

Earth and Peace Education Associates



EPE Transitions

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Transitions, the e-newsletter for Earth and Peace Education Associates International (EPE) focuses on our global community's progress towards a culture of peace, i.e. a society of institutions and norms based on nonviolence, ecological sustainability, social justice, intergenerational equity and participatory decision-making. It aims to create an understanding of the reciprocal relationship between social and ecological peace - a prerequisite to effectively responding to social peacelessness and ecological degradation.

You are invited to join the global network of educators working to bring about this transition. The newsletter provides the following guideposts to help you along the way:

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We hope you will find **Transitions** useful and invite you to contribute to future issues.

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Creating Sustainable Communities

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Globalization: Perils, promises, prospects

A mining company moves to a Third World country after having obtained the license to operate by bribing a government official. Since labor laws are non-existent or at least not enforced in this country, the working environment for local employees is unhealthy and pay is minimal—a condition which benefits the mining company. Environmentally, the company puts its toxic waste in the nearby river, depriving the local fishermen of their livelihood. After exhausting the mine, the company moves on....

Recently, the New York Times reported on China's decision to promote labor unions. Trying to deal with the enormous gap between rich and poor that emerged with the country's tumultuous economic growth in the last two decades, China's Central Committee decided, as a start, to give workers a greater say about their working conditions, particularly their compensation. Because of this policy change, local and international companies will have to pay higher prices for labor. This move is opposed by large international corporations, which threaten to move to other places in the world where they can still demand low wages. The US Chamber of Commerce in Hong Kong puts its might behind the opposition.

Hundreds of such examples, in mining, manufacturing and other sectors of a country's economy, can be given to show the disadvantages of corporate economic globalization, one type of globalization. However, there are many other types of globalization that are beneficial to people and planet. Examples are globalized cultural exchanges, scientific collaboration, non-exploitative economic cooperation.... Though the United Nations is still rather weak politically speaking, its scores of socio-economic programs are further evidence of an increase in globalized cooperation.

Given the importance of all types of globalized behavior and institutions, it can be argued that no major economic, cultural or political policy, program or project can be effective if it is not placed within the context of a critically appraised structure of globalization and the process by which its force is extended. To some extent, all local, regional, and

national issues are influenced by globalization in our increasingly interdependent world. Without a well-thought position on its perils and promises, its pro's and con's, individuals and organizations will find themselves flailing about in a world that is in urgent need of social transformation and ecological responsiveness.

In my view, the present form of corporate economic globalization is socially and ecologically unacceptable: it has to be resisted and countered by a countervailing vision and the hard work of thoughtful and committed citizens. The global socio-political system must be transformed so that it offers a level playing field for all its actors and, preferably, it should be slanted towards the social and ecological well-being of people in the South, who constitute the neglected majority of the human population on this planet.

Let me now elaborate on some of the perils of corporate economic globalization and the promises made by its proponents.

The world economy and its fundamentalist market system supported by the Washington Consensus at the US Treasury Department, the World Bank, the International Monetary Fund (IMF) and the World Trade Organization (WTO) is the cause of the greatest social and ecological peril that faces people and planet. It enriches the few, impoverishes the many, and endangers the planet. These international financial institutions set the rules of the game that are, unashamedly, slanted towards their own economic self-interest. For example, legally, multinationals are able to sue nation-states and the outcome is secretly decided in the offices of the WTO in Geneva. The same organization, the WTO, also protects the patents multinationals place on locally developed seed species - for which local farmers have to pay a fee to use. The billions of agricultural subsidies in the US, the EU and other OECD countries are the most shameful sign of this basically unjust and unfair world trading system. Of course, these subsidized agricultural products, such as cotton, are exported to the South, putting farmers out of work and driving them to the slums in major urban areas.

This world economic order, as it is called by the rich countries, is the greatest of all perils which, then, leads to the perils of an increasing gap between rich and poor both in high income and low income countries - to hunger and starvation, ill health, poor housing and inadequate education.

What are the promises made by the dominant actors of the world economic order, i.e. the large multinationals? They believe in the trickle down theory that benefits all – a rising tide that lifts all boats. It is assumed that a stronger economic growth is good for all. As a matter of fact, the world economic pie *is* getting bigger, but for the majority of nations and particularly the poor in those nations, the slices of that pie are ever smaller. Without social and ecological justice even larger economic pies become more detrimental to more people and to greater parts of the planet.

What are the prospects for improving the structure and process of globalization? In his 2006 book, *Making Globalization Work*, Joseph Stiglitz, economics professor at Columbia University, former chief economist at the World Bank, and chair of the

Council of Economic Advisors during the Clinton Administration, offers constructive advice and proposes radical changes for countering the perils of globalization in trade, the IMF, WTO, patents, and debt. It is a veritable guide offering pathways for reaping the social and ecological benefits of an interdependent world.

While Stiglitz considers globalization in global terms, EPE and many other organizations, particularly the International Forum on Globalization at www.ifg.org, emphasize the need for empowerment on the national, regional, and particularly the local level, where people live and work. It is in their local communities that persons and organizations can counter the perils of globalization by becoming socially and economically stronger while placing ecosystem well-being or ecological integrity as their first concern. The next issue of *Transitions* will present an overview of what constitutes sustainable communities, what distinguishes them from the smart growth and new urbanism movements, and of pathways to creating them.

Guest interview

Tony Jenkins on a planetary ethic and universal responsibility

Tony Jenkins is the Co-Director of the Peace Education Center at Teachers College, Columbia University and the Global Coordinator of the International Institutes on Peace Education (IIPE), coordinating Institutes in the Philippines, Korea, Turkey, Greece, Costa Rica and in 2007 Spain.

The International Institute for Peace Education (IIPE) was founded in 1982 by Betty Reardon and faculty colleagues at Teachers College and has been held annually in different parts of the world since then. IIPE 2006 was co-organized by the Peace Education Center of Teachers College, Columbia University (New York) and the UN mandated University for Peace (Costa Rica). Its theme was "Toward a Planetary Ethic: Shared and Individual Responsibility". Anita Wenden, *Transitions* editor, interviewed Tony Jenkins on IIPE 2006.

I'd like to begin with questions about the theme of the IIPE 2006. What is meant by a planetary ethic?

The idea of a planetary ethic is best captured in principle 1(a) of the Earth Charter which asks for a recognition "that all beings are interdependent and every form of life has value regardless of its worth to human beings."

Why did the IIPE choose this theme?

The theme of every IIPE is collaboratively determined by the staff of the Peace Education Center and the host institution - this year being the UN mandated University for Peace in

Costa Rica. It is intended as an inquiry into a problem of possible relevance to the global and host community. The host community is defined regionally, and in 2006 comprised the Latin American region. In choosing the theme we sought to build upon the rich precedent of work developed around Education for Sustainable Development (ESD) within the region and to complement it with various peace education frameworks. In so doing one of our goals was to explicate that ESD is holistic and comprehensive, framed by an ecological perspective that is also inclusive of social, economic, and political dimensions. A planetary ethic also provides a much needed lens for peace education. Ecological and systems thinking have long been a part of peace education and putting a new emphasis on these dimensions provides a common focal point around which disparate global leaders, activists and educators can build consensus and community.

Is such an ethic actually shared by citizens?

This is the educational and learning challenge the IPE addressed. For any ethic to have meaning and effect there must be widespread agreement on its principles. It requires that both institutions and citizens adopt and live according to the rights and responsibilities accorded to its principles. Some broad educational changes need to occur in order to prepare citizens to be aware of their rights, to ensure their achievement, and to engage with others in community to ensure their rights collectively. We used the institute's sub-themes of shared and individual responsibility to open an inquiry into the learning and institutional changes that should occur to nurture a planetary ethos as well as our responsibilities as educators and planetary stewards in this process.

The main theme of IPE 2006 is said to be inspired by the principle of universal responsibility, which appears in the Earth Charter, a statement of universal values and ethical principles for building a just, sustainable and peaceful global society in the 21st century.

What is universal responsibility? To whom does it apply? For what are we to be responsible?

The idea of universal responsibility is captured very well in the preamble of the Earth Charter as "identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world." It is a multidimensional conception of responsibility rooted in the interdependence of all living things. It calls for us to examine how our local actions contribute to the global, and vice-versa, and to be mindful of how our present actions affect the future.

Does this principle apply to all planetary citizens?

Universal responsibility applies to everyone although the extent of one's responsibility is largely determined by the individual rights and freedoms one has achieved. Principle

2(b) of the Earth Charter notes that “with increased freedom, knowledge, and power comes increased responsibility to promote the common good.”

Do contemporary social values facilitate or inhibit its implementation?

Universal responsibility is a daunting premise that is undermined by the current ethos of individualism and nation-state sovereignty. Individualism and sovereignty are the cornerstones of the present world order. Neither are totally void of ethical merit. However they represent such a dominant perspective in the present developmental paradigm that community values have been drastically eroded. In adopting a living-systems or ecological perspective we can see the short-sightedness of individualism and sovereignty in assuring the sustainability of life on our planet.

What pedagogies are required to foster a consciousness of universal responsibility?

Through the work of the IIPE we’ve observed that learner centered, process oriented pedagogies are most effective in nurturing individual change and preparing learners with capacities for active and engaged citizenship. We often describe this as a “pedagogy of engagement,” a learning approach that engages the whole person on multiple levels. It welcomes all perspectives, ideas, beliefs and understandings; enables all to engage fully in the learning; creates possibilities for new, collectively developed ideas, knowledge, and wisdoms to come together; and nurtures the building of community.

Would you consider an IIPE as suitable for educating for universal responsibility?

I think the IIPE is a great model for educating for universal responsibility. The IIPE is a short-term multicultural learning opportunity in which participants learn from and with each other. At the same time the IIPE seeks to foster a community of learners engaged in a common inquiry set forth by the theme. Partnerships and collaborative projects are often formed between participants as an outcome of the IIPE.

What were some of the highlights of IIPE 2006?

Each year the IIPE schedules excursions to local community initiatives and projects that have relevance to the theme. Participants were able to choose among three different sites this year: a community in which several sustainable development projects have been initiated via non formal education strategies; two communities of low socioeconomic status comprised primarily of Nicaraguan immigrants in which the University for Peace has established several service learning sites in schools and community organizations; and a primary and high school noted for mainstreaming ESD. The excursions were an opportunity to witness the ideas presented at the IIPE in action.

What do you consider to have been outstanding educational outcomes?

This year’s participants provided evidence of their commitment to a planetary ethic and to the tasks of universal and differentiated responsibility by drafting and individually signing “A Statement on the Urgent Need for Peace Education, ” which calls on

governments to bring “their most urgent attention to the task of developing and adopting the many possibilities that can bring an end to war and armed violence and to educate their citizens to achieve and uphold a just and sustainable peace.”

Resources for integrative value-based learning

A value framework for critical thinking about social and ecological realities

The values listed in the box are based on the Earth Charter’s list of ethical principles. They provide different perspectives on Chile’s Pascua Lama project described below.

Use the questions that specify each value as a guide to critically analyze and evaluate the project.

Ecological sustainability

- How are Earth’s resources, her life-supporting systems and various forms of natural life affected be affected if Barrick Gold is allowed to move forward with the Pascua Lama project? Are attempts being made to remediate ill effects of gold mining?
- Are attempts being made to remediate ill effects of gold mining ? to ensure the preservation of Earth’s sources of water for future generations?

Nonviolence

- Has Barrick Gold’s proposed plan lead to conflict? Is conflict possible? If yes, between which groups? Why? Is there a power imbalance between them?
- How is the conflict being resolved? Through physical force or aggression? psychological violence? Or through nonviolent means? If so, how? Or is the conflict being ignored? the imbalances and oppressions endured?

Social Justice

- Are power and wealth, to benefit all the groups in the area? to ensure that they have access to what human rights allow? Or are they used in such a way that the human rights are violated? If so, which groups are suffering the impact of this violation? How? Which rights are being violated?

Intergenerational equity

- How will Earth resources and Earth’s life supporting systems be affected if gold mining, as proposed by Barrick, continue into the future ?
- How will this affect the wellbeing of people? social stability and harmony ?

Participatory decision-making

- In dealing with this problem, have the concerns of individuals and groups who will be affected by Barrick’s gold mining project solicited? Have their suggestions been taken into account?
- Have citizens taken their own actions to deal with the problem?

Adapted from A. Wenden, “Value based perspective development” in *Educating for a Culture of Social and Ecological Peace* (SUNY Press 2004)

Gold mining, glaciers and water rights

Canadian-based Barrick Gold Corporation, the world's largest gold mining operation, comprising 22 mines on four continents, plans to soon launch a gold mine in a remote Chilean valley that will destroy regional water supplies and devastate local sustainable agricultural practices. The Pascua Lama mining project is 80 miles south - west of the Chilean city of Vallenar, and involves mining a very rich field of gold and silver in the high mountains between Chile and Argentina at an altitude of over 4,500 metres. The company says the project will adhere to strict rules to avoid destruction or contamination of glaciers and water sources. "As with all of its other operations around the world, in Chile Barrick will maintain its philosophy of responsible mining," Barrick's Chile director Jose Antonio Urrutia said in a statement.

However, opponents argue that the Pascua Lama operation will lead to the destruction of glaciers, contaminating pure water sources necessary for Chile's well-being, and affecting the livelihood of indigenous farmers. A recent report drawn up by Chile's Diego Portales University warned that the project could have devastating consequences for community water rights and for agriculture in the area.

As is typical for gold mining, the project will use cyanide and other toxic materials to extract small amounts of gold from huge volumes of mined ore. Toxic chemical waste including cyanide will be removed via drainage into nearby rivers, seriously polluting marvelously pure glacial fed rivers, and causing long-term environmental impacts for local peoples. Glaciers abutting and partially covering the proposed mine will be destroyed, posing a threat to the ecosystem and further contaminating the source of local water supplies, seriously harming agriculture and quality of life in the region.

The Pascua Lama project has been categorically opposed by a broad cross-section of environmental groups in Chile as well as by many of the 70,000 irrigation farmers and small farmers whose livelihoods depend on the water originating in the glaciers at the mine site.

A letter asking for the cancellation of the Pascua Lama project – with over 18,000 signatures – was presented to the President of Chile on November 11, 2005 but was met with police violence. Police charged protesters when they tried to place chunks of ice, representing the glaciers that the project will destroy, in the Plaza de la Constitución in front of the La Moneda government palace. More demonstrations were held in Vallenar and Santiago on November 12.

Recently, however, the Chilean government gave final approval to proceed with the \$1.5 billion project, hearing just two of 46 complaints filed against it. The company will contribute little to the local economy, making substantial profits at great expense to the ecological sustainability of those living near the mine and depending upon local water sources that will be devastated by toxic poisons.

Despite the recent approval by the Chilean National Environment Commission (CONAMA), continued protests and litigation are expected. A dedicated group of local campaigners, who have fought against the proposal for a decade, intend to file further lawsuits, as well as pursuing existing lawsuits filed by indigenous rights groups who contest Barrick's ownership of the property.

With rising gold prices and most major mines exhausted in over-developed countries, there has been a surge in major mining operations in the developing world. Such cash poor but resource rich countries have less strict environmental standards and are rarely able to negotiate favorable deals that equitably contribute to national development without severe environmental costs, e.g. the Pascua Lama mine will operate on a tax-free basis. It is time to confront once and for all the global mining industry, which wastefully produces mostly unnecessary consumer products at great expense to the biosphere and local ecologically sustainable development potential.

Lack of global access to freshwater is the biggest immediate environmental threat to hundreds of millions of people. Global warming, deforestation, and unsustainable mining practices are worsening this water crisis. Water is more precious than gold, and its accessibility must be a global human right that surpasses all other considerations. There can be no further destruction of natural water systems upon which humanity is utterly dependent for life.

Based on Action Alert: 'Water more precious than gold; stop Chile's Pascua Lama gold mine' posted on *Water Conserve*, a project of Ecological Internet 6/21/06; 'Barrick Gold faces determined opposition at Pascua Lama and Veladero' posted on *Mining Watch* 12/21/05; 'Chile approves Andes gold project' posted on BBC News 6/14/06

International Society for Ecology and Culture (ISEC) 'Roots of Change' study program on globalization

The Roots of Change study program was set up by ISEC in 1994 to bring together concerned individuals in communities around the world to explore the systemic causes of today's global and national problems. The curriculum provides a framework within which to discuss and plan strategic responses to these problems. It is a unique program of self-guided community study, open to people of all ages and requiring no academic background.

The aims of the program are to:

- encourage a broad analysis of the origins and workings of the global economy
- promote discussion of the impact of globalization on participants' own communities and around the world
- empower groups to take strategic local action informed by a global perspective

The study materials for the program consist primarily of excerpts from articles and book that have been organized into the following topical sections, or 'modules'. These are taken from the writings of the world's leading 'new paradigm' thinkers - in the

fields of economics, politics, ecology, culture etc.

Module 1. Introduction

From global dependence to local interdependence an overview of the implications of the global economy versus a 'localized' model exposing some clear steps which would set us on the road to economic, environmental and social health.

Module 2. Traditional wisdom

A brief look at how traditional societies provide for their members' material, psychological, and spiritual needs, while respecting the limits of their environment.

Module 3. Debunking development

How conventional development leads to a breakdown of local self-sufficiency.

Module 4. What is 'progress'?

The changes occurring in the West under the banner of 'progress' and the similarities between this process of change and the process of development in the Third World.

Module 5. The engines of progress

The motive forces pushing development and progress, including the economic paradigm, science and technology, Western-style education, the power of corporations and economic globalization.

Module 6. Globalizing Resistance

The growing movement world-wide that is working to resist further globalization and demand policy shifts at the national and global level.

Module 7. Shifting Direction

Some concrete actions that can be taken on a local community level to move towards a sustainable society, including some immediate steps your group can take to support your community economics, local food and education.

If you would like to facilitate a study group in your area, contact International Society of Ecology and Culture. www.isec.org.uk tel: 510 548 4915

ISEC will provide:

The curriculum: A master copy of each module.

Guidance: Notes about such areas as structuring meetings, keeping members involved, moderating discussions, and helping the group achieve its goals.

Training: Facilitation training, as well as workshops on the issues covered in the curriculum. These workshops are dependent upon there being enough interest (usually from two or more study groups).

Support: The ISEC *Roots of Change* program assistant is available to answer questions, help to trouble shoot and offer moral support to co-ordinators and group members.

Updates and relevant 'news and views': ISEC receives a great deal of information each day, and when possible appropriate items of news and articles are sent on to study groups.

ISEC charges a fee of \$15. for each member of study program to help offset some of ISEC's production, administration and mailing costs.

Sample curriculum for environmental justice

From *The New York Human Education Academy: Inspiring critical and creative thinking towards a more human world.* Contact: Matt Wildman www.nyhea.org and mattwildman@nyhea.org

Objective

A critical examination of the institutionalized concepts of 'development' and 'progress'

Topics

- Resources consumed by U.S. citizens compared to the rest of the world.
- World Trade Organization's anti-environmental "Unfair Trade Practices"
- Corporate Greenwashing Campaigns
- Consumption practices most disastrous to the Earth, e.g. oil, aluminum, paper
- Eco-friendly businesses
- Clean Energy Alternatives
- Indigenous People's struggles to save their land
- Legislation and global initiatives to protect the Earth

A force more powerful : A computer game

Can a computer game teach how to fight real-world adversaries—dictators, military occupiers and corrupt rulers, using methods that have succeeded in actual conflicts—not with laser rays or AK47s, but with non-military strategies and nonviolent weapons? Such a game, *A Force More Powerful* (AFMP), is now available. A unique collaboration of experts on nonviolent conflict working with veteran game designers has developed a simulation game that teaches the strategy of nonviolent conflict. A dozen scenarios, inspired by recent history, include conflicts against dictators, occupiers, colonizers and corrupt regimes, as well as struggles to secure the political and human rights of ethnic and racial minorities and women.

A Force More Powerful is the first and only game to teach the waging of conflict using nonviolent methods. It is the only PC game about nonviolent struggle available today. AFMP puts the player directly into the role of planner for a nonviolent movement seeking social change – a role that is challenging, demanding, and sometimes even dangerous. Destined for use by activists and leaders of nonviolent resistance and opposition movements, the game will also educate the media and general public on the potential of nonviolent action and serve as a simulation tool for academic studies of nonviolent resistance.

For information about the following, go to <http://www.afmpgame.com>

- Game Overview
- Technical Requirements
- Scenario Descriptions
- Designer Diary #1 - The Political Model
- Designer Diary #2 - The Scenarios
- Designer Diary #3 - The Tactics
- Designer Diary #4 - The Artificial Intelligence
- Press Kit
- How to order

News about civil society organizations (CSO's)

Green School

The *Green School* is a progressive alternative high school in Williamsburg, Brooklyn, New York that focuses on sustainability, i.e. *the creation of balance in order to strengthen and support life for oneself, others, and future generations*, as well as the environment, science, social justice, experiential learning, and career planning.

It has developed an interdisciplinary curriculum designed to address all of the students' learning needs, while also teaching about the interconnectedness of our society and environment. In other words, students are helped to develop a critical understanding of the world as system in which everything is interdependent.

For more information visit their website at www.greenschoolnyc.com

Peace Boat

Peace Boat is a Japan-based international non-governmental and non-profit organization that works to promote peace, human rights, equal and sustainable development and

respect for the environment through global educational programs, responsible travel, cooperative projects and advocacy.

Peace Boat carries out its main activities through the organization of educational peace voyages onboard a large passenger ship. Three global voyages and one short Asian voyage are organized each year. Its global university offers an intensive program in peace and sustainability studies that combines interactive learning onboard with study tours in various countries. Its advocacy activities include projects on East Asia relations, No war, Gender, and Environment.

For more information visit their website at www.peaceboat.org or email pbglobal@peaceboat.gr.jp

Greenpeace

Greenpeace was founded in 1971, when a handful of determined activists leased a small fishing vessel, and set sail for the coast of Alaska to protest U.S. nuclear testing in the area with a brave act of defiance: to place themselves in harm's way.

It has now become the leading independent campaigning organization that uses peaceful direct action and creative communication to expose global environmental problems and to promote solutions that are essential to a green and peaceful future. Its activists apply its nonviolent approach to address the problems of global warming, the destruction of ancient forests, deterioration of our oceans, and the threat of a nuclear disaster as well as other threats to the wellbeing of people and planet.

Greenpeace offers an advanced semester-long training for students to become environmental leaders through hands on experiences in grassroots organizing, media, direct action, and campaign strategy. Students travel abroad with Greenpeace and work as part of a team of activists. They are now accepting applications for the term of spring 07. If you are interested you may download an application form at www.greenpeaceusa.org



A plea and a challenge

Environmentalists for Peace: A Poem Plea

FRANCISCO GOMES DE MATOS, Ph. D. is an applied peace linguist from Recife, Brazil.

Among the Universal challenges Humankind has had to face
 Environmental problems are being given increasing priority
 You're seriously concerned about what Pollution can erase
 And tenaciously aim at improving Life on Earth's quality

You fight against the relentless decline of natural resources
 But working to preserve the environment has another dimension
 It calls for more than educating with eco-awareness sources
 For promoting sustainable harmony should have a deeper intention

Commendably, you advocate a world that is fecund, fertile, and free
 To the right to a clean and healthy environment you contribute
 You hope the impact of human beings on the Earth minimal can be
 So let's another relevant environmental mission to you attribute

The expertise and wisdom you have developed in Environmentalism
 Are being put to a test wisely through Theory and Application
 As environmental educators and scientists sharing values of Humanism
 Help further dignify your work, by giving PEACE a permanent habitation

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Epe mission statement

Founded in 1992, Earth & Peace Education Associates International (EPE) consists of a global network of educators who aim to promote the recognition of the reciprocal relationship between ecological degradation and the violation of human rights on a local, national and global level.

Contextual sustainability, the organizing principle underlying EPE's educational approach, defines this relationship. It assumes that the Earth is the primary context and essential foundation of all social activity and that ecological sustainability is key to achieving a culture of peace. Reciprocally, respect for human rights characterizes the social context essential to ecological sustainability.

EPE's educational activities facilitate the development of an *integrated* and *value-based* perspective on issues related to the achievement of a culture of social and ecological peace.

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Contributions to Transitions

We welcome contributions for the newsletter, e.g.

- accounts from your region that show the link between social violence and ecological destruction or the reverse – social and ecological peace
- reports on projects working for the development of sustainable, just, nonviolent, and participatory communities
- educational resources

Send to Anita Wenden, Editor at wenden@rcn.com



"The vast possibilities of our great future
will become realities only if we make
ourselves responsible for that future."

Gifford Pinchot (1st Chief of U.S. Forest Service)