Humanitarian Award* from the National Conference for Community and Justice. In April 2003, Sarsar was featured in *The New York Times*, “His Mission: Finding Why People Fight—A Witness to Mideast Conflict Turns to Dialogue and Peace.” Section 14, New Jersey, pages 1, 4. He can be reached at [sarsar@monmouth.edu](mailto:sarsar@monmouth.edu).

**Notes:** PCS is transitioned from its style guide to the Chicago Manual of Style in 2005, with input from the readers, contributors, and editorial team.

**AN INTRODUCTORY ESSAY:  
ARE WE IN “THE AGE OF RESISTANCE” IN A POST-9/11 WORLD?**

*J. P. Linthroth*

**Abstract**

*This introductory article to the Special Issue of Peace and Conflict Studies asks, “are we in the ‘Age of Resistance’ in a post-9/11 world?” It is argued the concept of “resistance” may be framed in a broad theoretical context to include multiple and contested meanings by social and political actors as well as by scholars and through intellectual debate. The article questions recent ideas prevalent in faux-political science studies which promote a clash of civilizations, essentialize histories, support anachronistic Orientalist-approaches, and bolster foreign policy initiatives by removing the human element. The contention is for researchers and theorists to concentrate on “invisible histories”, which reveal the less understood elements of history, social organization, and the inter-connectedness of conflict and violence across a broad range of cultures. Anthropology as a discipline demonstrates how invisible histories are revealed in multi-valent and nuanced ways of the past in the present and through the social interrelatedness of violent expressions and their analytical understanding. Beyond this, it is claimed that epistemological conceptions of nationalism may be examined on different levels through cultures, localities, and regions as contested and multiple expressions, which confront generalist and monolithic images. Partially this is explained through the notion of the “distributed” and “partible” person, as an extension of human activity, political agency, and political ideology to complementary and constituent parts of collective but detotalized wholes. To conceptualize this theory, the Basques will be utilized as exemplifying how such ideas are applicable. In all, this Special Issue of Peace and Conflict Studies will present some new approaches for comprehending our post-September 11 world, not only in our understanding of conflict but our role as conflict-resolution-specialists.*

*Like swarms of quivering flies, which flit about the herdsman’s shippen in  
springtime, when the milk drowns the pails, so many were the Achaians on that  
plain, facing the men of Troy and eager to tear them in pieces.*

Homer (circa 850 B.C.), *The Illiad*

*What a beautiful fix we are in now; peace has been declared.*

Napoleon Bonaparte (1769-1821)

[After the Treaty of Amiens, 1802]

*It must be pointed out that the mere demand for disarmament is futile, so long as  
there are great nations who are prepared to attain their future position in the world*

*by means of military expansion... To prepare the nations for such effective insurance of the peace, this vital problem should be clearly brought to the attention of young people.*

Albert Einstein (1879-1955)

*War is the unfolding of miscalculations.*

Barbara Tuchman (1912-1989).

*Men and nations behave wisely once they have exhausted all the other alternatives.*

Abba Eban (1915-2002)

**THE WESTERN-ISLAMIC “CLASH OF CIVILIZATIONS”:  
THE INADVERTENT CONTRIBUTION OF THE BUSH PRESIDENCY<sup>1</sup>**

*Dennis J.D. Sandole*

**Abstract**

*This article argues that policies of the Bush administration since 11 September 2001, have had -- perhaps inadvertently -- the effect of generating "facts on the ground" that have led to the self-fulfilling realization of realities corresponding to Samuel Huntington's contentious concept of the "clash of civilizations" in relations between the Western and Islamic "worlds".*

*One of the significant indicators of this phenomenon has been the counterproductive, self-defeating impact of the U.S.-led invasion and occupation of Iraq on the "war on terror," with all available information, even from the CIA and other U.S. governmental sources, agreeing that the presence of U.S. forces in Iraq has actually become more a part of the problem than of the solution.*

*In addition to documenting the perhaps counter-intuitive impact of President Bush's policies on exacerbating the factors making for global terrorism -- and enhancing the motivation of those who are prepared to give up their lives in the execution of acts of catastrophic terrorism -- the article briefly explores policies that could turn this situation around.*

# FROM CONFLICT PROTRACTION TO PEACE ACTUALIZATION IN PALESTINIAN-ISRAELI RELATIONS

*Saliba Sarsar*

## **Abstract**

*This article makes the case for harmonizing top-down peacemaking and bottom-up peace building in order to create and sustain a culture of peace. The analysis, focused on Palestinian-Israeli relations, finds the answer in the convergence of middle-line peacemakers and peace builders in “a center of peace actualization.” Such a safe space would allow for a shared concept of history, moderate action, and collaborative work on behalf of coexistence and social justice. Implied is the need for peacemakers and peace builders to become involved in each other’s domain and for all concerned to support middle-line peacemakers and peace builders as they advance peace. Such a concern is especially important and pertinent in our post-9/11 world as the problems associated with the Palestinian-Israeli conflict persist and as the search for new ways for building a lasting peace in the Middle East continues.*

**FROM TERRORISM TO NONVIOLENCE AND THE ISLAMIC PEACE  
PARADIGM: JIHAD, JUST WAR, PEACE AND ISLAMIC  
NONVIOLENCE<sup>1</sup>**

*Sezai Ozcelik*

**Abstract**

*Islamic contributions in the areas of peace, war, and nonviolence require to be revisited in post-September 11 world. With reinterpretation and redefinition of Islamic concepts of jihad (sacred struggle), sabr (patience), adl (justice), umma (community), sulha (reconciliation), hijra (exodus), diversity, and tolerance, this study attempts to contribute the Islamic understanding of war, peace, and nonviolence. Also, the story of Cain and Abel in the Qur'an shows an example for the nonviolent action together with other contemporary Islamic nonviolence actions such as Intifada, Kosovo, and Abdul Ghaffir Khan in Afghanistan. This study will examine the just war, qital (fighting), jihad (sacred struggle), Islamic peace and nonviolence.*

# **COTE D'IVOIRE NEEDS A NEW CONFLICT RESOLUTION AND PEACE-BUILDING STRATEGY**

*Essoh J.M.C. Essis*

## **Abstract**

*The military and political crisis in Cote d'Ivoire is an illustration of the assertion that resistance is a concept embodying a multitude of meanings. The Ivorian parties have framed their civil war as the result of a conflict between several meanings of resistance. The presidential party claims to lead a nationalist resistance against neocolonial forces associated with the French government, as well as a Christian resistance against Islamic terrorism. The armed rebellion and the traditional political opposition contend that their actions are justified by a duty of resistance against ethnic and religious sectarianism, as well as Mr. Gbagbo's despotic and unprincipled style of government.*

*This article provides a critical analysis of current international efforts to resolve the Ivorian conflict, and particularly of the roadmap to peace adopted at Linas-Marcoussis, France, and later endorsed by the United Nations and other international actors as the appropriate framework for a peaceful and durable solution to the crisis. By presenting a set of principles and operational measures for an alternative conflict resolution strategy this article is focused on the creation of sustainable democratic institutions and their legitimization through a truly democratic process for writing and adopting a new Ivorian constitution. Whether or not in a post-9/11 world, conflicts such as those in the Cote d'Ivoire continue to be ignominiously ignored and marginalized by the United States is yet to be seen, but what this article proves is a need to establish a viable solution of lasting-peace for the region.*

**THE CHALLENGE OF TERROR:  
A TRAVELING ESSAY<sup>1</sup>**

*John Paul Lederach*

*So here I am, a week late arriving home, stuck between Colombia, Guatemala and Harrisonburg when our world changed. The images flash even in my sleep. The heart of America ripped. Though natural, the cry for revenge and the call for the unleashing of the first war of this century, prolonged or not, seems more connected to social and psychological processes of finding a way to release deep emotional anguish, a sense of powerlessness, and our collective loss than it does as a plan of action seeking to redress the injustice, promote change and prevent it from ever happening again.*

*I am stuck from airport to airport as I write this, the reality of a global system that has suspended even the most basic trust. My Duracell batteries and finger nail clippers were taken from me today and it gave me pause for thought. I had a lot of pauses in the last few days. Life has not been the same. I share these thoughts as an initial reaction recognizing that it is always easy to take pot-shots at our leaders from the sidelines, and to have the insights they are missing when we are not in the middle of very difficult decisions. On the other hand, having worked for nearly 20 years as a mediator and proponent of nonviolent change in situations around the globe where cycles of deep violence seem hell-bent on perpetuating themselves, and having interacted with people and movements who at the core of their identity find ways of justifying their part in the cycle, I feel responsible to try to bring ideas to the search for solutions. With this in mind I should like to pen several observations about what I have learned from my experiences and what they might suggest about the current situation. I believe this starts by naming several key challenges and then asking what is the nature of a creative response that takes these seriously in the pursuit of genuine, durable, and peaceful change.*

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