

**SUANUBEEBEE
IDONYOO FE NEE
NAALEBU**

Nonkilling Global Political Science

Glenn D. Paige

Foreword by A.M. Wokocha JP
Introduction by Fidelis Allen

Arranged by Fidelis Allen
and translated into Kana (Ogoni) by
Frederick Sam Nwiuebari



Center for Global Nonviolence
Nigeria

© Glenn D. Paige, 2009

© Center for Global Nonviolence Nigeria, 2009

Arranged by Fidelis Allen

Layout and design by Joám Evans Pim (Brazil)

First published in English as *Nonkilling Global Political Science* (2002)

First Nigerian English edition published in 2006 by CGNV-Nigeria

Translated into Kana (Ogoni) by Frederick Sam Nwuebari

Published in Nigeria by

Centre for Global Nonviolence Nigeria (CGNV-Nigeria)

No. 20 Ogunka Eruwa Road, Rumuoke Newlayout (Off Ada George Road)

Mgbuoba, Port Harcourt, Rivers State, Nigeria

Email: cgnv_ngr@yahoo.com

Website: <http://cgnv.edublogs.org/>

ISBN

Printed in Nigeira by

Shapea Publishers

41 Omoko Aluu, behind Uniport

Rivers State Nigeria

With the support of the

Center for Global Nonkilling

Post Office Box 12232

Honolulu, Hawai'i 96828

United States of America

Email: info@nonkilling.org

<http://www.nonkilling.org>

Contents

<i>About this edition</i>	6
<i>Acknowledgements</i>	7
<i>Mue ue azaansi (Foreword)</i>	8
<i>Nyegen bee (Introduction)</i>	9
<i>Mue ue nee emkpa azaasin (Preface)</i>	11
<i>Doo yaa (Acknowledgements)</i>	13
1. Zii ikobee A wae ge i ere idonyo fe nee naalebu?	15
2. Bae ikobee Nu adap doo kor fe nee awaa le	17
3. Taa ikobee Lo akuu ikobeesuanu beebie	23
4. Nia ikobe Nu sere ifeeloo torge	31
5. O'oo ikobee Nu betam suanu torge	33
6. Ini-in ikobee Suanubeebie idonyoo fe nee naalebu	39
<i>Appendix A</i>	47
<i>Appendix B</i>	49
<i>Appendix C</i>	51
<i>Appendix D</i>	55
<i>Bibliography</i>	61

About this edition

Glenn D. Paige is professor emeritus of Political Science, University of Hawaii. He is founder and President of the nonprofit Centre for Global Nonkilling (formerly Centre for Global Nonviolence in Honolulu, Hawaii). He was educated at Philips Exeter Academy, Princeton (A.B), Harvard (M.A), and Northwestern (Ph.D). He has taught at Seoul National University (1967-61), Princeton (in 1961-1967), and the University of Hawaii (1967-1992). In Hawaii, he introduced undergraduate courses and graduate seminars on political leadership and nonviolent political alternatives. A Korean war veteran, he is the author of *The Korean Decsion: June 24-30,1950* (1968), *The Scientific Study of Political Leadership* (1977), and *To Nonviolent Political Science: From Seasons of Violence* (1993).

Fidelis Allen teaches Political Science in the Department of Political and Administrative Studies, University of Port Harcourt, Choba, Rivers State, Nigeria. He founded the Centre for Global Nonviolence Nigeria. He is actively working towards a nonkilling Nigeria through research, education and training. Fidelis is a recipient of University for Peace and Canadian International Development Research Centre's Doctoral Research Award 2008. He arranged the publication of an economical English edition of this book in 2005. He also arranged the translation and publication of the Ijaw and Ogoni translations of the book with the permission of the author and support of the Centre for Global Nonkilling Hawaii.

Frederick Sam Nwiuebari is an Ogoni. He hails from Kabangha Town in Nyo Khana Kingdom in Khana Local Government Area of Rivers State. He speaks Kana as a native, hence his ability to interpret this world class book. Mr. Nwiuebari holds the Nigeria Certificate in Education with double major in Business Education at the Federal College of Education Omoku. He has a Bachelor of Education degree in Educational Administration of the University of Port Harcourt.

The Ogoni language has four main dialects, namely, Kana; Gokana; Eleme and Bangoi. By no means are these compartments exclusive. However, the choice of Kana for this translation is based first on the fact that the Khana people are the most centrally located and largest in Ogoni. Kana seems to be the cradle of other dialects. When linguists discuss the language structure of the Ogoni people, it is Kana they privileged. Besides, the ability of people from the other dialect groups of Ogoni to speak and understand Kana adds an important reason. Ironically, the Khana people do not quite understand the other dialects. We then thought that this ability to speak Kana by rest of Ogoni people is rather an asset for this project.

Acknowledgements

Fidelis Allen

The Ogoni (Kana) translation of the *Nonkilling Global Political Science*, written by Professor Glenn D. Paige and first published in the U.S. by the Xlibris Corporation in 2002 could not have come at a better time. My sincere gratitude goes to Glenn and his wife, Glenda, for their kind contributions to the translation project. Sincerely, on behalf of The Centre for Global Nonviolence Nigeria (CGNV) I am grateful to the Centre for Global Nonkilling (CGNK) for its support towards this project. It can easily be said that by this translation, CGNV-Nigeria and the CGNK have moved another step forward in their work to reduce the prevalence of killing in the world.

The Ijaw (Izon) translation has just been completed and published. To have the Ogoni (Kana) translation following almost immediately is certainly the result of efforts made by friends and colleagues, many of whom I cannot mention in this limited space. I am grateful to the translator, Mr. Frederick Sam Nwiuebari for his dedication to the work. Even when I was losing hope in his ability to deliver on schedule, it took patience and understanding on our part to resolve the issues that arose.

My profound gratitude goes to Joám Evans Pim for his immense contribution towards the publication of this translation. He designed the cover page and made outstanding corrections on the work.

My appreciation also go to Celestine Akpobari, Peaceman Odu, Grace Isodiki Allen, Pastor Lysias Gilbert, Professor A.M. Wokocha and Professor Ufo Okeke Uzodike for their immense support.

In all, God must take the glory.

October 2009.

Mue Ue Azaansi (Foreword)

Beanbu loo i-ere ifeeloo bu deendeen idonyoo aabu ziin barasin sa ume yee deendeen idonyoo adap-a lu nu a wee le bubeenyie booboo nee, aan nama deh, ale lee aalu i-yiibu deh 19th century sorn pya subeebee bu doorna ido wee le aa gbin ken ba adoodoo lo kpor ba naa zaga bee itor ziin ale su gbene ba ikpo bean nor loo o-ziin sa kii Berlin uwe i-ere biraloo kwa lok adoo kor ba a-ponia ziinziin sinloo idonyoo. Kerewo, abee kor anaa ere doorna sindee awae i-su doloo nu Neetorgenu Dambie-iyuukpa a-kara Paige torge abu kpa awa akiiloo “kendor idonyoo fe nee naalebu”. Nu a ye yere lo ikeere awa bu tgeen aanloo nu ale wee teen doodoo neenor a wee bebe sorn Nor Korea. Agbor deendeen ye ikeere sian abu kpa awa bu sindee awae i-ere idonyoo dogolumii naalebu, bu sindee norkpa lu ine gbene kendor loo nu aborloo idoo.

Doodogo nee aabee gbenetorkpa sa suanu torkpa kara, ne gnbe ae a kiiloo keekee dor norkpa anaa ere dogolumii abu barasinloo Nigeria bee nu i-ep tereken sorn alu i-muen sorn dogolumii aakiisin loo i-sira yee pya nee ale bu gbenetorkpa. Temaloo lo kpa awa, aan ikeere adoo kor awae i-ere kendor dogolumii naale a-barasinloo Nigeria alua ibeemia loo. Loo i-kian sa ina lo kendor awa nee a emkpa awa bara kor deendeen kentoorn norkpa, aanloo tamkari, tamkpe, doo-a nu kuneken, le taangab Bari alu i-su sian tam. Kaka mue ue alu i-torge na bee kor na bee kor alua i-siken sudor akuu betam suankpa sa wa obara ne, lo aborloo i-ture nyie loo. Kentoorn Idonyoo Dogolumii Naalebu (Centre for Global Nonviolence), e alu pya a sitam sa naa gbin bere bu awa wee lu i-kwa sere temaba nee a-emkpa awa kpogobanyie sa kor “eregebanee dap lu Kentoorn Dogolumii Naalebu”. Bu sindee awa, doo ken Mda mue doo, na taetae nu alu igbin-a abu sorn ile aa kiirabaloo ilii kendor kuma sindee dogolumii naalebu-a. A gbin kor deendeen nee a-yereba, annloo pya birasubeebee ume loo pya wa sindee subeebee wee aara dogolumii.

Bu Mda ee gbene loo nee a emkpa awa, kor adapge ne baikpo Fidelis Allen kor a-sinken em lo kpa akue Suanubeebee Idonyoo Fe Nee Naalebu awa bu sidee Nigeria sa tema nage yaari abu barasinloo Nigeria, sa doo nage eenyoo sorn a-su Fidelis Allen nua nee Nigeria awae ye nyoone siniatam li Kentoorn Idonyoo Dogolumii Naalebu a leli Honolulu Hawaii. Alu kaana Mdaa beanbu kor deendeen nee Nigeria, elo a-eenyoo, nee Africa, a buung lo kpa awa. Deendeen kentoorn norkpa le pya nee aa noor kentoorn norkpa a yere lo ikpokpa awa yee buan kpa pya miongo kentoorn norkpa a-yae sa buung, lokpor alu ziin sindee i-dap nyaana ikeere a-kor dogolumii lu ziin dee i-su kwaan taanga lee yee nee. Adap lu i-su yere yee ziin nu i-nor kumaloo sere ifeeloo bu deendeen barasinloo sorn aalu i-gbin kor i-sere ifeeloo yee nee. Bu kaka tam torgekpa lu ziin nu adap nyaana kendor nee aan kentoorn norkpa ume butor sa yii bubuen. Deendeen taa kentoorn awa gwor-a bu ziin sa ere aba mem kumaloo kpor-an pya miongon norkpa yere bu dum ifeeloo. Lo kpa Neetorge Dambie-iyuukpa Paige em awa erege i-yereba abu lo sindee awa, eenyoo na sorn ale aa kwa lenu ale bu sere-ifeeloo, kere alu nu deendeen nyooowe weele aa gbin, sa me alua ilee kpoten temaloo dogo le mue ue pya nee kor.

Ikponglaa Dambie-iyuukpa A.M. Wokocha, JP., Nee aabee Gbenetornorkpa (Provost) Rivers State College of Education, Rumuolumeni, Port Harcourt, Nigeria.

Nyegen Bee (Introduction)

Kuma loo Nigeria fe nee naale bu

Fidelis Allen

A waegi i ere ido-nyo fe dum naale bu? Lo awa na ibip Professor Glenn D. Paige kor nu akii loo a bu kpa awa-a. A kor ue Nehru doo wo awa, kor me “Ibip erege gbene bue dap bip na atorge ken lo gbene buen a nyima ina doo-a. Nu adoo kor lo gbene buen ador na bee kor me a sii bip lo ibip awa ne alee loo.” Tap lo kpa “Idonyo fe dum naale bu” awa sa nua naesin Nigeria, doo-a sor aborloo, nyone bee kera-kera sindee dogo lumii a-nyima yii bu dum pya Nigeria. A naalu nyengian kor James Robinson (2002) zuura ba-torn sa korme le lo kpa awa, “sorn alua ibung yee deede nyo-uwe, sa alua i-su kaana ba aan, a-gbee siga ken-torn ale aa yere kpoten lo poro-poro dogo awa. Yee gbo duma awa, na dogo a nyoone su bebee.”

Pio sor, nyaa wo lu tuatua sorn i gaa dan mue ue a kor “*waa fe dum*” bu kpa bubung. Kere wo, ere-awa dap nua taanga dan-bee loo, me adoo nage kor me i gbaen torn loo nu Paige, le nu ale aa kor. Bu alee ikor-a, *waa fe dum* kor nu a-kiiloo kentoorn fe nee naale doo pip-pip, yegere fe dum, ale ken adoo kor fe nee ale yee nee. Nu a lu ikor-agere na fe dum nee; kere wo, awae nage ikor kuma loo fe dum nam, le dedee nu dum lebu. Doo ken Paige (2005) kor doo, sorn agaa tog ten nu a nua: “*waa fe dum*” tema ba engene efeeloo (kentoorn benor naale, le kentoorn a doo kor benor ale), ibea dogo naale (bu ikeere nee, bu dogo nee, le kera-kera sindee) le *ahimsa* (ikeere muu naale loo, mue ue, ale dogo). Sorn i kor nu akii loo dum nee, aa loo dorndoorn nu tama dum, e a yere kpoten fedum, kpa awa kor nu akii loo lelee dedee loba nu adap fe um nee, e lo a nyone dabara nu torma dum, gbingbin nu adap lee dogo lumii yee pya nee.

Siga nee a-sua “*waa fe dum*” doge loo waa doo ebe-a dogo yee pya nee. Gwan loo aba awa, Howard Dee (2004) korme dogo lumii a-waa lu ikor bie loo su naa ale gen fe-a dum, me a kii nage loo isu ebea-loo bema pya nee, ale dogo a su dogo lu mii sa yere yee nee. Bu lo sindee awa, Nigeria alu a gbaa loo lo toge nu-awa tema loo i em lo-kpa awa tema dedee ken.

Kor fe dum naale bu loko sindee doo ken ikor-a Genn le doo, dedee nu a wee fe dum lu i-su lee yee ido-nyo; e lo si dee awa na ifeeloo a lebu ido-nyo Nigeria-a.

Doo doo nee torge nu, aba ilo dedee sindee na Nigeria a-dan bee loo nu akura waa fe dum-a. I nor-a nu a kii loo be bee we lu igbee tema loo bebee pya nor a bu ido-nyo Nigeria. Sor i ep ken pya nor wee do wa dogo doo, awae ge kor fe nee naale ale-bu beebie ni?

Nigeria bee sua nu akura be nor yee ido-nyo aa 1967 ume 1970, sa nua a yee loo izi-izi nee wee lu i fe. Aan lo sorn, ibea loo yee pya kerakera tor Bari, le kerakera buen a sua booboo dum nee. Nya wo awa, pya Niger Delta a morna kerakera si dee ibea mia yee pya nee. Tangi-tangi loo yee pya zege nee le dedee dee. Pya ibea mia biu ang nu lee ba nee le deede dee. Gwan loo ilor si dee terekpa abu dua 1999 a doora kor su ba fean nee ale dedee ken. Alu nage isiken bip kor waa fe dum wae ge abu ido-nyoo Nigeria?

10 *Suanubeebee idonyoo fe nee naalebu*

Deedee ipoo-ipoo ale bu Nigeria gaa nor-a nu akii loo bebee fe dum naalebu. Pya dem nu, pya nor nu akii loo beebbee, a kor nu akiiloo nyaana nu a naa ere fe dum doo ken Paige bee zoe doo, sa kor me a lee ibee nee, le ken torn ale yee nee sa a naa ere fe dum. Tere kpa ne pya beebbee a bu dua 1999 le 2003 bee doo kor gbene korma nor, le yub nee sa fe a le deedee dee a bu ido-nyoo Nigeria.

Ido-nyoo Nigeria ere ikpo idoo kor fe nee awaa le bu beebbee, sa doo kor torkpa nor beebbee a tog te ken idoo sa fe nee naalena bu ido-nyoo Nigeria.

Mue Ue Nee Emkpa Azaasin (Preface)

Kpa awa lu i-su ne deendeen nee kor alu ido-an ep sa kue gbene ikeere tureloo; bu tuatua kendor temaba pya norsuanubeebee elebu deendeen idonyo, aanloo pya alege aa buanten nornu umeloo pya anor-a kpa sa ume ikponglaa dambie-iyuukpa. Naa ere bee kinanwii ale kanee; ale bee kor nee asii nor logor nu kumaloo bee ue alu ikor bieken kor me fenee lunu anaa wae iteera siba bu dum nee, e a-erege ilu i-sunua mue ue abiaken bu suanu le doo-a nu beebie. Alu ibeanbu kor pya nee abuung lo kpa awa, sa yere doorna dor loo ikeere le dogo a kii deesin idonyoo fe nee naalebu.

Ere awa dap lu tuatua kpa alu i-em bu muen ue pya ee-e a-aara bee ue a-kara “nonkilling” bu bee lokpa. Lo muen ue alu i-tap nua “fe nee naale” awa naalebu deendeen kpa ibuung. Agbin kor alu idana ikeere tureloo kendor a-eenyoo “ifeeloo” kere kor “nonviolence” alu itap nua “dogolumii naale” loo i-kaanenba sin dogo a-pee dum nee. Siga nee dap buanten ibooror kor le alu ikaaneba sin dendor fe nee naalebu me a-bee pia ereloo sa terabu, sae p nu ador gbene bere tereken. Ba dap ere muen ue tum aan loo duurabatorn Gandhi wee kor me le alu itap ahimsa (dogolumiinaale: muu naalebu ikeere, bumuen ue, le budogo) nyoonebee fe nee naale naa ere logor gbene yere leloo eenyoo dogolumii.

Me pio sorn Gandhi ale loo, doodoo nee abuung-a kpa, dap lu idoo dor ayira kor kaaneba nyoo angina aaba zoro aanloo fe nee alu kentoorn le nu a-sere booboo sin dee dogolumii dap lu ziin gbene dana ikpotor kuma sin bu suanubeebee anaa ere dogolumii. E aanloo biisubeebee a doo kor alu i-su dum nee kuma sin dee ale aa-yere kpoten.

Muen ue dere nyienyoo ale abu kpa aw naa bee kor idonyoo fe nee naalebu dap le, e sa nyaa-an alebu sin dee norkpa suanubeebee le nu adap doo yee kendor nee dap doo kor awae i-ere. Mue ue i-su bieken kor fe nee lu nu anaa wae ilee bu dum nee le dogo yee nee, e i-erege i-su yerebu inor-a nu le doo-a nu alebu biisubeebee lu ibip doo wo awa. Lo tuatua na, alu i-su kor nee bu-mean ale bu-nornu, dap fe nee sa dap nage lee baloo fe nee. Lo ere ye-bae, alua i-gbin muen kor me kere nee ere ikpo fe-an nee booboo nee sii lu nee fe nee, eba sii fen age nee. Lo ere ye-taa, pya nee anaa dap fe nee alua i-torge sian bu booboo kentoorn ale yee nee, me le alu igba deendeen aba yere loo ziin sa yere bu doo-a nu, dap lu ziin nu adoo kor awae i-ere kendor fe nee naalebu. Nia, le ale i-su deenden dendor alua i-nyum ina by kabeesuanu awae idanbeeloo nu ado kor fe nee ale, nua doo kor fe nee awaale, le nu ado kor anyaa-an ale yee kendor fe nee le, le kendor fe nee naale temaloo dogoziinziin nee le do a-aaloo dogo ale yee nee ado kor fe nee awae, sa su deendeen nua nu a-yii sa doo kor fe nee awaale. Ye o-oo, le alu i-ep dendeen nu i-na kor-a, alu i-gbin muen kor le i-yirakor dum fe-an nee alu i-su nua nu adoo kor i-aara dogolumii yerebu norsuanubeebee le biisubeebee, ado kor eregebalken a-tera doo, a aara taanga yere bu lo son dee doo-a nu awa. Ye ini-in, loo i-nyum ina dor a-tae deendeen idonyoo kor alu i-orbe fe nee aanbu ziin buen ume deendeen idonyoo doo kor alu ikue pya suanubeebee a-sii wae i-nyaana wa ikeere kuma sin dee a kor orbe fe nee lu nu adap nyaana kendor ale yee nee, kor ba alu sa gbaaloo sin dee awae awa, sa

sunua taanga alu i-gbintenloo bu idoba bu kaana suanubuanbee, sa su kerakera ikeere gbaloo ziin. Gbinten aanbu suanubuanbee dap doo kor pya nee anaa yira loo orbe fe nee le pya a-yira kor fe nee ale dap yereba loo i-doo kor lo kentoorn nornu awa awae. Dooken pya agbin kor gbenenaa-orb-idobuen (nuclear weapons) ale yee idonyoo, le pya anaa gbin gbaaloo sa kornia ue akiiloo nu a-sira sorn gbenenaa-orb-idobuen lu i-su bean nor bu igbagbara sin dee le sorn alu i-su be-an nor bu gbene sin dee, pya suanubeebee agbin kor fe nee awaale, le pya a-gbin kor dogolumii ale, pya suanubeebee ddap gbaaloo sa pen-bu sae p aanloo nu adoo kor abuanten, ken a-teendoo, le pya nee ado kor a-sira sorn aalu i-ere kendor fe nee naalebu dum deenden idonyoo.

Kere alu bee kor kpa awa lu i-em kumaloo pya anor suanubeebee sa sudor bu beebee, awae i-muen kor kendor fe nee naalebu naa wae i-ere le anaalu i-gbin nu pya doorna sin dee norkpa adoora muen. Ziin gbene idoba na nu ziin nee torgenu bu gbenetorkpa pya Harvard a-kara Pitirim A. Sorokin em bu ye kpa akor nu akiiloo wureloo anaa gbin i-kpea, bu ye kpa akue *"The Ways and power of Love (1954)*.

Agbin suanu waadem le suanu dum nee. Suanu dum yee nee fe nee naalebu, nor doo-a nu dum nee fe nee naalebu, batam fe nee naalebu, pya nee alebu kerakera sin dee gbora fe nee naalebu. Lo doorna, loo idanbeeloo nu nee dap doo bu sorn deh a-tena kii dume le sorn deh allege sin, i-erege i-ere suanu le siranu a eenyoo nu alebu ziinziin kentoorn le doo-a nu kuneken. Loo danbeeloo bu sin dee awe le, sa torn kaana bu buanbee, sa borloo kor ale yee doo-a nu, suanubeebee fe nee naalebu bu deenden sin dee suanu le suloo yere bu erege i-temaba engine deenden idonyoo.

Doo yaa (Acknowledgements)

Naa wae i-doo yaa gborome kuma loo deendeen yereba a-aaba pya nee a-tena aa, pya nee ale anyaa wo, pya nee m-suanloo le pya nee mm suanloo, m-me loo pya nee a-suan le pya nee anaa suan kor ba yereba loo i-doo kor kpa awa awae i-em. Le alu itema deen bu, awae i-mue siga aba a kian wa le yee deenden kpa alu i-su aara em-an kpa awa. Bu me ee loo pya Hawaii, e wa gbora dum doo kor a wae i-su kpa gbin-an nu muen, pya a-aa booboo idonyoo sa ba le aa norkpa li bu Gbenetorkpa Hawaii, sa le aa gbin doorna sindee alebu suanubeebee anaa ere dogolumii bu tuatua idoh nornu bu gbenetorkpa, le pya ale bae idoh ale aa bu dua 1978 ume 1992, le pya nee ale aa norkpa bu taa idoh anua dambie iyuukpa bu sin dee anaa ere dogolumii ba le doodogo Francine Blume, Chaiwat Satha-Anand, le Macapado A Muslim.

Sorn mle aa su kpa awa torgeloo pya nee, m nyegianbuloo bae boorboor nee torgenu awe torge suanubeebee li Gbenetorkpa Princeton, Richard C. Snyder le H. Hubert. Mdoo yaa Snyder nyoonebee a kor me booboo kpa alu i-em doo kor mia amorn nyoo nu ale kengoan. Mdoo nage yaa Wilson le Gandhi nyoone bee ba kor sian kor kendor aaba zooro le kaanadogo gbin pya suankpa le pya neebuen akpenaloo i-kor kaka ue bu sin dee aba muen, e kere adoo kor pya nee a-teera wa ta loo.

Doodogo deendeen pya dum norkpa, m-na ere bere aan booboo dendor adoo kor aan-a idoorn le duura batorn a-eenyoo kentoorn inor-a kpa. yee pya zaasin bu idoorn na pya nee ale doodogo Acharyas tulsi le Mahapragya, Rabbi Philip J. Bentley, Rev. Sidney Hinkes, Daisaku Ikeba, Sr. Anna McAnany, Lama Doboorn Tulku. Fr. George Zabelka, and Abdurrahman Wahid. Yee pya nor dum kanu le dum ale yee nee, m doo yaa Ahn Chung-Si, Chung Yoon-Jac, James A. Dator, Johan Galtung, Piero Giorgi, Hong Sung-Chick, Lee Jac-Bong, Brian Martin, Ronald M. McCarthy, Bruce E. Morton, Kinhide Mushakoji, Eremey Parnov, Klya Prigogine, L. Thomas Ramsey, Rhee Yong-Pil, Hiroharu Seki, William Smirnov, Leslie E. Sponsel, Gene Sharp, and Ralph Summy. Yee norkpa akiiloo dum nee, m doo yaa A.L. Hernan, Richard L. Johnson, Michael, N. Nagler, Chanan Nahal, George Simson, Tatiana Yakushkina, le Michael True. Yee pya kpoogekpa, m doo yaa ruth Binz le Bruce D. Bonta. Yee pya zaansin beebie le dum ale yee nee, m doo yaa James V. Albertini, M. Aram, A.T. Ariyaratne, Danilo Dolci, Gwynfor Evans, Hwang Jang-Yop, Petra K. Kelly, Jean Sadako King, Mairead Corrigan Maguire, Abdul Salam al-Majah, Ronald Mallone, Ursula Mallone, Andres Pestrana, Eva Quistorp, Shi Gu, Ikram Rabbani Rana, Sulak Sivaraksa, le T.K.N. Unnithana. Yee pya torgenu, Jose V. Abueva, N. Radhakrishnan, G. Ramachandran, Joaquin Urrea, yereloo Riitta Wahlstrom. Yee pya torge dogolumii naalebu, Dharmananda, Charles L. Alphin, Sr., yereloo Bernard LaFayette, Jr. Yee pya dambie namloo nee le idoorn, Tiong H. Kam, Jean R. Leduc, Ramon Lopez-Reyes, Rhee Dongshik, Roh Jeung-Woo, le Wesley Wong. yee pya eeaba bu nyaana kentoorn, Vijay K. Bhardwaj, Karen Cross, Larry R. Cross, Vance Engleman, S.L. Gandhi, Sarah Gilliatt, Lou Ann Ha'aeo Guanson, Manfred henningsen, Thodore L. herman, Sze Hian Leong, Anthony J. Marsella, Richard Morse, Romola Morse, Scott McVay, Hella McVay, Gedong bagoes Oka, Burton M. Sapin,

Stanley Schab, William P. Shaw, Joanne Tachibana, Voldemar Tomusk, John E. Trent yereloo Alvaro Vargas.

M ne ka pya buung kpa a-aa booboo sin dee sa su wa sorn kor-a nu kuma loo kpa awa sorn awee legebu emaba: Ahn Chung-Si, A.T. Ariyaratne, James MacGregor Burns, Chaiwat Satha-Anand, Vance Engleman, Johan Galtung, Luis Javier Botero, Amedeo Cottino, Elisabetta Forni, Lou Ann Ha'aheo Guanson, Kai Hebert, Theodore L. Herman, Hong Song-Chick, Edward A Kolodziej, Ramon Lopez-Reyes, Gaixia Lu, Mairead Corrigan Maguire, Brian Martin, Melissa Mashburn, John D. Montgomery, Bruce E. Morton, Muni Mahendra Kumar, Vincent K. Pollard, Ilya Prigogine, N. Radhakrishnan, Fred W. Riggs, James A. Robinson, Burton M. Sapin, Namrata Sharma, George Simson, J. David Singer, Chanzoo Song, Ralph Summy, Konstantin Tioussov, Voldemar Tomusk, Michael True, S.P. Udayakuma, T.K.N. Unnithan, Alvaro Vargas le Baoxu Zhao. Nu ba kor torge gbene suanu sa kor a wae i ere. Nu a doo sa anaa wae i-yere agara wa ma lu mdaa beebie ue.

M ere gbene eenga kuma loo James A. Robinson, tuatua nee awee buung tuatua nu m wee kwagiri a bu kpa awa a bu bae inoor bu dua 1999, nyoonebee ye dogo wura adoo kor Richard C. Snyder ayereba loo i-em ye torgeloo.

Kor adap ge kwuen kpa awa doo ken awee doo bu nu a yee loo tup-le-o-oo dua, sa yereba loo i-emadee tortam, sa me nyoone kiankian dogolumii naalebu li barasin loo Bali, Bangkok, beijing, Berlin, Brisbane, Hiroshima, London, Moscow, New Delhi, New York (UN), Paris, provincetown, Pyongyang, Seoul, Tokyo, and Ulan Bator – gbaanloo alee batam – m doo gbene yaa ne Glenda Hatsuko Naito Paige.

M neka pya Press Gbenetorkpa Columbia kor ba neme ba-ikpo kor m em ipooloo nu John W. Burgess wee em a kue Reminiscences of an American Scholar (page 28), pya Press Gbenetorkpa Columbia wee ne ba-ikpo bu dua 1934

Zii Ikobee

Chapter 1

A wae ge i ere idonyo fe nee naalebu?

Kor suanu buate sor zii nee bip ip a tee engene
deedee ken, a ken science le doo lo.

Bertrand and Russel

I bip erege idonyo bip aba ee, torge idoh ken beebee
a ina bu lo idonyo doo. Booboo sorn lo idonyo dor
temaloo kor lo idonyo sii bip lo ibip aba-ee.

Jawaharlal Nehru

E menu na alu i-kue ido-nyo fe dum naale bu-a? A lu ido-nyo gbo nee, kere kor a tera ale a kuin, ke loko fe nee naale; ken nu fe nee naa lu ikwa sa leelee ue naale pya a su fe-a nee; e loko ken torn naa su nu fe-a nee nyaana ken torn.

Fe nee naale, e kor ue a yere bor fe nee naale. Lo awa dap nage lu ikor ture loo nam ale erege nu dum lebu. Waa fe nee lu kpedume i gbin mue bu lo ken torn.

Nu fe-a nee naale (kerege tor i sere nu name ilo a kii loo lee mii nee), e loko ba ikpo naale ne su dum nee. Lo a ee nyo na bee kor loko nu fe nee naa lu ibee – ale ba ale ikpo tor. Loko tor Bari naa gbin; loko lok naale bu kpa kai loo ife nee; beebee ido-nyo naa yere kpo te, gbene yira naa gbin; pya nee a gbin nya-a naa gbin; pya suakpa naa ere ikien nu sor a doo-a; pya tan-nu naa enga loo; e kune bua bee naa ep tere sorn a doo-a. Bu mue ue computer, ido-nyo naa sere loko iba kpe, ale mue ue kpe kor a fe nee.

Loko ido-nyo naa torn nyo doo nu-a fe nee. Loko ken-torn yee nee a gbin nu-a fe nee naale. Loko poo sere naalene loko iku kor ba aba dap fee nee – ale pya beebee, ale zor nyo ue, ale needam ale neewa, ale pya ee ale pya biira, ike-ike nee, barasin, ale ken nee yira loo yor a yira loo Bari doo. Naa kura kor me kee kee naale yee nee, me aba bee kor me loko fe nee naale.

Nyo bee wo, a lu igbin mue kor me fe nee naale bu ido-nyo fe dum naale; e bor fe nee naale nage bu lo sin loo. Nu fe-an nee naale, e loko ken torn ale yee nee naa yere kpo ten kor nee a su ikpo adap fee nee sa tawa yee nee.

A Waage i Ere Ido-nyoo Fe Nee Naale?

I ture ibip awa nyone nu i na mona; ken ina nor-a tam doo; nu kune ken; ale dedee ken pya a nor beebee tap dogo pya doorna nee doo, e dogo ili iidap kpoora loo lee loo doo.

A Naa Wae Ikeer Doo Pip-pip

Ken borganaloo tup pya nee nor beebee-a aa America wee kor doolo sor a wee lu ibip wa lo ibip awa, li zii borganaloo inor-a nu a wee lu borgene loo tema ba pya wa bee kara National Endowment for the Humanities li bu dua 1979.

A wee lu i gbin mue sorn lo borgana loo wee ina-kuma kor me: tuatua na bee kor me nee lu kanu a wee fe dum; ere-e bae na bee kor me nae-nu doo kor nee abe ziin sa fe ziin; ere-e taa na bee kor me su ba ikpo ma-a loo pya gbobia doo kor fe nee ale. Nyone bee kor me le ziin nee doba loo ife na nwii, m erege ife lo nee.

Doo ken Plato (427 – 347 B.C.E.) wee kor doo bu ye kpa a wee kue “Ideal Republic”, pya beebie kor suanu (pya torn-loo beebie) lu sage wa aan yee pya nee gian, sa kor ba abee pya fo-nu, le pya zoro tema bu ba-ikpo. Aba lo sin dee-a na Leon Harold Craig kor nage-a korme be nor le tema loo dum beebie. Aristotle bu kpa Sagan (1979) kor nage doo wo. Kerewo, Aristotle le Plato naa bip loko ibip a kii loo gbene ibe-a dogo adap fe nee.

Machiavelli (1469 – 1527) bu ye kpa a kue The Prince kor nage korme pya beebie erege i fe nee loo i biibaloo wa dor beebie. Booboo pya doorna nee ale doodoo thomas Bobbes (1588 – 1679), John Locke (1632 – 1704), JeanJacques Rousseau (1712 – 1778), kor nage booboo nu a yere kpote fe nee pya beebie dap doo.

Doo ken alu igbin mue doo, booboo ido-nyo yere kpote pya beebie kor ba-a fe nee loo i doo kor ifeeloo ale yere pya sere ifeeloo ne pya nee agaa bee.

Aan bu dua 1990, pya United States kia aabu kor yaari kor aba le gaa bee wa loo bu dua 1776 sa kor me aba na ilue pya a ere ikpo ee deedeede ido-nyo, sa kor nage kor me alaba na izaa-en si bu deedeede sin-dee ura-du yee deedeede ido-nyo-a. Bu lo sin-dee a, nee abee pya America akura William J. Clinton wee kor doo wo li Hawai sa korme pya nee-nor America alu pya a ere deedeede nu bea nor, sa lu nage pya alu itorge benor bu sin-dee alee eenyo.

E sorn iku dua 20th century aa kian ina-kuma, i mue korme pya America kiisin loo i kor doowo kor alaba na a ere deedeede idonyo-a. E ba kiisin loo ifega nee bu kera-kera sin-dee, sa kor booboo nu a yere bor lee dum nee.

Sor ibip lu idana lee-ken bu gbene torkpa university, alu igbin mue kor me nee gbi dor ikpo, sa ere bebu, bag dogo, le bordaa. A lu i mue nage kor me nee naadap gbee deedeede nu be-an nor alua ikwa sere. Pya nee a kiisi loo i kwa kera-kera nu be-an nor. Loko idoba naa lebu nama ilo: a naa lu nu a wae i keere.

Siga pya miongo torkpa America kor doowo kor me nyone bee kor nee wee dap kwa nu-a, a wae nage torn dum fe nee naa le bu. Siga aba kor me lo nua awa dap doo-a bu i sorgor idonyo. E sorn lo ibip awa sinage ken lu ibip, kerakera agara lu igbin mue doo wo-a: msii wee kere bu loo doo pip-pip; a waege i keere, me ...; deedeede ii suan kor me nee naa ere dogo lumii, me ...; a naa wae, me...; a naa wae bu loko sindee

Kera-Kera i-agara yee pya nee

Sor i bip a kor nua kiiloo fe nee naa le yee idonyo lu i bee kensin pya booboo nee, borganaloo pya nee, le bu kera-kera idonyo, booboo sindee i-agara wee lu igbin mue.

A waege kor fe nee naale alena yee idonyo? Tae yee fe nee bu idonyo, le ue yegia le bor ea bu lo sor de-awa, i gbin mue kor me pya norkpa beebie kor me lo kendor awa naa wae idoo bu dedee sindee i keere kuma. Kerewo, booboo idoba torge korme awae i keere nu kuma loo, nyone beekor kere gbene taanga a yere bor le, booboo kentoorn bu nyo-uwe torge korme kentoorn fe nee naale wae i ere yee idonyo.

Bae Ikobee

Chapter 2

Nu adap doo kor fe nee awaa le

Piosorn ina suan gborma kor awae orbe sorn deh
dogolumii awa le alu igbin doorn na sin dee

David N. Naniels le Marshall f. Gilula
Department of Psychiatry, Standofrd Univesity, 1970

E na adoo kor i keere kor fe nee naale ale yee idonyo-a? Ena adoo kor awae i keere kor nee dap nwa deen dum nee-a?

Dum nee fe nee naa lebu

Kere kor i dap buate aan loo kentoorn bu idoorn, dasin keere kentoorn yiraloo Bari naale doo pip-pip. Booboo nee naa fe nu dum lebu. Yee deedee pya nee a ledum – le deedee pya nee ana wee torngde dum – aba i-ipoos loo nee na alu pya fe-nee a.

Sinage ken keere bu fe nee sorn nor. Ken kpooge nama nu be-an nor torge kor kune isan pya neewa leyee pya fe nee bu nor. Kere kor siga pya neewa wee lu iyaewa kor ba fe nee, le doo ibea-loo bagdago, bu nor, ale bu waara zor, i mue kor pya neewa naa boloo fe nee. I mue nage kor kerekor pya needam wee fe nee, me pya needam afe nee bu nor tera ereloo. Nyobee wo, kere kor pya anor nua kii loo fee kor doo wo kor nee lu idem wa kor ba-a fe nee, i mue kor gbene nu alu i torge bu be-nor kii loo ken i doodoos sa nee naa lu i-fe.

Bu-gan nee torge nage kor nee dap torn sa naa fe nee. Nyone bee kor le alu kor nee erege ife nee, bu-tor nee naa a-wee le doo pip-pip. I mue kor me erege ken nee torga doo, nee agare loo sa mue kor me butor nee lu ikpooge dee loo bu sindee a sii-wee le. Sor i emadee idonyo fe nee naale bu aan sor nyo-uwe wee buante ume nii ee, imue kor me pya nee afe nee tera gbene.

Ikaten bu Idoorn

Kentoorn bean bu kor idonyo dap le sa fe nee naale lu i gbin mue bu idoorn abee nee. Kere kor me kera-kera sindee yira nu a doora kor fe nee ale, tema loo waara zoor le fe gbene torn-nee bu benor. Me gbene nu ale bu zoe ue Bari, nee a dem deedeenu, lo Gbene Idoorn, eregeken alu ikeere doo, naa kor loko ken sa kor “O nee, gbaen torn na mue ue! Kii uwe igbin ziin doorna nee sa o fe ye!” Me taan wo, alu kor “Nwa dee dum! Waa fe nee!”

Fe nee naale wae i gbin mue bu deedee yira bu idoorn bu deedee nyo-uwe. Nua doo sa Max Weber kor me torn aga bu idoorn naa wae i su gwan loo torn aga bu

beebee fe nee. Jainism, Hinduism, Buddhism, Judaism, christianity, le Islam ere aba ne lok, "O waa fe nee". Zii lok a le yee nama torge nu pya Jew na bee "erege nee a kpooge dum ziin nee leeba lu, bera kor a kpooge idonee; me nee a gbee dum ziin nee, bera kor me a gbee yube loo nyo-uwe" (Eisendrath:144). Lo ba awa le nage bu Islam; pya a yira loo Baha'i, pya Judaism, le pya Christianity kor aba nu awa. Bu deedee borgana loo nee, fe nee lu i ep nua gbene bagdogo.

Li bu Ikobeesuanu

Naale i inaloo kentoorn fe nee naale temaloo aba mue ue Bari. Ken ziin nee tesin yiraloo Bari a aa sinloo India akara Acharya Mahapragya wee kor doolo. Doo ken a kor doo, ahimsa e akura waa doo dogo lumii, "lu ikaten deedee sindee alebu dum nee, tae ikpon laa loo deedee kpa kae, le tae ye ikpo loo deedee nu yirayi alee" (Jain and Varni, 1993:139). Doo ken Acharya Mahapragya kor doo, aba ken i dap doo sa dogo lumii naale, na bee kor i doo kor pya nee nor nu awa aan bu ala beenyie, sa su suanu bu namloo gbaanloo suanu akii loo kaka ue alebu idoorn. Dogo lumii aabu nu a ile bu mii le nu i de yaa bu i. Nyobee wo, i dap su ilii suanu akii loo ken i namloo kia doo, le ikpo alebu i puin sa feerelooken sa yekara kor lumii awaa le bu dum nee (Mahaprana (sic) 1987 le 1994; Zaveri le Kumar 1992).

Ena alu nu beanbu-a sa kor me dogo lumii awaa le bu nu nee dap doo? Nua aara top kiiya bu nor suanu na sorn pya kor suanu buanten i bip ibip loo ken iwee doo nu doo.

Lo awa anawee lu idoo tema ba A. Richard Konrad (1974); e awee bip nu anua sa ala ikeere kor me aba sorn alu ikpena loo ife nee na awae idoo kor dogo lumii awaa le-a. Konrad kor sa sigana korme pya nee keere kor deedee taa sindee a lukee loo dogo lumii ana wee lu idoo, me deedee naa dorbiin. Me lo awa naalu kaka. Nyo bee wo, Konrad kor me i siken doo doorna dum lumii naale bu.

Nyone beewo Konrad korme, i erege i-obia aaloo yira akorme nee torn dum lumii nyone bee kor nee ere dum namkue. Abaken ziin nee akura Loh Tseng Tsai (1963) a-aa Tulane University kor nage doolo. Loh Tseng Tsai le pya doorna nee gbaaloo sa kor me i erege isu suanu gbaaloo ikeere yirabari sa torge dum lumii naale bu.

Lelenu i-ere aabu Dogo Lumii Naale Bu

Emile Durkheim (1858 – 1917), nee a wee buante aan-suanu alebu ikpeloo yee pya aan-deh, kor pya nee akiisin loo inor aan nu. Lo ikeere awa wee lu i-aara kuma si temaba Donald T. Campbell, sa kor bege nu Machiavelli wee kor bu ye kpa a-wee kue The Prince; lokpa awa wee yere kpoten dogo lumii. Gbo awa kiisin loo ikor doowo kor, awae i-ere kentoorn dogo lumii naale bu.

Sindee awae i-ere kentoorn dogo lumii naale na: lok a bee bubuen, bu borganaloo nornu, kentoorn doo-a nu-kuneken, bebe loo i-erenu, i-doba a-aa bu nama-ilo, le pya nee a-sere wa loo ne kaana dogo.

Lok abee bubuen: Gbene nukuandee le i-doba alebu nornu beebee bu kentoorn fe-nee naale, alua igbin mue bu pya idonyo agbeera biae fe-nee ne nee ador lok fenee, le pya idonyo anaa yira fe-nee bu benor.

Bu Nia-Inor bu dua 2000, taa-tup-le-lop-le-taa aanbu eretaa-tup-le-lop-le-o'oo idonyo le isorgor barasin agbeera biae fe-nee ne dorlok fenee.

Idonyo anaa biae fe-nee ne dorlok fenee

Albania	Germany	Panama
Andorra	Greece	Paraguay
Angola	Guinea-Bissau	Philippines
Argentina	Haiti	Poland
Armenia	Honduras	Portugal
Australia	Hungary	Romania
Austria	Iceland	Rwanda
Azerbaijan	Ireland	Samoa
Belgium	Italy	San Marino
Bhutan	Kiribati	Sao Tome and Principe
Bosnia-Herzegovina	Liechtenstein	Senegal
Bulgaria	Lithuania	Serbia
Cambodia	Luxembourg	Seychelles
Canada	Macedonia (FYR)	Slovak Republic
Cape Verde	Malta	Slovenia
Chile	Marshall Islands	Solomon Islands
Colombia	Mauritius	South Africa
Cook Islands	Mexico	Spain
Costa Rica	Micronesia	Sweden
Cote d'Ivoire	Moldova	Switzerland
Croatia	Monaco	Timor-Lorosae
Cyprus	Montenegro	Turkey
Czech Republic	Mozambique	Turkmenistan
Denmark	Namibia	Tuvalu
Djibouti	Nepal	Ukraine
Dominican Republic	Netherlands	United Kingdom
Ecuador	New Zealand	Uruguay
Estonia	Nicaragua	Uzbekistan
Finland	Niue	Vanuatu
France	Norway	Vatican City State
Georgia	Palau	Venezuela

Ken i-gbin mue: Amnesty International, april, 2009

Erege sorn alu igbee lok fe-nee ne dorlok fenee gbene ba dee-a nyo ikaten-suanu le lok abee kentoorn yee nee. Ena anua-a, adoodoo wa, e me sorn na pya abee wee bia fii kor fe nee awaa lena-a ni? Ena anua siga idonyo, doo-a nu kuneken, le doo-a nu taanga ba idoorn yira-a, e siga naa yira-a?

Kerekor kiya-kiya le yee yere kpoten, le lee kpoten, kor idonyo aa dorkii sindee gbene biae fe-nee ne dorlok fenee doo kor, alu i ere beanbu kor awae i-ere kentoorn fe-nee naale bu deedeede idonyo. Le-o ep, ere pya idonyo anaa ere pya gbo-nor. Wa buan ina tup-le-ereba bu dua 2001. Deedeede aba lu pya borganaloo United Nations, keerekor Cook Island, Niue, le Vatican.

Idonyo anaa ere gbo-nor

Gbo-nor naale / No Army (19)

Costa Rica	Mauritius	San Marino
Dominica	Nauru	Solomon Islands
Grenada	Panama	Tuvalu

Haiti	San Kitts y Nevis	Vanuatu
Kiribati	Saint Lucia	Vatican City State
Liechtenstein	S. Vincent and Grenadines	
Maldives	Samoa	

Gbo-nor naale (bee-loo) / No Army (Defense Treaty) (8)

Andorra (France, Spain)	Micronesia (USA)
Cook Islands (New Zeland)	Monaco (France)
Iceland (NATO, USA)	Niue (New Zeland)
Marshall Islands (USA)	Palau (USA)

Ken i-gbin mue: Barbey 2001.

Loo igwanloo, nu anaa kiiken eera lop-le-eretaa barasin alua i tema kor baa awaa ere gbo-nor, doodogo Aland Islands li-bu Finland, ale yinia-nu yee idonyo lo ale doodogo Antarctica le sinloo Moon (Barbey 2001).

Kentoorn gbo-nor naale dap lu nyeginya loo pya idonyo a-keere kor gbo-nor lu zii gbene nu kuandee aba-i-ere- ye, nu i-su aara beebeye yee pya nee, bee-loo barasin, ale nu igbian-ue.

Pya abee barasinloo a-ere gbo-nor, aanage loo kor pya nee awaa yira korme alu i-aawa yere bu-nor. Bu dua 1998, bae-tup-le-ereba barasinloo ne ba ikpo kor siga nee dap lee-bee keen-lok agbin kor ba-a fe nee bu sor ba le-a be-nor.

Barasinloo akor awaa lu isu ba-ikpo aan nee yere bu nor (47)

Albania	Finland	Poland
Argentina	France	Portugal
Armenia	Germany	Romania
Australia	Greece	Russia
Austria	Guyana	Serbia
Azerbaijan	Hungary	Slovakia
Belarus	Israel	Slovenia
Belgium	Italy	South Africa
Bermuda	Kyrgyzstan	Spain
Bosnia-Herzegovina	Latvia	Suriname
Brazil	Lithuania	Sweden
Bulgaria	Macedonia	Switzerland
Canada	Malta	Ukraine
Croatia	Moldova	United Kingdom
Cyprus (Greek-Cyprus)	Montenegro	United States
Czech Republic	Netherlands	Uzbekistan
Denmark	Norway	Yugoslavia
Estonia	Paraguay	Zimbabwe

Ken i-gbin mue: Horeman and Stolwijk (1998) and War Resisters' International (2005).

Kentoorn alu ine lok tema loo yira-taanga-ba idoor lu kiya-kiya aan loo igbagbara yira-taanga-ba idoor ume loo yira-taanga-idoorn abea, ikor-a suanu, le-kentoorn yee-nee, ledogo, ale suanu bebee, adoo kor fe-nee awaa le.

Borganaloo kentoorn yee nee

Borganaloo a kwa ba loo sere kor fe nee awaa le yee idonyo dee nyo-ee a inaloo aa sira. Pya lo borganaloo awa doo kor isuan kor me nee dap torn sa anaa fe nee. Ere pio nu idap kor ture loo ziin-ziin ee.

Borganaloo yira taanga ba idoorn

Borganaloo yira taanga ba idoorn a lu i-dana ne nyo tema loo kor fe nee awaa le wae igbin mue bu deedee nyo-uwe. Siga aba na pya Jains, Quakers, pya Universal peace le Brotherhood Association li sinloo Japan, pya Buddhist Plum Village li sinloo France, pya TorBari Simon Kimbangu ale sinloo Africa, pya doukhorbor Pacifists li Russia le Canada, le pya Jewish Peace Fellowship li barasinloo United States.

Borganaloo pya Bebee

Pya borganaloo terekpa ale li sinloo Britain ba kura Fellowship Party of Britain. Pya lo doorna ale doodogo aba gbaa loo sa kor loko be-nor awaa le, taan-wo na bee kor me doo-a nu nyime dum, birabii, le kwa ikpedee nu a-le.

Borganaloo pya nyime nu gbian zor

Kaana le borganaloo nyime nu gbian zor a kor nu akii loo waa fe nee le doodogo pya Pax World Fund, United Farm Workers of America, pya Sarvodaya Shramadana Sangamaya li Sri Lanka, pya Gandhi Foundation li London, pya Savodaya International Trust ale li Bagalore, le pya Music Institute ale li New York.

Borganaloo pya Norkpa

Taa Ikobee

Chapter 3

Lo akuu ikobeesuanu beebie

Orbe dogo lumii naale ne ale ne aba pya ataangaba-ken bu idoorn.
Orbe dogo lumii naale nu ale ne aba pya buen.
Orbe dogo lumii naale nu ale ne aba pya a aanor ikobeesuanu ikpo beebie

G. Ramachandran.

Ena alu nu akuu nu idap ere aanloo orbe fe nee yee kentoorn nee bu sindee norkpa ikobeesuanu beebie-a? Le a-doosa ikor doowo kor me orbe fe nee dap yirador ikpo idap fe-an nee, ena pya anor ikobeesuanu bee dap kwa sere-a? Me dua bere na adap i-torge dee bu lo tam awa-a? Me dua idobanu na i-gbin-a? Me dua kor beerabu, ale kpog alebu ue na i-dap gbin-a? Lomunu aara suanu na i-aara kuma sin-a? Lomunu borganaloo na idap kwa-a? E lomunu sindee na idap aara pya doorna nee bu sindee gbin-gbin, kwabaloo, dor-dornia, le su suanu sa ere orbe fe nee yee kentoorn nee bu idonyo alua i-orbe fe nee-a?

Ken alua ikeere kor i dap ere orbe fe nee yee kentoorn nee torge kor i erege i-aa inamloo kuma sindee su kari orbe fe nee. Lo awa doo kor alu doo kor alu ibip kor lomunu bere na ale bu torgenu pya Weberian e akor aborloo kor me dogo lumii (fe nee) erege i-le bu doodoo nu le ikobeesuanu beebie, ga kor me le alebu orbe fe nee naa dap gbaa loo beebie. A doo kor nu a naa wee dap lu ikeerebu loo a siken yere tabaraba.

Nu isu aara suan kor me alua i-obia kii kendor orbe fe nee bu ikobeesuanu beebie do kor aborloo i-ep ture nia dor ikor-a orbe fe nee bu totog ikobeesuanu beebie. A borloo kor i suan nu a doo kor fe nee ale, nu a doo kor orbe fe nee ale, nu a doo kor alu i-kian aa sindee fe nee kii sindee orbe fe nee, le dogo yee nee ken fe nee naa le doo pip-pip.

Lo nu a eezin na bee kor danbeeloo fe nee wae i-muen ture sindee orbe fe nee bu ikobeesuanu bee eera nama sindee i wee danbeeloo dogo lumii. Ere awa aaloo nu a doo kor orbe fe nee le deendeen nu a wee lu i-aara fe-an nee. Kentoorn i-keere kor fe nee naa wae i-orbe, sa lee i-aaloo kor ale temaloo bere ziin nee ale bere ador ne deendeen nee, doo kor anaa wae i-su nu awwe fe nee lee. Aba sorn alu i-danbeeloo lo kentoorn awa, orbe fe nee wae i-ere, loo i-doo kor torn dum le ikpeloo ale.

Buanbee loo nu-a-nuan lu kpog ale yee danbeeloo orbe fe nee. Eregeba kentoorn fe nee le: aanloo fe wuga ume loo fe pya doorna barasin, ume loo su gbene naa-mian orp-ma booboo nee lee nyo-uwe, borloo kor i-danbeeloo nu-anua a teen aa eregeba sindee-a.

Aba lo sindee-a, a borngage loo kor i-danbeeloo nua a dap orbe fe nee. Ena a doo sa ne naa fe nee-a? Ena a doo kor ikeere orbe fe nee a-aaken yee nee-a? Ena a doo kor nee a-su waloo le yira kor alu i-orbe fe nee-a? Ena a doo sa siga nee keere kor me

nama-ilo, le kensin bop-kee, kwaamaa, kpolee bue, kare nu torma dum, yere kporgoror, tor-torg, korgoror-ba le kporgoror-tor, le yegere u-lu, ina loo kentoorn fe nee bu goan, kanee-loo-te, ale gbaaloo sa fe yubeloo barasin doornabuen, sa obia su gbeneba aara kor me dum lee ee u-lu? Ena a doo sa ba kwabaloo lo-a, doo-a nu, le borganaloo a dap doo kor nee a-ere nu fe nee naale loo tema loo sindee nu a wee fe nee naale loo?

Lo doorna, ena anua kikiia-a loo aba ziin nee le borgana nee, aaloo fe nee kuma loo orbe fe nee, ale aaloo orbe fe nee kuma loo fe nee-a? Ena a doo kor pya fe nee a obia aaloo fe nee a? Ena a doo kor pya benor a obia lu pya a sere ifeeloo a? pya dana gen-nor a kiin nu fe-an nee, e pya nee fe nee – efeeloo a obia kiisindee orbe fe nee-a? Ena adoo sa ikeere nee, ziinziin nee, pya zaasin, borganaloo, le lok, a obia kii sindee orbe fe nee? Ena adoo kor ziinziin nee a wee yira agere loo orbe fe nee a obia kii sindee lee mii nee a – doodoo siga barasin loo lo anawee orbe fe nee siken obara lok-fe nee sere a? Bu lo sindee awa, lo tae awa obia aaloo ziinziin nee sa kii loo kera-kera kentoorn ale yee nee.

Ere e-nia nu alu igbin kuma loo orbe fe nee bu sindee beebee na danbeeloo nua a dap lu i-gbin mue bu idonyo a a-orbe fe nee. Kere wo, a lu i-gbin mue kor me nee lu ikeh-ikeh, a doo kor wa ikeere a kworga aa sin kii dume.

Alu nage igbin mue kor booboo barasin a wee fe nee naa dap orbe fe nee bu deenden sindee.

Pya a wee nor ikobeesuanu beebee naa dap doh ken orbe fe nee ina yira. Ba naa dap su nu abia bu ikor-a, a doo kor ba a-keere kor me a naa wae i-ere kentoorn fe nee naa le. Me nu ale na bee kor, nu a doo kor orbe fe nee ale doo kor nee a agia sa aa bu taanga.

Bee Ue I-yira nyo sa Orbe Fe Nee

Gbaan loo i-gbin suanu aborloo beebee anua ere dogo-lu-mii na bee kor nu a orbe fe nee gbin kor i-erege i aaba loo mue ue i-yira nyo sa orbe fe nee.

Siga mue ue i-yira nyo sa lee ba loo fe nee, doo ken Gandhi le Kingi wee kor doo naa awa:

- *Su mem aanbu buanbee a ne dum, ale bu dum yira loo idorn ale yira loo nee.*
- *Nwadeen aloo dum le dum pya doorna.*
- *Gbin le ale loo deenden nee. Dogo lumii wee poo nee, me dogo ifeeloo gba nee loo zii.*
- *Sorn kana, aan ye buaten ume ye kpedume, gin wura naa lu bop-kee, biine kumaken, ba nam-nee, ale gbee gbene ido-nee.*
- *Gbaaloo pya a-sere ifeeloo, sa lee kentoorn a doo kor pya nee naenu a-torgal.*
- *Ere puin kwanu. A su gbene puin kwanu loo i nyim ina ken i-le awa, aan loo i-su ba kwaan nu lumii. A gbin kaana gbene nu loo i-nyaanabature bu orbe fe nee.*
- *Su nyaana-baloo-nu doge loo nu-daan-ep. Gbin orbe fe nee aan ziin sorn ume ziin, sa nor nu aanloo ziinziin sorn a-loorga.*
- *Nwadee doo-a nu ziinziin nee le doo-a nu booboo nee, aan loo nu kuan-deen pya beebee anaa aara lumii.*

- *Lu nee anaa ere bor bu kwanu leele. Lee kpoten dogo lumii, sa yerek-poten ken i-doo sa ere doorna sindee anaa ere lumii.*
- *Feereloo sa kian-a nyo-kune-ken. Waa aadee gbin nu aanba waadem le pya nee loor gbaale, a doo kor fe nee ale.*

Ziinziin nee a gbaaloo igbin ken i-doo sa orbe fe nee dap yereba ne feereloo ken kwabaloo yira-ikpo le nu i-sian-ba loo i-doo kor dogo fe nee a-aa yee dum bu idonyo, bu deendeen sindee.

Bu sindee ikobeesuanu beebee a dee nii-ee. Su-suakor a wae i-ere idonyo fe nee naa le bu doo kor a borloo kor i bip-ibip loo deendeen nu i-doo bu ilii sindee norkpa. Bu deendeen sindee a kor anaa wae ilee ale yerekpoten dogo lumii, paya a-tog-ten ikobeesuanu beebee doodoo pya dorna nee ale nage yee nyo-uwe, gbin wa loo mue bu kera-kera ikeere a forn doowoa-a: *yere kpoten dogo lumii* – pya lo nee awa keere kor fe nee lee sor awa dor bere nee; *pya a doo dogo lumii* – pya lo nee awa dap fe nee sorn ador bere wa ne; *pya bae-sin* – siga sorn ba yira, siga sorn ba naa yira fe nee; *pya akpoora loo lee loo dogo lumii* – pya nee anaa wa le bu mii loo ife nee me ba yere kpoten fe nee; *pya nee anaa ere dogo lumii doo pip-pip* – pya nee a ere yira kor aba naale ife-e nee sa kpna loo i-nyaana kentoorn a dap nua lu. Sorn alu igba deendeen sindee awa loo ziin, lo tuatua nia ken dor bera pya nee a-keere kor dogo-lumii borloo ale beo kor alu i-yerekpoten dogo-lumii bu beebee. Lo kpe-dume kor me alu i-kwabaloo ikobeesuanu beebee, pya nee a-torne nya-a kii kentoorn anaa ere dogo lumii kentoorn nornu le yee nee.

Bu tiaga ba loo dum ikobeesuanu beebee a budee nii-ee, doodoo nu anaa ere dogo-lumii bu deedee sindee, naa kura korme pya a-torge ikobeesuanu beebee yira bu-tor nornu sa wiakpan kor “ife-a, ife-a!” beera pyanor ale kentor ziaga-loo-ken. Ale beekor alu ikor sa korme alu i-ep toorn-aaloo dogo-lumii tere (doo-dogo terekpa ne pya beebee) sa kor atoorndor benor yee buen, ale benor yee idonyoo. Me suan sa su kentoorn alebu aan-sindee itorn dum fenee naa lebu. Me a torge kor isu sindee fenee naa leloo gbaan loo ibip akuu ere-oloo, kuuna-kuuna, kaana-lok, le aba-ikeere beebee, sa nua nu i-aara leele abu lo sindee nornu awa.

Kiira baloo Ikaten-norsuanu. Anaa Ere Dogo Lumii

Su-suan kor awae ire kentoorn yee nee fe nee naale bu, torge kor me ki-kiia aaloo dogo lumii a ina bu ikatennorsuanu. Ereba sindee a-piga-bu-ziin borloo kor me ale: su ifeeloo kii-a aa sindee a yira kor fe nee ale sa kii sindee a kor fe nee awaa le; kii-a sa sua pya nu a doo kor fe nee awaale sa doo kor nya-a a yii yee kentoorn nee; nyaana buan-bee a doo kor a wae idan beeloo pya nu a doo kor fe nee awaale; nya-a alebu nor kpa le nor batam lo a-doo kor buanbee le tamba a doo kor fe nee a wae i-ere; aara nya-a adap doo kor fe nee awaale yee doo-a nu; nya-a alebu borganaloo kentoorn fe nee naale; le kerakera sindee a-doo kor a wae i-gbin le dogo nee a doo kor fe nee awaale.

Su ifeeloo kiira sindee a-yira kor fe nee ale

Sindee ere awa dap sira na a-aara deendeen nu aan ziin ken dor ume ziin loo i-gbin muen kor ere awa wae idoo. Lo sindee awa doo kor awae i-ere sindee Weber wee kor ale yee dogo anaa aara lumii le dogo a aara lumii.

Ikeere le doo-a nu bukenor a-doo kor fe nee awaale

Su buanbee nyaana (Normative shift)	Gbaanloo zii (Interaction Process)	Su nu imue nyaana (Empirical shift)
fe nee lo gbene ibeen	↔	wae kor fe nee awaale
↓		↓
fe nee gbin kor ibip ale	↔	orbe fe nee aara taanga
↓		↓
fe nee wae i-kiin	↔	orbe fe nee wae igbin ten loo
↓		↓
orbe fe nee lo gbene i-ibeen	↔	orbe fe nee wae i-ere

Nyaana baloo tema loo nu imuen

Kera-kera nu ina muena sorn a sira doo kor awae i-nyaa-a aa sindee adoo kor fe nee ale sa kii-a kii sindee a doo kor fe nee awaale. I-dap su idoba aanloo nu a wee sirea buen Greece budua 399 BC, sorn buan nee a toora 140 aan yee 500 pya Athen wee tooreba nyoo sa kor a naale alu i-fe Socrates (Stone 1989:187). Sinloo pya Japan bu iku sorn Buddhist Heian (794 – 1192), fe nee-ador-lok lumii naa wee le loonu a toora lop-le-ereba-tup-le-lop dua (Nakamura 1967:145). Ido lunage igbin muen li bu sinloo America sorn ini-in pya kwa lok wee tooreba nyoo sa kor pya America awaa be nor loo pya Germany. Ido ba lenage bu sinloo Russia, le booboo kentor bu buen America.

Nyaana ikeere temaloo buanbee

Ere awa gbin kor alu ikwaba loo muen ue torgenu a doo kor fe nee awaale bu loko sindee yee kentoorn nee, bu borganaloo yee pya nee, le bu lok abee nee. Lo tua-tua na muen ue Gandhi wee kor agere sa kor me abor loo i-nwadee dum nee le idoorn anyoone dum nee sa gbin kaka mue ue sere.

Ye ere-e bae na muen ue Gene Sharp wee kor bu ye kpa a-kure *“The Politics of Non-violent Action”* (1973). Ere awa su egaraba sere nyoo ikpo ale bu beebie asu gbene dor ne i-nwadeen. Ye ere-e taa teen aaloo nu John Burton wee kor. A wee kor me nee adap doo kor gbene tae akiiloo dogo lumii alu i-orbe. A kor doo wo sa kor dogo lumii le nu adap fe nee teen aaloo kare-nu tama-dum, ere inwadeen loo nee, le yeroka loo nee.

Nyaa-a atemaloo doo-a nu

Su-su nu atemaloo ifeeloo, le buanbee yere bu ikatenorsuanu beebie a doo kor fe nee awaale. Ere awa gbin kor me alu i-ere aan tae kuma loo kentoorn fe nee naale yee nee, aanbu ikeere dum ziinziin nee, dum yee borganaloo, kian yee idonyoo, le lok abee nee. Sharp, Burton, le Gandhi gbin kor me nee a su ifeeloo le ikeere, yereloo ledogo aara doo kor dogo lumii awaale yee nee.

Nyaa temaloo norkpa le nor batam

Lo sindee-a gbin kor dum-kiisin ale bu sindee a lua i-orbe fe nee lee yee nor-suanu beebie. Taan alu i-yerekpo ten sindee fe nee, bu goan ale tae yee nee, ikatenorsuanu beebie erege i-zaansin bu i-kor-a ue a yere kpoten kor fe nee awaale.

Ikatenorsuanu beebie fe nee naale bu gbin kor alu i-su iloo sian tam a doo kor fe nee awaale. Adap lu i-su doge loo pya needambie boh daah, le pya needambie ane tum le ifeeloo beenie nee.

Norkpa gbin kor me alu ikwabaloo nu alu itorge pya norkpa sa sere leele sa su deenden ibeen a kiloo kor fe nee awaale yee nee. Ere-awa a doo kor alu i-kiiya aabu gbene tae fe nee kii sindee fe nee naale bu.

Nyaanabaloo torgenu le nornu

Ere-awa doo kor kee ale bu sindee togten suanu, nor suanu, aara beebie, le kiira-baloo betam-suanu. A gbin kor deenden nu alua i-suan kumaloo kentoon fe nee naale alu i-su yerebu torgenu a kor fe nee awaale.

Nyaanabaloo betam-suanu

Lora awa kue ikeere kuma loo kwaba loo ken pya betam ikatenorsuanu a kwabaloo nu i-torge le nu i-nor sere doo. A gbin kor alu i-bip ibip kumaloo kentoon fe nee naa le. Lo awa lu i-yere kpoten temaba pya borganaloo alu i-kue "International Political Science Association (IPSA).

Ziin kpa i-bung a-kara *A New Handbook of political Science* wee lu i-em tema ba Godwin le Klingemann, eds (1966) le baetup-lebae pya emkpa. Wa tam doo kor baa fe loo ken sa ep ken aalu i-torgenu doo a-budee nii-ee, yee nee, yee buen, le yee idonyoo. Eretaa kentoon wee lu i-tuagabaloo sa doge loo nu ana sira bu sorn a-eraloo tup dua: betamsuanu nor-beebie, dogo pya beebie, dogo booboo sindee beebie loo-ziin, dogo ale yee idonyoo, i-kor-a beebie, beebie loo sindee gbor, le sindee pya beebie aara wadogo doo. Lo kpa awa kor booboo ue nyoo ken adap wae i-bee sa fe nee naale.

Nyaa-a kii sindee fe nee naale gbin kor alu i-bip ibip akii loo nu ale aa-sira bu sindee beebie le pya doorna kentoon ale yee nee.

Buanbee le Torgenu alebu Ikatenorsuanu Beebie

Bu sindee buanbee le torgenu alebu ikatenorsuanu beebie kii-a alloo ikeere fe nee gbin kor aan ikeere alu i-ere kuma loo deenden doo-a u a doo kor fe nee awaale sorn aalu i-torge-nu bu sindee nor beebie. Bu kpa Plato kue *Republic*, ziin nee a-kara Denis Dalton kor doowo kor lokor nu adap yere muu loo nee awaale kere kor Plato yira kor nor alebu lo buen. Aba lo sindee-a na Plutarch kornage eregenu a fe nee gbee-a. Bu doo-a nu pya China, ziinee a-kara Mencius kor me eregeba nee a su baikpo, dag nee sorn akeere kor ere iyaa doo-e lenu, lu poronee-beebie; e eregeba nee a su kaana dogo beebie sa baan loo dum nee lu nee mene. Aba lo sindee-a, ziinee China a-kara Mo Tzu kor me be nor le biine nee kumaken lu poro nu, sa kue deenden idonyoo kor ba a-toorn bu wura yee pya wa nee.

Booboo kpa ka wee leloo abu-dee a-tena kii dume wee yere kpote dogo lumii bu sindee anaa wae lee nu adap fe nee yee. Siga kpa ale doowo na "The Nonviolent Prince" awee siken lu i-tap temaba Chaiwat Satha-Anand (1981); kpa Burrowes wee

siken tap aan bu kpa Clausewitz wee em sa kue “On War” elo kpa a-kor bee ue a-yere kpoten kor dogo lumii awaale. Abalo sindee-a na Gandhi le Lord Krishna yere kpoten-a.

Ken aweelu i-sukor dogo lumii lee doo a dee kere doo kor tabaraba aleloo sindee akor dogo ibeanu awaalena a dee nii-ee le dee nyoo-ee-li. Lo awee lu-kor Plato wee emadeen idonyoo pya beebee a-su lumii yerebu wa tam beebee a-budee kere, pya beebee a-gbin kor dogo lumii awaale dap-nage emadeen beebee dogo lumii naalebu. Lo ale Aristotle wee kor alu i-ere kpa-lok a doo kor fe nee ale, pya beebee a dee nii-ee dap-nage kwa kpa-lok a doo kor dogo lumii awaale. Lo ale Machiavelli torge kiangana bee-buen temaloo ba-ikpo, a-waera anyaa wo loo i-nor sindee beebee a-naa ere ikpo lumii. Lo-ale Hobes kor pya beebee a-bee temaloo gbene yegere ba-ikpo le biine nee kumaken, doorna sindee beebee a yereba ne-nee sa leebaloo nu fe nee dap-lu i-gbin mue. Lo ale Locke keere kor me alee i-su gian suan beebee leeba pya bag-dogo, a waera a-nyaa wo loo i-su beebee bu sindee a-nua ifeeloo leeba pya bag-dogo. Lo ale Marx le Engels keere kor aba-nu adap orbe taanga yee ikeh-ikeh nee na gbene gian, a wae i-su ifeeloo e-aan nu alu gbene ibeen. Lo ale Rousseau dap nor nu fe nee yere yee kentoorn ikpeloo ale yee nee, ale kor pya zaan-sin kiisin loo i-su nu fe-an nee yere yee beebee, ili dap gbin doorna sindee a-doo kor deendeen nee a-ere ikpeloo aanloo bee-bee. Lo ale Kant (1795 -1959) keere kor ifeeloo anaa ere kuma tema aanloo abayira kor nor-awaale, wae i-yira muen kentoorn a-nyaana ikeere orbe fe nee sa-nua nu deendeen nyo-uwe a kor me alee. Lo ale doo-a nu pya America teen aaloo i-angian aaba zooro sa ere wa-beebee temaloo begian lumii, a waera anyaa-wo loo i-kwa doorna kpalok anaa yere kpoten fe nee. E le awee-doo sa Weber wee yira kor me abasindee i-dap nyaana pya beebee na torn-dum lumii, i-dap keere anyaa wo kor me nyaana pya beebee sorn aborloo wae i-doo bu sindee a-agara nee leeba dogo lumii (Arendt 1970; Muller and Semelin, 1995; Steger and Lind, 1999).

Nyaanabaloo sa kor fe nee awaale gbin kor alu i-su kaana ba aan nu Gandhi wee kor kuma loo beebee aanloo buanbee ume loo ken alu ikor ye seredoo. Lo ale i-ibere, a-bee kor i yerekpoten sorn a-ann wee lu i-ne “Nobel Peace Prize” Gandhi.

Ere booboo sindee awae i-doo kor fe nee awaale alo sorn idonyoo awa. Lo ale alu i-gbin-ten, booboo yereba a-wae i-ere. Ye idoba ba jeb zuub bee Jirea a-kara Hwang, Yang Yop tap beebee doo. Doo ken nee awa kor-doo, beebee le doodogo su ibeen deendeen nee ale bu ziin idonyoo borgeneloo-ziin temaloo wereloo ale wa-kentoorn. Sorokin (1948; 1954) kor nage doo wo.

Noor nu akiiloo ibeen pyabuen

Sorn alu i-nor deendeen nu akiiloo borganaloo pya nee, aanloo isorgor-buen, gbene-buen le deendeen idonyoo, a borloo kor nee ere wanadeen, lee aalu i-dap doo kor fe nee awaale.

Dogo anaa ere fe nee gbin kor alu i-bip boo nu. Lo tuatua ibip na: lomunu bere na fe nee i-dor ne-a sorn i-borgene loo buen sere-a? Lomunu le-bee na ziin buen ere aanloo gbene ife-a-nee-a? Lomunu sindee fe nee, lo-a aaba pya beebee ale, lo anaa aaba pya beebee na alu-nu a sira deendeen dee-a? Lomunu sindee na pya buen yereba loo, ale yere kpoten fe nee-a? Booboo ibip wae i-bip.

Lo a-ere bae, lomunu loo na a-yerekpoten ikeere fe nee-a? doo-a nu fe nee, lok a-nyoone fe nee, borganaloo a fe nee. Ena ba le-aa doo-a? Ena pya nee aa doo loo i-orbe fe nee-a?

Doorna nu aborloo sorn aalu i-nor nu a kiiloo ibeen yee buen na bee, ena alua i-em sereken kumaloo fe ee ale orbe fe nee-a? Pya maken na a-gbin-a kor nyaa-a ale-a? Lomunu nyaa-a na ale-a sorn alua i-orbe biaa lu ne nee-a ale bee kor alua i-orbe biaa lu ne nee-a?

Su kera-kera Sindee beebie doge loo-ziin

Nyaanabaloo su kor fe nee a-waale doo kor nu i-kor kumaloo orbe dogolumii lee yee nu nee dap doo alu i-su sere tae-yee sorn i-yaa dogara kera-kera sindee beebie. Ena i-dap ere aan loo dogara kera-kera sindee beebie ju i-donyoo-a? Aanloo sorn i-ep nu a-dap fe nee. Abanu aborloo na bee kor i-erege i-gbin nu a orbe fe nee lee yee kentoorn nee.

Ziinzinn idonyoo dap lu i-dogara loo-ziin aanloo pya a ere gbene tae kumaloo fe nee, ale kumaloo i-orbe fe nee. Lo sindee awa le doodoo sorn i-kor nu a-kiiloo terekpa ne pya beebie, dum a-naalu zooro, kentoorn pya nee-wa, kpoa a le ne gbomiongo, le ikeh-ikeh ale loo yere buen loo.

Orbe fe nee bu sindee i-noa nu kumaloo lu ibeen sorn aa lu gbinkor i-dana nornu akiiloo beebie ne nyoo, aanloo buen ador biin yee pya nee, umeloo pya idonyo asu ba-ikpo aara beebie.

Beebie Yee Pya Idonyoo

Nyaa-a a-temaloo orbe fe nee doo kor gbene ikeere a-kii loo ziinziin nee bu sindee booboo nee kue beebie yee pya idonyoo, kentoorn ale yee pya idonyoo, ale beebie ale bunyo-uwe. Asu gbintenloo aanbu isosghor buen gbaanloo gbintenloo ale yee idonyoo. Sor i-ep aan doorna sindee, ziinziin kpog ale bu beebie nyo-uwe, ken alu i-kwa ziinziin kentoorn sere doo, le ken alu ikwabaloo taanga doo yee idonyoo.

Lo doorna na bee kor e-ere kentoorn fe nee naale yee idonyoo doo kor alu i-ep kentoorn ziinziin nee, pya nee a-dornia dum a-nyoo kuneken aan sorn ba mean ume sorn ba u aan ziin sorn-deh ume ziin, le ken ba gwaa yee ziin doo. Ale awa torge kor me lo ale lorgor nee naale-a fe nee, ale lorgor nee naale-a lu i-fe, kentoorn deenden nee erege i-lu i-su yere bubuan.

Do-doo kor deenden sindee awae idanbeeloo, sa wae idoo, sa lu-nage nu aborloo i-doo, kor alu i-orbe fe nee, erege i-lu i-gbintenloo sa mue kor me pya nu a-tena le pya nu aa lu i-doo bu deenden buen lu i-ere.

Bu doodoo, ikeere alu i-nyaana aanloo kwanu a fe nee turelloo nu anaa fe nee bu deenden idonyoo. A gbin kor alu i-zoe aan ziinziin nyo-uwe ume ziin. A gbin nage kor alu i-nyaana ikeere beebie aanloo sindee a doo kor fe nee ale kuma sindee a doo kor orbe fe nee awae.

Suanu Beebie Anaa Fe Nee Naalebu

Nu i-ere, aanloo sorn i-keere kor me nee dap kwa kentoorn anaa ere fe nee, danna booboo ibip aanloo deenden sindee doo-a nu le kerakera sindee alebu. Le alu i-keere kor suanu beebie naa dap kia por-e, orbe fe nee waage i-sunua doorna bere i-ere? Mue-ue a-orbe fe nee dap-ge yira bee sa nyaana ikeere leeloo doglumii? Orbe fe nee aanba beebie bu-borganaloo dapge aa bu-buen sa ina nyo-uwe? Waage i-kii-a aaloo kpoogelooken a-ere gianlumii alebu ziin idonyo sa obia kii sindee anaa ere gianlumii bu

lobuen le bu deendeen idonyo? Aan sindee beeb-ee-gbora a-aara lumii kuma sindee anaa aara lumii bu ziin barasinloo ume deendeen idonyo? Nu i-ere aanloo orbe fe nee wae ge i-ere aan deendeen sindee ale doodogo kentoorn pya neewa, pya keekeemean, ikehikeh yee nee, pya a-ere kerakera doo-a nu, pya akor keeke mue ue, le pya ay-iraloo keeke taangababari. E me sindee na awae idanbeeloo dogolumii ale yee nee, sindee awae i-orbe fe nee, sindee awae i-nyaana, le sindee awae ikor yaari sa mue kor alu i-doo gborme sere kentoorn fe nee naa lebu?

Ere awa naatorge kor me bere i-ere aanbu suanubeebee naale bu deendeen sindee doodoonu adee-a nyo pya lo ibip awa. Me alu i-kue ikeere ture nyoo nu suanubeebee a-bee le a-su mem yere loo sindee adap orbe fe nee bu deendeen idonyoo. Yira kor awae idoo a doo kor pya suanubeebee adap yerebaloo idoo kor alu isu ifeeloo sa kwaan taanga lee yee deendeen ken ale bu idonyoo.

Nia Ikobee

Chapter 4

Nu sere ifeeloo torge

E na alu bere i-ere aanloo sorn alu i-su ifeeloo sa orbe fe nee-a? Tae nu i-gbin i-ere na bee kor alu i-orbe nu adap fe nee leebu deenden idonyoo. Lola awa torge korme aborloo i-ere inwadeen loo dum ale bunee, nyoone bee eregeba nee dap fe nee, e eregeba nee dap-nage lu i-ife. Nyoonebee wo, gbene tae erege i-le bu deenden sindee a-torge suanu beebie a-orbe fe nee. Bu losindee-a, a doo kor ifeeloo alu i-sere bu deenden idonyoo.

Suanubeebee adoo kor fe nee a-orb gbin kor deenden idonyo agbaa yira kor alu i-orbe deenden nu adoo kor dogolumii ale, sa yere ikpo loo nu adoo kor orbe fe nee awae. Agbin nu adoo kor awae i-lee nu anua taanga yee nee, sa yere mem loo pya nu a doo kor deenden nee a yere waloo bu doo-a nu a doo kor tae aleloo gbo nu a yerebaloo i-sere ifeeloo yee nee.

Aara sindee a-orbe taanga aalu i-kor nu tureloo awa naatorge kor me alunu awae idoo abasorn bu deenden idonyo, ale bee kor alunu aba ziin sindee ere ikpo loo-igbadoo, me atorge kor lo sindee-awa doo kor awae i-ere bere bu deenden doorna sindee bu-gbora dum, bu deendeendo-a, bu namaloo, bu nu isuba kwaan, le bu doo-a nu kuneken. Sor alu i-gbin ken alu idoodoo sa fe nee orb yee nyoo-uwe, suanubeebee naale a-torn sindee a-kiiken eera pya dambie-dumenee alebee kor pya doorna sindee gbora. Kwabaloo taanga lee gbin kor kentoorn be-eeba awaale yee lenu i-gbin i-ere. A gbin kor alu i-lee kpoten nu anua fe nee, sa yere kpoten erege borganaloo a-gbin kor fe nee a orb.

Sorn alu i-su tam ikobeesuanu dabe loo tam mentorn yee nee, kwabaloo taanga leebu suanubeebee, doo kor awaa beekor me a ere nu alu i-sere bema nu asaa sira. Nyoonebee wo, suanubeebee-a torn bee doodogo doorna sindee nornu.

Lorgor suanu naale kor suanubeebeedap sere nu a-orbe taanga deenden sorn. Booboo nu dap pe temaloo ikobeesuanu, kentoorn nee le nu nee kwanba loo i-orbe dogolumii temaloo nu a aara ibeanu ume kendor nu fe nee sa egara miinee naadap orbe. Gbene nukwanba alua i-pee loo i-fe nee. Nyoonebee wo, buanbeekwanu lunage ibeen loo i-doo kor awae i-orbe fe nee.

Le alu i-orbe deenden kentoorn adap fe nee, naa torge kor abapya a-nor suanubee na adap doo-a. Alunu akuu pya nee alebu kerakera sindee nornu, le deenden nee. A lu kentoorn pya noorsuanubee a-zaansin, sa yere kpoten pya doorna iku agbin i-orbe fe nee. Eretaa sindee i-ep aan lee aalu i-zoe nu akiiloo orbe fe nee: hitler le gbene fe nee bu ziin idonyoo, nyaana iku-iku alebu ziin kentoorn, le kpoogeloo dum lezor aanloo ziin nee umeloo deenden pya alebu ziin idonyoo.

Ken fe nee naale, Hitler le Fe Gbene Ido Nee

Taanga aleloo zaansin beebie le nu fe nee – dap lu isu doge loo hitler le fe gbene ido-nee – erege i-lu ikpesin sa mue kor lokornu na dap kegasin tam kwa tanga lee yee nee. Lo gbene saanga idoba pya a-fe yube idonyoo ale fe ziin iku bubuen ale beekor fefe deendeen nee anaalu pya benor naa dap kpega i-kor-a pya suanubeebee aa kor kuma loo orbe fe nee. Le anaale doowo, alu ibaaloo suanunorbeebie ume kuma nyo-we, bu goan ale bu ken anaagoan, busindee adap nua kor gbenekpo nee alu i-fe, le dogolumii a eenyoo anaa wee luge ife gbenekpo nee a bunyoouwe.

Sindee awae i-buante na yere guna loo i-zoe kor fe nee a orb bu deendeen kendor nornu. Ere awa doo nkor alu igbinten aanloo tae aara nu fe-an nee, le ken i-doodoo sa pya zaasin le pya nyoone neezaansi naakiina sin loo kwa nu fe-an nee. Siga nu alua igbin mue kor alee, sa doo kor orbe fe nee awae i-ere alue igbin muen. Ere awa dap buante aanloo pya a nor beebie, nu alu ibeen ziinziin nee, ikpo ale bu kendor kuudeenloo nu, yere kpoten borganaloo, nu alu i-emadeen annbu tam alu i-ne, suanu kwanu, gboraa, dum yee nee, le doo-a nu kuneken anua fe nee (Paige, 1977).

Nu a-sira bu sorn-deh 20th century, torge kor booboo pya beebie a-obia aaloo fe nee, ume ken pya awa nyonedume a kpoora waloo lee loo fe nee. Le anaa wee le doowo, fe nee awae lege aa kiisin. Loo i-orbe pya zaasin le pya nyonedume aaloo fe pya wa-nee-baa, suanubeebee erege i-su nu ba ere sa orbe fe nee.

Le i-gbin i-orbe doorna hitler a-dap aaken, ale doorna stalin, doorna maos, doorna amin, doorna truman dap tere gbene naa. I-ere i-siken danbeeloo nee beebie adap fe nee sa yere kpoten pya beebie anaagbin fe nee, sa gbin sere ifeeloo deendeen sorn; bagara orbe neebiebee a-ere gbene tae loo i-fe nee; sa orbe pya nu adap fe nee; sa orbe pya yira bu kerakera idoorn; sa gbin biraloo a-dap nua ifeeloo; orbe sindee gboraa anua fe nee sa obia kii sindee a-orbe fe nee; sa siken kwabaloo doo-a nu kuneken a-dap doo kor fe nee a-orb temaloo nukari, le nubuanbee kwaan nu.

Sinloo nee dap yirasin bagdogo hitler wee ere sunage gbene taanga nua sorn alu doo nu adap orbe fe nee. Kerewo, anaa torge kor me anaa wae isu ikeere tureloo, e a-nyouwe booboo nu buanbee siantam a-uma deendeen ken. Idoba na sorn alu ikeere nu a-kiiloo neezaansin beebie le pya a-ye nyonedume, aanbu idoorn le ken nee mue ye loo doo, nu adap kpaen orbe fe nee, korgbee bu deendeen nyouwe, le pya doorna sindee.

Nu anyoone baaba ken hitler wee fe nee doo bu gbene aaboorn, nu a dap orbe fe nee erege-ilu igbin sian. Nu idoo sian erege ilu-idoo aanba deendeen idonyoo lokpor baaba bagdogo-a naa sinaken lu i-aaloo kor a siken sira.

Or-orbe sorn deh awae ere booboo saanga dogo le gbene fe nee le benor, norsuanubeebee erege iyibu deendeen nu adap orbe fe nee le benor.

Orbe fe nee le nyaa-a temaloo dogolumii

Ziin doorna taanga adoo kor a-zoror iyee bu kwa taanga lee yee nee na dogolumii anyoone nyaana kentoon, le lo asiken gbee lo tam.

O'oo Ikobee

Chapter 5

Nu betam suanu torge

E na alu nu betam norsuanubeebee dap torge aanloo bubuen fe nee naale bu-a? A torge menu ne pya asu suanubeebee sian tam, loo i-siken noor sere lee, ken a-nyoone pya doorna betamsuanu doo, le ken a-gbaaloo kerakera sindee gborado aanloo i-sorghor buen ume loo deendeen idonyo ne lebu.

Nama-ilo akiiloo nyume suanu ere gbene ipoo aanloo nyaabaloo nu alebu ziinziin bugor suanu. Aanloo kerakera sindee worp-iworp na pya nee borganaloo sa wutor zoor-a, torbari pya Jew, tor Bari pya a yirane Jisus Kraist, le torbari pya a-yira ne Mohamed. Aanloo tae i-sudor bu beebee na alu i-ere borganaloo pya a-gbin isu beebee-a, trekpa, le pya kwa-lok-a. Aanlooibeen sere ifeeloo na i-ere pya aa lok-a, pya torbiae, le kporgoror-a. Aanloo ibeen ale loo bere-a aanbu benor na nu bean nor lu ikwa ne benor kuneken, nyoomaa, le kpa;endee-a. Aanloo ibeen i-ere na taksi lu ikpe ne be nor-a, le nu i-su yere kpoten bee-buen na alu i-ere pya sitam emkpa-a.

Kumaloo suanu beebee, ena aborloo i-nyaana bu ziinziin bugor suanu-a? Nu alu igbin loo i-ere beebee anaa ere fe nee a le bu deendeen idonyoor na i-muen kor me booboosindee kor yaari borloo kor ale bu deendeen bugor suanu tema sindee ale doodoo nu-aalu i-su kor-an ue bu deendeen idonyoo a dee nii ee-a. Sindee anaa ere fe nee dap lu i-su yerebu noornoor nu aleken doodoo su-loo yereyee pya borganaloo su beebee, needam le neewa, pya keekee ikpaloo, keekee dor ale yee nee, le pya akor nu akiiloo kpoogeloo nyoo kuneken. Ale beekor alu ikwa doorna borganaloo adap nyone nama borganaloo darianu, sa ere nyaa-a kentoorn anaa ere fe nee. E-ere kentoorn nee anaa ere fe nee dookor betam suanu beebee a-su deendeenu sa gbin-a ten loo sa torge py nee ken doodoo sa orbe dogolumii, gbin ken idoodoo sa sere ifeeloo, sa kpoogeloo nu bu sindee fe nee naale bu sa gbin pya nu a-aara ifeeloo yee pya nee.

Aba sindee alu i-aara beebee deendeen nee ereba bu doo-a temaba pya nee adanbeeloo beebee deendeen nee doo, aba lo sindee-a na beebee fe nee naalebu wae nagetamaba pya nee adabeeloo beebee deendeen nee-a. Ere booboosindee a wae i-ere beebee fe nee naalebu; kere wo-a, naa ere ziin ee alee ee-nyoo. Siga idoba na: me-mean, yira worpzor, buanbee, furabu, to-isaen, pe tenbiin, do-an ep, le ere nwaen deen. Booboos idoba ale bu nama-ilo, le idoba nu ale aa sira adoo kor dee-nii-ee gbor-meloo i-nornu aanloo nee dap toorn sa ere nyie fe nee naalebu.

Kentoorn Norsuanu anaa ere fe nee

Dookan aborloo dor ikeere fe nee naalebu yii bu deendeen nu alu i-torge bu torkpa nor suanubeebee doo, ale ziinziin ken dor alebu, ale borganaloo pya nee alebu, kendor

torge suanu beebēe anaa ere fe nee wae nage iture nyieloo doodoo nu alu i-su buanten nyaa-a igbin i-ere bu lo kentoorn-a, sa su lo kentoorn-a yerebu gbenetorkpa ale deendeen idonyoo. Lo ken toorn-a a-kpoo-a aaloo nu awee lu i-doo sa lee fe nee, boor fe nee, le nufebēe awa gbaanloo alebu idonyoo. Ere awa doo kor kee ale yee beebēe deendeen nee a-yere kpoten dogolumii, suanu kentoorn yee nee a toorne doglumii, ale kor beebēe ba ikpo ziin nee a toorne dogolumii. Lo borganaloo fe nee naalebu awa lu kee sa dor bere – bere alu kee.

Idap su kor lo sindee inor-a nu awa buanten aa tua kendor ume ken dor dambie iyuukkpa, me a kee sin loo i-torge dogo le tamba adap doo kor awe i-ere idonyoo fe nee naalebu. Nia tamba a-erege ile: i-gbintenloo nu, loo torge nu, loo doodoonu, le le ikeere alu ikor tema sindee i-kor-a ue yaari deendee dee bu dum.

Alu ibagara su nu fega nee agbeera bu dum sa bee sin pya nee ale aa-gbin iyii tor norkpa, sa wa kor ne kor baa su lo-aan sindee awa nua ziin nu ba ere loo i-orbe fe nee lee yee kentoorn nee, doodogo pya nee a suan tam aara beebēe ale pya nee aa nor i-zaansin beebēe. Lo sorn-a na alu i-su ikpo w yere loo-a sa kor ba adanbeeloo nu nee dap doo (Boostin 1983; 1992; 1998), loo inyaana beebēe (Finer 1997) le loo tam ifeeloo adap dana ka aleloo nee bu deendeen kentoorn ale yee nee (Josephson 1985).

Doorna nu na i-siken ebaraken loo nu aa sira abu dee-nii-ee kuma sindee sere ifeeloo (dogolumii, gborā, ikpo nee ere, ken i-toorn, gbaaloo doo nu) le beebēe nii-ee a kii sindee fe nee naalebu.

Lo doorna na doodo kor pya norkpa a ere dee loo gbin dee a doo kor awae i-sere ifeeloo yee nee. Ere awa naa kor pya nee naa ere kera kerea ibeen, me a gbin kor alu i-ere booboo sindee a doo kor fe nee awaale, aanloo pya sibatam bu isorghor buen ale bira-ikor be eeba.

Lo doorna na i-borgeneloo pya norkpa nua ziinziin kpog sa su ziin be tam adoo kor ba a-nyegianbu loo poror ale bu fe nee a-nean wa. Nu ba gbin muen bu lo tam awa alu nu ikpo tenloo sa sere bu lo torkpa-a, sa lu nage ikor yaari nyoo Internet loo i-yereba ne ziinziin nee ale pya iku-nee a gbin i-doo nu.

Pya nee a-tena aalo torkpa awa dap kiisin ere batam beebēe. Ba dap siken kiisin loo inor nu aan tuatador teen aa gbenetorkpa (B.A.), baedor teen aa gbenetorkpa (M.A.), sa ume ye kpe dume (ye taador) teen aa gbenetorkpa (PhD) bu sindee nor suaanu beebēe fe nee naalebu.

Lo kendor norsuanubeebee fe nee naalebu dap lu nu siantam buanbee, ale nu siantamba. A torgenu a-ganga kii nyoo bu suanu, le tamba aan yebuanten um dor awae i-ere dambie iyuukkpa (PhD). I Pya norkpa alo kendor awa gbaaloo sa ere kentoorn kwabaaloonu tema deendeen sindee norkpa beebēe adap sere ifeeloo, sa ere sindee gbinten nu, ken i-su torge buanbee le le torge tamba a dap sere ifeeloo. Alu kendor i-ere gbaanloo yee needam le neewa bu kuuna sindee, a doo kor beenyien anaa ere fe nee alu i een-ganloo sa nwadee. Pya buen a-toorn waeloo lo torkpa torge nu awa lu i-ema wadeen doodogo pya nee agbaaloo i-kpesin taanga aleloo deendeen idonyoo.

Gbenetorkpa Shanti Sena (Pya Sere Ifeeloo)

Obia kii sindee fe nee naalebu gbin kor alu i-ere pya norkpa anaa ere dogolumii sa sere ifeeloo, alukee loo torge be nor a-wee i-ere bu booboo gbenetorkpa ale abu nyoo-uwe. Pya norkpa suanubeebee dap zaansin, me pya aleloo dap lu nage i-ere aan doorna kendor nor nu.

Pya shanti Sena – dooken alu i-kue wa doo – lu pya adap aa waloo, sa lu pya nee i-suanloo kor ba ere ikpko anaa ere dogolumii se-an ifeeloo yee kedor kana, sa gba pya nee kana loo ziin, pya kpoogeloo deendeen kentoorn nee, pya kpor-an dum nee anaa leloo pya benor, pya adap yerebaloo doo pie loo nee, pya nee yereba kentoorn a deebeloo bubuen. Deendeen nu awa lu i-su gwaanloo norkpa a-torge le dogo le tamba zansin. A su i-nor-a nu aanloo deendeen yira-bu-idoorn akpooge loo dum, ue-yoor adana kaana idoorn ne nyoo, mem alebu birabii ikor, le ikpeloo nee ere aanloo sitam ne pya doorna nee. Pya nee awae i-ere idoba Shanti Sena aanba na Professor N. Radhakrishnan ale li Gandhi Rural University li India (Radhakrishnan 1997a; 1997b). Pya awae nage i-dabeloo na pya Khudai Khidmatgars (pya SooroBari) ba toora buan 80,000 i-agaloo pya Muslim anaa ere dogolumii awee le li India bu idodua 1930 – 1947 (Bauerjee 2000:73 – 102), le pya Kingian ale ne pya anaa ere dogolumii (LaFayette le Jehnsen 1995; 1996) le pya doorna torgenu anaa ere dogolumii (War Resisters League 1989).

Gbenetorkpa (Universities) Fe nee naalebu

Obia kii idonyoo fe nee naalebu gbin kor alu i-ere aan suanu le tamba a-eenyoo nu aba-zii kendor ale yubeloo ziinka gbenetorkpa dap doo. Nyoobee wo, nyaan kii sindee fe nee naalebu suanubeebee torge ko alu i-yere kue ma sa yira nage loo deendeen nu a dor-bere aan yee torgenu pya suanu kentoorn yee nee, suanu a-kiiloo waadem, mean nee le booboo betam. Agbin kor deendeen nu alu i-torge bu gbenetorkpa suanu kii sindee anaa ere fe nee adoo kor letam a sere dum bu buen, ziin sinloo, kentoorn yee baew sindloo, le deendeen idonyoo.

Pya gbenetorkpa a-torge kor ba dap nyaana booboo sindee buanbee le ikpo nee dap aara fe-an nee soorn nor. Dogeloo ken nee a-wee bee Harvard University a-kara James B. Conant wee kor doo by June 18, 1942, “Loo i-ware biradee pya ziinziin Ga lkpo Idonyoo a tooreba nyoo sa sere wa nu be-an nor ken sa naa erelokor beanbu, lo sorn na idap kor nu aborloo idoo ne pya suanu namadee-a”. Gbenetorkpa pya Harvard wee lu i-kue ye “Conants Arsenal” nyoornebee ba wee su deendeen wa i-nor-a nu sere ne benor. Pya zege nee a-wee aa nor physics a butorkpa awa wee lu i-su w kor ba-a nor ken-gon-a alebu kwa gbenenaa-maa (atomic bom) li Los Alamos, New Mexico. Doo ken ziin nee awee wa leyee wee kor doo, “Kendor awa wee le doodoo buen deendeen nu wae i-ere ... Buen pya nee wa puin a bemia dap kor-nia sor suanu sa kee naale yee pya zegenee le pya kane, kendor anaa sere kee yee ido nee a nyuma ina bu norkpa”.

Alu anaa wae-ge kor pya aan gbenetorkpa le pya nama gbenetorkpa dap yere mem loo i-orbe benor sa orbe nage deendeen nu adap fe nee, ale nu a-yere gbene boor loo i-toorn dum le ikpe loo dum ni? A zoror ikeere kor pya gbenetorkpa naa dap nyaanaballoo torgenu sa torge suanu adoo kor fe nee le nu adap fe nee awaa lena?

Borganaloo Pya Subeebee Fe Nee Naalebu

Aara suanubeebee a naa ere fe nee yerebu beebbee gbin kor borganaloo pyasubeebee a doo nu a sere ifeeloo yee deendeen nee.

Nu beanbu pya borganaloo pyasubeebee na bee kor b ayerebaloo idoo kor awae i-ere borganaloo fe nee naalebu, ann bubuen ume idonyoo. Nyone bee kor dogolumii yere iteere loo dum nee bu deendeen sindee, adoo kor me su sere ifeeloo nua tam nyume buen lee bee erege tam a-nyume buen.

Borganaloo Bee looken anaa Ere Fe Nee

Obia kii sindee anaa ere fe nee gbinkor erege borganaloo alu i-sere kor a-bee looken naa doo dogolumii. Pya lo iku awa lu i-torge wa ken i-sere ifeeloo doo. Borganaloo anaa ere dogolumii sorn ba le-aa sere ifeeloo lu nu atemaba engene yubelobuen, barasinloo, ale yee idonyoo. Gbo awa ere pya gbinken sa labara poror nu sian.

Borganaloo Bubuen Fe Nee naalebu

Dee a-lene borganaloo bebuen loo ikwa-sere, kpoogeloo, sa doo kor fe nee awaale naa ere kuma; a-wae nage i-ere ikeere kor pya dorrna nu wae i-kwa sere.

Borganaloo Pya Taangaba Idoorn Fe Nee Naalebu

Borganaloo pya nee ataangaba IdoornBari dap nor i-sere, kuudeenloo, mue kor pya nee alebu wa borganaloo naa yerekpoten fe nee le dogolumii, sa ere i-nwadeen loo dum bu deenden sindee, aan sorn ba mean ume sorn lu. Lo borganaloo a-kporgenebaloo deenden tor Bari awa ere i-su pya nee a-nwadeen dum, sa nwadeen sa naa nwadee loo i-kor kaka-ue a-nyoone orbe fe nee.

Borganaloo Pya Sere Ifeebeenye Fe Nee Naalebu

Pya lo gbo awa dap ere yereba aanloo deenden idonyo sa gbinken i-doodoo sa sere ifeeloo yee idonyoo. Nu ba ere i-doo na i-su mue ue duurabatorn aanbu kpakae gbaanloo mue ue suanu, tamba, le borganaloo yee nee, le pya doornanu sian wa tam, loo i-orbe fe nee sa doo kor sere ifeeloo awae.

Nyaa-A Bu Sere Ifeeloo Ba Itaangbo

Pya nee a ere tae loo i-orbe fe nee ere i-borganaloo sa yere kpoten orbe dogolumii. Ye idoba na pya Unrepresented Nations and Peoples Organization (UNPO). Bulo sindee-a, neewa le needam gbaaloo sa kor nu adoo kor fe nee a-orb bu deenden idonyo.

Betam Torge Tamba Fe Nee Naalebu

Sor gbene ibeen a lua i-ere kor alu i-aaloo dogolumii sa kiiloo tam a doo kor dogolumii a-orb, a siken lu gbene ibeen loo i-nor tamba zaansin bu deenden nu. Pya ale doowo-a lu ibeen yee pya Kingian, Gandhian, Buddhist, Christian le doo-a nu kuneken anaa ere fe nee.

Kendor Torge Zaansin le Siken Ere Mem Fe Nee Naalebu

Aborloo kor alu i-ere borganaloo pya zaansinbuen dogolumii naalebu; pya lo borganaloo awa dap wee borgana aan ziin sorn ume ziin sa ere aan ikeere le aan mem, em kpa sa kornia ikeere nyoonu ba a-ere suan nu aanbu. Lo kendor awa dap lu i-ere temaba ziinziin nee, ale temaba pya betam torgenu.

Kendor Sitam Kari Fe Nee Naalebu

Betam torgenu lu ibeen loo i-yere mem loo deenden kendor sitam kari fe nee naalebu. Dooken ziin nee emkpa a-kara Romain Rolland li sinloo Swiss wee aara mue

ue Tolstoy kor-an doo, “Tam kari erege i-orbe dogolumii, e aba tam kari na a-dap orbe-a” (Rolland 1911:203). Dooken ziin mue ue pya Kingian kor doo, “Le oo-ere ue-yoor, oo ere nage kian alee nee ba zooro” (Young 1996:161 – 184). Naale aba pya ue yoor, me pya kwa bee ue i-kor-a bubee, pya tama bire, le pya emkpa dap nage yere ba loo. Nu ba ere idoo na bor-borganaloo ziinziin sorn sa kor nu akiiloo birabii fe nee naalebu, le ken nee dap fe nee doo. Pya tam kari awae i-su ikeere orbe fe nee yerebu na kpabee-ue, kpabungabee, temabire, dem-nu, yoor, yob-yob, le pya lo doorna. Gbo nu awa dap ere yereba aan loo borganaloo ale bu ziinziin barasinloo.

Borganaloo Betam Ginten nu Fe Nee Naalebu

Aba sindee borganaloo pya beebie naa ere ba bu dap gbinten nu a yereba nee pya beebie bu sindee beebie, gbor, dum yee nee, le dum doo-a nu kuneken, na a alu nage ibeen loo i-ere borganaloo gbinten loo nu sa duurabatorn pya nee sa kor ba a-orbe fe nee-a. Ba dap yereba ne pya taangabari bu idoor, pya subeebie, pya kpoogeloo ken, pya duurabatorn, le pya borganaloo sere ikpeloo yee nee, sa doo nage kor ziinziin nee adan mue ue a-yereba wa ne.

Pya Kor Ue Yaari Fe Nee Naalebu

Pya kor ue yaari fe nee naalebu lu i-been loo i tap ue yaari ume deendeen ken. Naale pya a-tema deen lee loo dum gbee sin nu alebu nee, me a-aara ikor-a ume ken anaa yere kpoten fe nee bu lokor sindee. Wa tam kiiloo orbe ikor-a adoo kor fe nee awaale.

Nyegianbu Biradee Nee U Fe Nee Naalebu

Loo i-siken ere doo-a nu aansuanu fe nee naalebu, borloo i-siken kwabaloo i-nyegiabyu biradee ziin nee wee u, ale yereka loo biradee gbene doo-a nu wee sira sa doo kor fe nee awaale bu. Nu aborloo alo sindee awa na kor alu i-yereka loo pya nee anaa wee yerekpoten fe nee, le pya nee a peera wazor loo i-orbe fe nee.

Barasinloo Efeeloo Fe Nee Naalebu

Alu i-ere beanbu kor deendeen borganaloo pya beebie naa ere babu lu borganaloo fe nee naalebu. Pya lo borganaloo awa lebu gbenebuen le isorgor buen. Idoba anaa torge waloo sian na pya torbari, pya buen akpoora waloo lee loo benor, le pya doorna. Kor mue ue lumii naalebu yaari ume bu boranlaloo ale doowo awa lu nu a-dap orbe fe nee yee deendee donyoo.

Betam Uradu Fe Nee Naalebu

Le ale alu ikor doowo kor pya tamgbora a-kwa nu be-an nor dap kor bere lebu wa gbor, aba lo sindee-a na pya borganaloo fe nee naalebu dap nage kor bere lebu orbe fe nee dor ne deendeen-a. Sorn alu i-ep aan sindee fe nee naalebu, le sindee beanbu kor pya nee ayae nu anaa ere fe nee, doo-a nu kuneken, doo-a nu aara saanee, le doo-a nu ayere dum loo, alu i-gbin mue kor bere alebu uradu fe nee naalebu naa ere kuma.

Kendor Borganaloo Idonyoo fe nee naalebu

Ikeere akiiloo idonyoo fe nee naalebu gbin kor borganaloo adap gba deendeen kendo nyaana alu gbene ibeen. Borganaloo ale doowo-a a-gbin mue kor ba san li yere

bu deenden borganaloo alebu deenden idonyoo, sa kor nu akiiloo emkpa bungnu bee, le deenden tamba le tamkari kiisin loo i-zoe mue ue fe nee naalebu. Lo borganaloo awa a yere ba loo i-kwa awae i-sian tam orbe fe nee yerebu komputa nualo awae i-doorn ume deenden nyo-uwe.

Kedor borganana idonyoo dogolumii naalebu ere i-gbinten wa nu beanbu le siken ere mem aanloo pya nu ale doodoo: dogo anaa ere lumii yee pya taangaba bari le doo-a nu adee-a nyoo mue ue suanu; suanu a-orbe ee-a bee anaa ere dogolumii; dor ale yee needam le neewa anaa ere dogolummii; uradu anaa ere dogolumii, kor ue yaari anaa ere dogolumii; ikobeesuanu, tamsuanu, le dum gbin efeeloo anaa ere dogolumii; ken nee toorn anaa ere dogolumii; tam gborana anaa ere dogolumii, tam torgenu anaa ere dogolumii; tamkari anaa ere dogolumii; birabii ikor anaa ere dogolumii; tam pya nee-nor le pya aalok dap si sorn aalu i-nyaana nu sa naa ere dogolumii; tam pya zaansinbee anaa ere dogolumii; le kwa dum sere bema deesin anaa ere dogolumii.

Ziin gbene tam ale na kwabaloo nu lo-an loo bu doo-a nu kuneken bu deenden idonyoo aanloo nu alua i-kwa sere ziinziin kentoorn aanbu ziin buen ume deenden nyoo-uwe. Ere awa gbin kor alu i-suanten booboo doo-a nu kuneken anaa wee ere fe nee, torge booboo nu a-aara sere ifeeloo yee nee, le nu a-asaa nua li-dee nyoo-ee. Sorn a-lua i-borgene deenden nu awa sere, a doo kor awae i-danbeeloo kor me nee dap doo nu sa fe nee naale yee nee.

Deenden borganaloo bu idonyoo dogolumii naalebu alu i-su nu siantam yerebu, sa nua ken nu ale aa-sira bu sindee fe nee, yegere fe nee, le kerakera sindee kare-nu, awae i-su dogo loo dum yee nee a-lua i-nyaana kuma sindee fe nee naalebu. Sorn deenden nee le-aa kpesin loo i-orbe nu adap fe nee, lo gbo kentoorn awa a-su idoba aanbu suanu alua i-ere aan sindee taangaba bari, ikobeesuanu, tamba, le nu alebu deeden betam suanu sa kwa-an kentoorn nee.

Betamsuanu Fe Nee Naalebu alu Ibeen

Suanubeebee a-gbin kor alu i-ere borganaloo fe nee naalebu a-torge orbe fe nee tema bu booboo betam suanu, buanten aanloo a norsuanubeebee.

Tam adap nyaana kentoorn gbin kor deenden sindee alu i-borgeneloo dabe dume orbe dogolumii bu deenden idonyoo. Deenden nee a-nor suanubeebee le ziinziin nee dap lu kentoorn a-zoe nu akiiloo idonyoo dogolumii naalebu lo kpor awae i-su lo nyaana awa yerebu deenden idonyoo.

Ini-in Ikobee

Chapter 6

Suanubeebee idonyoo fe nee naalebu

Ile na pya aan de-a. Nama sindee le nama nu awee kwanu naa leena. I erege i-su aan ikeere, aan buanbee ... aan nu i-torge. I erege i-angian aaba nama zaen.

Gerald Douglas MacArthur.

Zii nee erege i-ere suanu a-uuma le sindee i-fura aaba nama kporgoror dogolumii le gbeesin nu a wee sira dee kere.

Martin Luther King Jr.

Bu kaka, deendeen nama sindee a-lua iteenbu yere kpoten kaana ue – kor nee naale awe dap ere nu awae idoo, le aa doo sa aan ziin sorn ume ziin nee wee kiisin loo idoo nu anaa wae idoo.

Max Weber.

Ilea a yira ikeebee kor nu anaa wee wae idoo a dee a-teen kii dume awara idoo a dee nii-ee.

Mohandas K. Gandhi

Kuma loo Again Aaba Nu fe-an nee

Aina sorn alu i-mue fe nee doodogo taanga aborloo ikwaballoo lee yee nee, sa anaalu bere kor taanga a wae i-aara tema. Kiisin loo fe ziinziin nee ale ziinziin idonee, le booboo nu fe-an nee, alua gbene fe fe aba ilii loo ume dor alua yiria-loo. Fe nee a wee lu i-beanbu kor a-agara nee, kpoogeloo nee, sa yereba ne nee, a-obia lu kentoorn kpoogaloo naa lena, siken nua kporo, yegereboor, loo itorna dum le beanbu kor nyo-uwe dap torn ume deedee. Nee Bari dem aa kiisin loo i-torge ume kendor Craig Comstock kue “aara daa kpoandum” sorn nu a wee lu i-emdeen kor a kpooge loo dum obia lu nu a fe ye te-ere (Comstock 1971). Naa i-su bemalooken obia fe pya butor te-ere naa, pya beeloo nee obia fe wa nee ale aa bee wa barasin; pya benor obia nage fe pya alaba nee; gbene naa-nor yereboor kor a dap fe nee awe ye kwa le pya nee a-aara lo naa be-an nor. Alu gbene ibeen loo i-wu laga bu sa kor, “Fe nee naale Alena bu deendeen idonyoo”.

Aara dogolumii gbian nu alu i-been loo kendor nee adoora kor pee-mii-nee a-eeloo; naenu, le gbene gegia yee idonyoo. Fe nee loo i-agia aaba zooro lu bere i-ere aanloo nor nu adoo kor i-ere nyaa-an pya America. Aba lo sindee-a na i-gbin mue li barasinloo Russia le China, sorn ba aa gbin i-ere waloo-a. Booboo dua alua i-su be-an nor a doo kor pee-mii-nee le gbeesin nu a-eraloo. Kpoh idoorn pya nee a a-lua i-fe nyobee le ale poror lee-aa wiikpan sa i-kor ne kor i-nor nu kumaloo pya nu ina doora.

Ere awa doo kor alu i-kparababep ilii aan-an nyo-uwe pya norsuanubeebee a-keere kor me anaa wae i-orbe fe nee loo i-doo kor nee a-ere le kendor. A-torge kor alu i-bip ibip

sa kiirasin mue ue yira pya deekere le nu pya beebree adoo anyaa wo. Ziin nee Greek a-kara Galen (c.130c.200) wee kor me buin ale deen muu lu ziin sindee Bari wee bo muu, me Lister bagara kiirasin lo mue ue awa, sa ko nu alu i-su pie a orbe buin na sae muu-a. Lo sin-dee awa na pya norsuanubeebee kor nage-a kor me fe nee lu nu a-wee le loo idoo kor nee a-dap toornbu ifeeloo-a; lo sindee ikeere awa borloo kor alu i-aara sa i-orbe fe nee.

Elo ale pya gbene suanubeebee, pya nee a-sua deendeen wa dum ne nor-nu akiiloo ikpo alebu beebree bu deendeen sindee aan butor ume loo nor idonyoo, naa dap kor alu i-nyaana i beanbu sa kor bere fe-an nee dap i-dor ne, ena i-keere kor pya zaansin beebree idonyoo dap doo-a? Kere wo, bu deendeen idonyoo, pya nee anaa norsuanubeebee a kian sira sas gbin ken idoo sa awae i-ere agia aaba zooro, kuunkuuna ale ne deendeen nee, loe ifeeloo i-dap ere tema sindee fe nee naalebu. Ziin idoba na sorn pya Doukhobors a-yii buan 7,000 wee teremialoo nu be-an nor li sinloo Russia bu dua 1895 (Trasoff 1995:8 – 10). Pya doorna na Tolstoy, Gandhi, Abdul Ghaf-far Khan, Martin Luther King, Jr, le Petra Kelly, Dalai Lama, Aung San Suu ZKy, le Desmond Tutu le gbene idonee a wee wa yerekpoten.

A bee kor a zoror loo pya norsuanubeebee loo i-lee baloo nama sindee, sa bee sorn alua ikpo pya zaansin anaa bee leele sa lee nyoo kasibeebee? Alu lo sorn na pya su-anubeebee a-nyoone pya bee idonyoo fe nee naalebu eenga-a? Se ba ale doodogo pya a dap em pie bo-an deme a-aaloo nu fe-an nee sa lee fe nee bu deendeen idonyoo?

Emkpa A-nyoone A-ware Orbe Fe nee

Kpa a-lu i-em a kia na bee kor idonyoo fe nee naalebu wae i-ere, e sa nyaa-an bu sindee norkpa bu norsuanubeebee le nu adap doo, loo i-doo kor awae i-orbe fe nee dee-a nyoo ereba nu beanbu: i ere pya nee anaa fe lokor nu dum lebu. Nu a-ere ikpo orbe fe nee le yee booboo sindee taangaba Bari. Gbene suanu a-torge kor awae i-orbe fe nee. Nyaa-an a inabu bee-ue beebree sa orbe biae lu ne nee aan torlok bu booboo barasinloo. Booboo borganaloo yee nee a-yira kor alu i-orbe fe nee. Booboo be agia aaba zooro anaa ere dogolumii le a bunyoo-uwe. Ken iteen doo sa orbe fe nee dap lu i-gbin mue bu nama ilo bu deendeen idonyoo. Doo ken ale doo, yirayi orbe fe nee wae i-ere aanloo nee anaa fe nee; needam le neewa; pya nee alua i-uyere ka loo le pya nee a sii lu i-suan loo; pya nee wa wanadee dap kor ken awae i-ere doo.

Nu A-torge Pya Norsuanubeebee

Alu i-yira kor me nee temaloo torgenu dap ere tae fe nee le tae orbe fe nee. Me a-lua i-gbin mue kor booboo nee naa wee fe nee, e booboo borganaloo pya nee anaa fe nee le sa lu idoba kor awae i-ere idonyoo fe nee naalebu. E nu i-ere a-nya wo le nu asaa lu i-ere torge kor asaa wae i-ere kendur yee nee anaa ere fe nee.

Pya ikobee nu idap gbaloo ziin sa nyaana kendur ture sindee fe nee naalebu le doodoo idoorn, kabeesuanu, tamba, ue-yoor, zaansin, nu ziinziin nee dap doo, ziinziin betam, le nu ye-an kpoten.

Nyaa-an Bu Idonyoo Fe Nee Naalebu

Sorn alu i-su idoorn, kabeesuanu, tamba, le ue-yoor gbaloo ziin bu sindee i-ere nu a-been buen dap doo kor awae i-ere nyoo-uwe fe nee naalebu.

Mue Ue Nornu le Gbintenloo Nu

Nynialoo-lu ale loo nu fe-an nee alu i-kwasere doo kor pya norsuanubeebee a gin nu a dap orbe fe nee aanloo fe ziin nee ume loo fe ziin barasinloo le su gbene naa-nor orb-ma yubeloo buen lee nyookuneken. Are awa doo kor aborloo i-gbin nu anua kor fe nee ale; nu a doo kor fe nee a-orb; nu a doo kor nee a obia aa sindee fe nee kii sindee fe nee naale; le pya nu a-torge kor me fe nee naalebu ziin buen nee lebu.

Norkpa le Norbatam

A-aara suannu anaa ere fe nee zaansin gbin kor norkpa le norbatam yee pya norsuanubeebee, aanloo nor-noor nu i-torge, ken alu inoor norkpa doo bu torkpa pya norsuanubeebee sa gbaanloo pya doorna sindee nornu.

Deendeen nu alu i-emandeen bu inor-a kpa suanubeebee le norbatam suanu beebie kiiloo ifeloo ken, kwanu adoo kor tamba anyoone orbe fe nee alu i-su kwaan taanga lee yee nee. Sorn alua idanbeeloo saanga ilo a-kii loo nu fe nee a-doora, le lenu ade loo kendor fe nee naale, nu i-torge a-aara suanu ale loo ken fee nee naale. Pya nee ale bu gbenetorkpa Shanti Sena (pya sere ifeeloo) torge nu pya zaansin dap doo sorn ba le-aa ser ifeeloo bubuen.

Sorn aalu i-doo wo awa, pya nee a nor-an kpa sa a yereba ne pya ale-aa gbinten loo nu, pya nee torgenu, pya zaansin, pya zoe ue yaari butorkpa, pya nee ale-aa ere nyaan. Ba-a kian zorgian tana ifeeloo kuma sin. Pya nee a-tena sa ere dambie-iyuukpa dap lu pya a-doba, pya nee inornu aanloo, sa lunage pya nee ale aa nornu bu gbenetorkpa.

Suanubeebee fe nee naalebu torge kor gbene kendor le loo norkpa loo i-ere dambie-iyuukpa loo i-ere pya a-para tam sa torge lo tam pya doorna nee. Naale deendeen nee na a-dap ere deendeen bee tamba-a.

Nornu i-ean dambie-iyuukpa a doo kor gbene inor-a nu ale loo idanbeeloo norsuanubeebee fe nee naalebu. Lola awa a doo kor awae i-ere ifeeloo yee nee. Zaasin bu norkpa fe nee naalebu gbin kor alu i kpenaloo i dap doo booboo nu yee dendo nee, loo i kor ue a tognu singana, le sindee dogolumii naale yee nwitor le tetor (Greenleaf 1977).

Bu alaba sindee doo-a nu, kentoorn torgenu pya norsuanu fe nee naalebu, a kor sian nu kuandee alebu buen fe nee naale. Ere awa adoo kor alu ikue ikeere dere nyoo torgenu anaa aabu aba ziin tor Bari, me alu torgenu alebu deendeen sindee yira Bari le deendeen sindee a-nwadee dum nee. Sa doo kor i-gbin nu a yereba ne deendeen nee. Sa doo kor awae idanbeeloo sorn aa lu i doo nu a-yereba ne nee. Loo i-eengaloo i-kerakera dor. Loo i-dornia tam zaasin yee needam le neewa. Loo kpenaloo i-yira kue ser ifeeloo yee taangan ale-aa gbin i-siba nee. Loo i doo kor pya anor-a suanu bu koroken a-kor le ale yee tabaraba ale yee gbene suanu. Sa doo kor alu i-sua kor idonyoo fe nee naalebu toorn nyoo ziinziin nee le ziinziin isorghor buen.

Gbene le ale deesin alu idoo kor ale yee pya nee atena aa gbenetorkpa lokpor ba dap kiisin loo i-sitam gbinten nu, torge nu, zaansin, kor ue yaari, le doorna sindee ale bu dum.

Kwabaloo Taanga Lee

Suanubeebee fe nee naalebu lu nu i-su nu ale aan buanten gwaanloo nu i-su daan nu i-aara kwaan taanga lee yee nee. Taanga dap lu keekee sorn aalu inyaanabaloo kendor yee nee. O-oo nu alu i daa baloo bu deendeen idonyoo: dogolumii le top nu bean nor bie, doo kor tam gboranae bu ziinziin barasinloo, biine ikpo ziinziin nee ture-

ken, gbee kuneken nee toorn, le sorn ken kwabaloo nu twor-a. Deendeen lo kendor awa na tam gbe yobia, sorn nee ere gbene tae kuma loo fe nee. Nu siga nee le aa kor na bee “ifeeloo naale, le aa doo sa biae bege naale” – ere awa torge kor dogolumii le be-nor ale aa kiisin ale bee kor dogolumii ale be-nor doo kor alu i-biae kendor anaalee bege. Me sorn alu i-ep aan sindee fe nee nale, “biae bege naale le alu i-lee orbe fe nee”. Nyoonebee fe nee le yegere fe nee yerekpote loo i-kwa biae bege sere. Bu sindee adoo kor sian ale yee nu akuu needam le neewa, doo ken Petra Kelly kor doo, “Zian ale bu dorodoorn ikpo nu torma dum ale eregeba nu bubeebbee yee needam le neewa, ere inwadeen aanloo nama sindee doo-a nu, kwa yere bulok, sa mue kor a doo-[a temaloo ibeadogo pya needam (Kelly 1994:15).

Yereba loo kwa taanga lee naa torge kor suanubeebee fe nee naalebu lu nu ale deendeen ken, ale bee kor alu nu adap doo kor deendeen taanga a-aa yee nee. Me a torge kor nu alu i-nor aanloo sindee fe nee naale dap yereba ne noornu alee loo deendeen nee. Bu lo ikeere awa, wae i-ere yum-yiiloo dogolumii naalebu, eera nyoo beebbee terekpa a dee kere nyoo dogolumii (Goldman 1990).

Borganaloo Nornu

Ere tae suanu, torgenu, tamba, le kwa taanga lee temaloo orbe fe nee gbin borganaloo a-torge pya lo suanu awa. Lola awa a-tee aaloo nyaanabaloo torgenu ale kentoor torge suanubeebee, sa teen bu deendeen gbene torkpa ale bu, doodogo ken ale bu gbenetorkpa pya Shanti Sena. Kwabaloo sere le tamam ale bu kendor nornu awa a nyaanablaoo ken aalu i-nornu doo sa lee nuy nee dap su fe-an nee bu deendeen idonyoo.

Gbanasin le Beanbu

Sorn aa-an sorn-de bu idonyoo aayii ken, alu i-gbin aanba pya suanubeebee kor baa torge suanu fe nee naalebu. Aa lu aba ieen, me alu nage nu aborloo i-nwaneba doo. Pya norsuanubeebee naa dap teera bie lo ibeen awa. Bu alaba sindee, ba naa dap sage kee ale yee ken Hitler wee fe idonee doo le nu Gandhi kue *satyagraha*.

Pya norsuanubeebee naa dap nage obia dume torge suanubeebee fe nee naalebu. Nyoone bee kor pya nu ador bere doodoo agian aaba zooro, kemkem dor, ale kpoogeloo nu lee ee ken fe nee naale. Ken fe nee naale lee gbene nyonebee deendeen nu le bu boor sorn ba ikpo naalu i-su aan sindee a doo kor fe nee awaale bu suanubeebee le dum beebbee. Naalu aba kaana dogo anaa ere kee, ale nu awae i doo, me alu nu lo sorn de-a gbin kor alu bere a aaloo suanubeebe.

Sorn aalu i-nyaana nu, lu nage i-emadeen gbanasin aan booboo kentoor, aanloo ikeere ume loo dogo a gbin kor fe nee a-waa orb. Pya lo gbo-a na pya dogolumii pya beebue ere, wa nu fe-an nee, wa beebue, gbora uradu, le wa nama dogo fe nee. Pya nee awa le yee na pya nee abea nor sa aabu, le pya wa manamana, e-ba keerekor me be-nor le nu be-an nor lee. Kikii nyookpo ii-nee ale kuetaa uwe i-nyegianbu loo pya nee a wee u bu-nor, lu i-keere buloo aba pya nee a wee wa fe, sa ibere kor me deendeen aba lu pya a wee dorbu zaen pya anaa para beebue, sa obia kii uwe i-kpenaloo i-siken ere doorna pya i-su nwaanזור, taan alu bee kor alu i-gbin ken alu idoodoo sa baaba lo nu awa naa sinaken sira.

Me kere wo, mue ue i-tama dum alua i-dan aan nu pio gbene nee ana wee be-nor bu idonyoo. Naa ture ikeereloo nu General Douglas MacArthur wee bara loo i-orbe nor sorn a wee kor ue ne pya nor a-aara bu nor pya America abu dua 1955:

Odap bagara kor me kere alu kor me temalok kor nor awaa dorna bu nyoouwe le nu alua ibara bu booboo dua, erege buanten ikor-a akii loo wee lu ibagara topbie kor anaa lunu awae idoo nyonebee alu nu ataanebee nee. Deendeen pya kor gbeh, deendeen pya kor ue boor, pya akian teenba ibeanu, le pya kor teptep abunyowe wee toorn loo ana kor alu nu adap doo-a. Me ele awa wee lu ikor-a sorn gbenekasu-anu sii wee si poror nu lee aa-lu ina bu lop dua ateen kii adume, e adoo kor fe idonee aba ziin sorn dor awae eenyoo. Nu a wee aalu i-si ana-ana loo wee tema sindee mue ue Bari le toorn kaana dum sa lu ipe. Me nyaa awa, gbenbe suanu i-kwaan gbene naa le pya nu adap gbee yubeloo barasin a doora kor alu i-aara lo ue awa aanloo mue ue Bari le kaana dum kuma sindee kabeesuano adooro kor i-morma deen ... Nyonebee wo i-erege i-fura aloo zaen lu nama dee (Cousins 1987:67 – 9).

Aa-an mue ue akiiloo nor awee sira li France wee lu ikor tema nu Gbene neenor awee aabu nor sa bee Amereica e a-kara Dwight D. Eisenhower kuma nyoo ken pya nor su ibeadogo gbean dendor ifeeloo le dor ale yee wuga. Nee awa kor ue ume deendeen sindee nor a-gbeera kendor loo nee do. Bu aba lo sindee awa, pya BBC wee kor doo abu dua 1959 kor me pya nee idonyoo gbin ifeeloo ume ken alu ibeanbu kor dee aalu sin sorn pya beebie asaa doo kor pya nee a-ere wa ifeeloo.

Nyoo December 4, 1996, nee awee-a kor ue bu National Press Club li Washington DC ziin Gbenenee awee lu ikobee loo bebee gbene naanor a-kara General George Lee Butler bara kor alu i-gbee deendeen gbene naanor ba kue Nuclear Weapons aan sin loo America. Nu a-aara kor-an lo ue na bee kor me: "Nuclear Weapons aara gbene ibea-nu, a agadu, naa leeloo be-an nor, sa nua gbene poror dogo anaa wae i-angian aabu." Nu alu i-aara kor alu i-lee nuclear weapons wae nage i-aara lee-an pya doorna nu adap fe nee.

Le pya lo gbene neebenor awa, le pya a-suan ikaten be-nor sa para ken ife nee doo, dap bip gbene ibip awa, ena adoo kor pya suanu beebie naa dap bege sua dogolumii nua tam aba si-a, sa doo kor awae i-ere kendor fe nee naalebu-a?

Pio sorn, booboo pya norsuanubeebie li America le pya doorna idonyoo ale aawa yerekpoten naa suanten ken mem aalu i-su yere loo kendor fe nee naalebu wee buante doo, sa adoo kor alu iwu kendor norsuanubeebie li bu gbenetorkpa li America. Ziin nu awee sira sa doo kor lo kendor norsuanubee abuan ten na yi ziin neenor wee yira sorn ale sin-nor a-budua 1863. Lo neenor awa na ziin neenor awee lege zege a-akara John W. Burgess, e awee lu i-sere kor a kaedaa sorn America wee poo-a, sa bae sinloo awa aawee benor loo o-ziin bu ideen li Tennessee. E lo nee awa wee kor doo wo awa:

Gbene boo wee le aa door sa lu igaengbaen. Mian naa nyoo le aa doo enem enem teen bu gbene biira kpaendee; naa nyoo wee pom sa kigia teen bunyoo sa sikpan bee tigiri. Gbaaloo isorgho le gbene ipom naa Bari, na to namkue ale-aa u, le kpan le num pya nee muu yiiloo le pya nee ale-aa u. Awee le ideen gbeneboor; e boora wee aa nage neenor awee ere gbene iga-nyie. Awee lu zigiri loo pia awee lege zege sa ere yiria loo doodogo mda, e lokor igan ikor-an naa wee le sa lu gbene poror zagara aan lo sorn ume a-dee nii-ee. Kere wo, tae yee gbene boor awa na tuatua ikeere tam msaa sibu deendeen na dum me yii nyie-a. Yirasorn mle aa goore deen ema bu zii ideen sa gbaentor le ziin nee baa awaera looken, mgbin na

loo mue kor m le aa-nuumi ue ne aba-am: “a beege kor nee, nu a-dap keere ikeere, e a-wee lu idem bu bera Bari loo k-kwa taanga lee ye kendor temaloo ikpo keere ikeere, sa naa doo wo temaloo dogolumii adap gbee nu”. Lo sorn-a na m-yira ziin yi ture bu nyoo-a. sa kor, le aadoo sa Mene-to-isaen dap me agara bu dum aan ba lo nor aalu i-be awa, m su deendeen na loo sere ne toorn dum temaloo buanbee, le dorfe, aaloo doo kpe anaa temaloo egara miinee le gbeesin nu (Burgess 1934:25).

Sorn ale aa uume ye yi, Burgess kii Germany ue ibuun kpa i-ere dambie iyuukpa, sa obia aadee wee i-buanten Kentoorn Norsuanubeebee li ziin borganaloo bu Gbenetorkpa Columbia li New york bu dua 1880.

Nu a-sira loo Gbene neetorgenu dambie iyuukpa Burgess doo kor a-tuaga baloo nu gbanasin pya nee agbin i-orbe fe nee asaa zorgian. Pya lo nu gbanasin awa asaa lu kerakera temaloo ken ziinziin kendor asaa mean doo, sa gbin nee egaradeen le gbaanloo ziin bu deendeen idonyoo loo i-be wa eenyoo. ealoo danbeeloo kor pya German lunage nee doodogo ale, Burgess wee angken kor pya America awaa yiibu TuaTua Nor-idonyoo. Doo ken awee ye sira loo doo, sorn alu i-yiibu lo benor awa bu biradee 6 August 1917, temaloo aba ziin sornba san ... deendeen tam m-nawee si bu dum wee lu ikoorna dabake sa me tema engene bu sin deen anaa waena ikwa. Yee yubenee awee angken loo i-kii ue nor pya German, ale wee to sa kor “nee agbin kor ilu eye nee ifeeloo le neebuanbee a-bu dee nii-ee, pya idonyoo kue ye nee tengaloo buen le nee boor.”

Nyoobeewo, Needambie iyuukpa a-kara Burgess wee baanga doodogo pya awee sere ifeeloo aanbuanten nyoouwe wee, sorn ba kii-a lu pya i-kor gbee, sa piosorn wa dum kian nyoone.

Suanubeebee fe nee naalebu-a naalu kee loo pya subeebee fe nee naalebu gbin, leekor aa su idoba aanloo nu Gandhi wee kue “kaana ue, fegedogo, sa egedeen” temaloo idoorn wureloo le dum nee a-ere inwadee loo dum nee. Yee leemii nee bu deendeen idonyoo, pya suanubeebee naa dap toorn dum a doo kor inwadeen awaale loo dum nee – a kiiken eera pya gborade a weele sin loo Mexico. B nyoone Zapastita danian-beeloo sorn ba yirayi sa kor: “ilii sindee lu kee. Ilii yira loo mue ue bari. Ilii suan ken ibuun Baibol doo. Ili erege i-wureloo ilii nee baa; ili ii-dap fe nee. Nu a-eenyoo, ili lu pya gborade ... Wuga needam le wuga neewa Boor naa aa-i loo lu. I kpenaloo i u, me ii kpenaloo i-fe nee” (Peace News, July 1998:13, 14).

Ena adoo kor i-emadee dogo orbe fe nee “aan umken kuma nyoo-a” – doodogo pya India awee lekenba zoro pya British, aanba pya Africa alebu barasin America sorn ba zooror pya ee-e awee wa biine kumaken, ale aanba pya gborade li Mexico. Ena anua sa “anaa aa nyoo kiiken-a” aanbu buen, barasinloo, yee idonyoo, yee pya suanu bu deendeen idonyoo, ume loo pya suankpa ale sin dee suanubeebee?

Dooken gbinten nu akiiloo orbe fe nee torge doo, ere kendor aan-nyien kor nee dap sere nyaa-an adoo kor fe nee awaale bu deendeen idonyoo. Deendeen kendor adap doo kor fe nee awaale yee nee alua i-gbin muen yee ken nee le. Aba nu asiga na tutube wa baloo, gwaanloo, sa su suan kwan ibeen ale aabu buen ime bu idonyoo. Gbene saanga ikeere akii nyoo poror dogo lee mii nee bu dua a tena kii deme, dap lu nu adana tae kumaloo i-orbe fe nee. Ii egerege i-aaloo kor nama poror teen ikwor feganee a-siken sira.

Dooken pya a-yere kpoten doodoo Clayton le Carole Robarchek (1998), muen pya nee adap nyaa-a aaba fe nee doo. Pya nee a yere kpoten eenyoo na bae neewa a yira loo Christ a wee zoe ue – pya waa-uaadam, le pya wadam wee lu ife. Pya gbo bia awa we

borgeneloo pya tor Bari bu yerekara loo i-orbe fe nee. E fe nee wee dor kiiken li Waorani. Pya Robarchek wee muen li Waorani wee nua ziin gbene nyaa-a aanloo nu alee, le boo-boo sindee, e kere a-sii gborme, torge ziin gbenenu alu i-nor kuma loo dogo nee:

Nee naale bee nutam anaa dap doo nu nyoo alee loo, a lu i-taanbaloo kor a sitam temaba siranu nyoo kuneken, nu a kian nyoo kineken, ale doo-a nukuneken, me nee lu nu a-aara buanbee siantam, e ba le aa gbin ken idoodoo sa nu lee bu deendeen sin dee (1998).

Aan sindee suanubeebee fe nee naalebu, pya Waorani doo ko alu i-ere aan suanu aanbu nu a-sira sorn alu i-kuma loo ken sa nyaana kentoorn temaba pya zaasin a-suanu. Nu pya Waorani dap doo na pya suanubeebee dap nage doo-a doodogo pya ziin bee tamgbora, ale tamba sine buen. Booboo tam i-si le, nyoonebee anaalu bee kor fe nee naalena yee pya Waorani ele deendeen idonuyoo. Kere alu bee kor kentoorn fe nee naale dap lu i-ere, sa lu nu adap nyaana nyoouwe, idoorn dogolumii le suba siatam dogolumii naalebu erege i-lu nu deendeen idonyo gbin kor ale.

Nu I-nwanebadoo bu Idonyoo

Suanu beebie fe nee naalebu erege ilu nu deendeen idonyoo a suba daan. Idonyoo bu sindee gbinu muen, puin siantam kari, bu sin dee abee, le doo nu leele. Idonyoo bu idoorn, kabeesuanu, tamba, ueyoor, mue ue pya ziinziin be tam kor sere, zor-siantam. Idonyoo bu kpoan puin zaasin le yere ikpoloo deendeen nee kor a-buanten i-yere kpoten nu adoo kor i-eenga loo dum. idonyoo bu eretosaen, sorn lee taanga yee nee. idonyoo bu yira-aga loo i-orbe fe nee deendeen ken, ale bee kor lokor nee naa ere dum a-kpoogaloo lokorken. Idonyoo igbaaloo, nyoonebee lokor sindee inor-a nu, gbin dum ale borganaloo naa ere deendeen suanu, tamba, ale nu-siantam aborloo i-ere. Idonyoo bu i-doo kor kendor bubuen a-feeba, nyoonebee aanbu ziinziin kendor na agia buanten aa yii nyoouwe-a. Idonyoo bu suan kor beanbu orbe fe nee lu keekee bu nyoouwe aanloo ziin buen ume ziin. Idonyoo bu ere gbaaloo yere kpoten pya aa nornu, torgenu, sa sitam loo orbe deendeen sindee fe nee awe gbanasin ereloo nee, kemkem kendorn yee nee, ereror, le ifeeloo. Idonyoo bu yira nyoo inoor sa ep ilii be anyoo kuneken nyoouwe, sa mue ziinsiin ii doodogo isorghor mia ale aa poomi yee gbene idonee – sa anaalu bee kor ziinziin ii naa ere nu idoo loo i-ere idonyoo fe nee naalebu.

Bere i ere aanbu orbe sindee fe nee bu dum idonyoo torge kor me alu i-kpooraloo lee loo i-su dogolumii yere bu suanubeebee sa su loo yere bu sindee fe nee naale temaloo ibeen aleloo nee aanloo wureloo, feegaloo, sa dap kor ue a-aabu puin nee aa suanu beebie taanga naaleloo.

Buen fe nee naalebu waege i-ere?

Suanubeebee idonyoo fe nee naalebu waege i-ere?

AWAE!

Appendix A

International Political Science Association National Associations (1999)

Name	Year Founded (predecessor)	Members
African Association of Political Science	1974	1,360
Argentine Association of Political Analysis	1983 (1957)	180
Australasian Political Studies Association	1966 (1952)	425
Austrian Political Science Association	1979 (1951)	537
Flemish Political Science Association	1979 (1951)	450
Association Belge de Science Politique	1996 (1951)	125
Communauté Française de Belgique		
Brazilian Political Science Association	1952	*
Bulgarian Political Science Association	1973 (1968)	72
Canadian Political Science Association	1968 (1913)	1,200
Chilean Political Science Association	*	*
Chinese Association of Political Science	1980	1,025
Croatian Political Science Association	1966	50
Czech Political Science Association	1964	200
Danish Association of Political Science	1960	350
Finnish Political Science Association	1935	550
Association française de science politique	1949	1,030
German Political Science Association	1951	1,250
Hellenic Political Science Association	1957 (1951)	53
Hungarian Political Science Association	1982 (1968)	410
Indian Political Science Association	1935	1,600
Political Studies Association of Ireland	1982	247
Israel Political Science Association	1950	250
Italian Political Science Association	1975 (1952)	220
Japanese Political Science Association	1948	1,522
Korean Political Science Association	1953	1,700
Korean Association of Social Scientists	1979	1,465
Lithuania Political Science Association	1991	75
Mexican Political Science Association	*	*
Dutch Political Science Association	1966 (1950)	400
New Zealand Political Studies Association	1974	*
Nigerian Political Science Association	*	*
Norwegian Political Science Association	1956	400

Pakistan Political Science Association	1950	300
Philippine Political Science Association	1962	*
Polish Association of Political Science	1950	200
Romanian Association of Political Science	1968	188
Russian Political Science Association	1991 (1960)	300
Slovak Political Science Association	1990	115
Slovenian Political Science Association	1968	220
South African Political Studies Association	1973	186
Spanish Association of Political and Admin. Science	1993 (1958)	253
Swedish Political Science Association	1970	264
Swiss Political Science Association	1950	1,000
Chinese Association of Political Science (Taipei)	1932	350
Political Science Association of Thailand	*	*
Turkish Political Science Association	1964	120
Political Studies Association of the UK	1950	1,200
American Political Science Association	1903	13,300
Association of Political Science of Uzbekistan	*	*
Venezuelan Political Science Association	1974	*
Yugoslav Political Science Association	1954	*
Total		35,142+

* Data not provided.

Source: *Participation* (1999) 23/3: 33-41. Bulletin of the International Political Science Association. Bulletin de l'association internationale de science politique

Appendix B

International Political Science Association Fields of Inquiry (2009)

Main fields

Area Studies
Central Government
Comparative Politics
Developmental Politics
Elections and Voting Behaviour
International Law
International Relations
Judicial Systems and Behaviour
Legislatures
Local and Urban Politics
Political Executives
Political Parties
Political Science Methods
Political Theory and Philosophy
Pressure Groups
Public Administration
Public Policy
Women and Politics

Research Committees

RC01 - Concepts and Methods
RC02 - Political Elites
RC03 - European Unification
RC04 - Public Bureaucracies in Developing Societies
RC05 - Comparative Studies on Local Government and Politics
RC06 - Political Sociology
RC07 - Women, Politics and Developing Nations
RC08 - Legislative Specialists
RC09 - Comparative Judicial Systems
RC10 - Electronic Democracy
RC11 - Science and Politics
RC12 - Biology and Politics
RC13 - Democratization in Comparative Perspective
RC14 - Politics and Ethnicity

- RC15 - Political and Cultural Geography
- RC16 - Socio-Political Pluralism
- RC17 - Globalization and Governance
- RC18 - Asian and Pacific Studies
- RC19 - Gender Politics and Policy
- RC20 - Political Finance and Political Corruption
- RC21 - Political Socialization and Education
- RC22 - Political Communication
- RC24 - Armed Forces and Society
- RC25 - Comparative Health Policy
- RC26 - Human Rights
- RC27 - Structure and Organization of Government
- RC28 - Comparative Federalism and Federation
- RC29 - Psycho-Politics
- RC31 - Political Philosophy
- RC32 - Public Policy and Administration
- RC33 - The Study of Political Science as a Discipline
- RC34 - Comparative Representation and Electoral Systems
- RC35 - Technology and Development
- RC36 - Political Power
- RC37 - Rethinking Political Development
- RC38 - Politics and Business
- RC39 - Welfare States and Developing Societies
- RC40 - New World Orders?
- RC41 - Geopolitics
- RC42 - System Integration of Divided Nations
- RC43 - Religion and Politics
- RC44 - Military's Role in Democratization
- RC45 - Quantitative International Politics
- RC46 - Global Environmental Change
- RC47 - Local-Global Relations
- RC48 - Administrative Culture
- RC49 - Socialism, Capitalism and Democracy
- RC50 - Language and Politics
- RC51 - Political Studies on Contemporary North Africa
- RC52 - Gender, Globalization & Democracy

Source: International Political Science Association, <http://www.ipsa.org> (2009).

Appendix C

American Political Science Association Fields of Inquiry (2008)

General fields (Members on APSA mailing list)

American Government	4,777
Comparative Politics	5,456
International Relations	4,812
Methodology	1,629
Political Philosophy and Theory	2,709
Public Administration	1,147
Public Law and Courts	1,383
Public Policy	2,883

Subfields (Members on mailing list)

Advanced Industrial Societies	336
Africa	443
African American Politics	264
Asian American Politics	64
Australia	26
Bureaucracy and Organizational Behavior	665
Caribbean	71
Central America	125
Central Asia	71
Civil Rights and Liberties	743
Conflict Processes	857
Congress	734
Constitutional Law and Theory	1,007
Criminal Justice	220
Declines to State	3
Defense	427
Developing Nations	902
East and Central Europe	437
Economic Policy	413
Education Policy	393
Electoral Behavior	905
Electoral Systems	557
Energy Policy	112
Environmental Policy	617
Ethnic and Racial Politics	847

Evaluation Research	131
Executive Politics	232
Federalism and Intergovernmental Relations	721
Feminist Theory	402
Foreign Policy	1,662
Gender Politics and Policy	443
Health Care Policy	283
Historical Political Thought	1,327
History and Politics	990
Housing Policy	56
Immigration Policy	262
International Law and Organizations	969
International Political Economy	1,162
International Security	1,463
Judicial politics	595
Labor Policy	123
Latino/a Politics	159
Leadership Studies	206
Legislative Studies	694
Lesbian, Gay and Bisexual Politics	124
Life Sciences and Politics	84
Literature and Politics	263
Middle East	593
Native American Politics	48
NE Asia	560
Normative Political Theory	1,154
North America	122
Political Behavior	1,165
Political Communication	671
Political Development	585
Political Economy	1,380
Political Parties and Organizations	1,223
Political Psychology	728
Positive Political Theory	436
Post Soviet Region	415
Presidency	693
Public Finance and Budget	189
Public Opinion	910
Regulatory Policy	210
Religion and Politics	838
Research Methods	799
Science and Technology	294
SE Asia	202
Social Movements	654
Social Welfare Policy	454
South America	428

South Asia	189
State Politics	596
Trade Policy	130
Urban Politics	626
Western Europe	1,031
Women and Politics	648

Sections (Members on mailing list)

Comparative Democratization	597
Comparative Politics	1,508
Conflict Processes	396
Elections, Public Opinion, and Voting Behavior	823
European Politics and Society	500
Federalism and Intergovernmental Relations	271
Foreign Policy	621
Foundations of Political Theory	715
Human Rights	381
Information Technology and Politics	265
International History and Politics	440
International Security and Arms Control	529
Law and Courts	809
Legislative Studies	594
New Political Science	478
Political Communication	470
Political Economy	653
Political Methodology	943
Political Organizations and Parties	562
Political Psychology	405
Politics and History	654
Politics and Literature, and Film	361
Presidency Research	385
Public Administration	534
Public Policy	981
Qualitative Methods	909
Race, Ethnicity and Politics	569
Religion and Politics	603
Representation and Electoral Systems	378
Science, Technology and Environmental Politics	325
State Politics and Policy	477
Undergraduate Education	468
Urban Politics	354
Women and Politics Research	637

Source: American Political Science Association, *Mailing Lists to Reach Political Scientists* (2008).

Appendix D

Religious Denominations of Conscientious Objectors in U.S. WW II Civilian Public Service Camps

(Number of Members in CPS)

Advent Christian	3
African Methodist Episcopal	1
Ambassadors of Christ	1
Antinsky Church	1
Apostolic	2
Apostolic Christian Church	3
Apostolic Faith Movement	2
Assemblies of God	32
Assembly of Christians	1
Assembly of Jesus Christ	1
Associated Bible Students	36
Baptist, Northern	178
Baptist, Southern	45
Berean Church	1
Bible Students School	1
Body of Christ	1
Brethren Assembly	1
Broadway Tabernacle	1
Buddhist	1
Calvary Gospel Tabernacle	1
Catholic, Roman	149
Christadelphians	127
Christian Brethren	1
Christian Catholic Apostolic	1
Christian Convention	1
Christian Jew	1
Christian & Missionary Alliance	5
Christian Missionary Society	1
Christian Scientist	14
Christ's Church	1
Christ's Church of the Golden Rule	3
Christ's Followers	1
Christ's Sanctified Holy Church	2

Church (The)	1
Church of the Brethren	1,353
Church of Christ	199
Church of Christ Holiness	1
Church of Christian Fellowship	1
Church of England	1
Church of the First Born	11
Church of the Four Leaf Clover	1
Church of the Full Gospel, Inc.	1
Church of God of Abrahamic Faith	13
Church of God of Apostolic Faith	4
Church of God Assembly	1
Church of God in Christ	12
Church of God, Guthrie, Okla.	5
Church of God, Holiness	6
Church of God, Indiana	43
Church of God & Saints of Christ	12
Church of God, Sardis	1
Church of God, Seventh Day	21
Church of God, Tennessee (2 bodies)	7
Church of God (several bodies)	33
Church of the Gospel	1
Church of Jesus Christ	1
Church of Jesus Christ, Sullivan, Indiana	15
Church of Light	1
Church of the Living God	2
Church of the Lord Jesus Christ	1
Church of the Open Door	1
Church of the People	1
Church of Radiant Life	1
Church of Truth (New Thought)	1
Circle Mission (Father Divine)	10
Community Churches	12
Congregational Christian	209
Defenders	1
Disciples Assembly of Christians	1
Disciples of Christ	78
Dunkard Brethren	30
Doukhorbor (Peace Progressive Society)	3
Elim Covenant Church	1
Emissaries of Divine Light	1
Episcopal	88
Essenes	5
Ethical Culture, Society of	3
Evangelical	50
Evangelical-Congregational	2

Evangelical Mission Convent (Swedish)	11
Evangelical & Reformed	101
Evangelistic Mission	3
Faith Tabernacle	18
Federated Church	1
Filipino Full Gospel	1
Fire Baptized Holiness	3
First Apostolic	1
First Century Gospel	28
First Divine Assn. in America, Inc.	16
First Missionary Church	2
Followers of Jesus Christ	4
Four Square Gospel	2
Free Holiness	3
Free Methodist	6
Free Pentecostal Church of God	4
Free Will Baptist	2
Friends, Society of [Quakers]	951
Full Gospel Conference of the World, Inc.	4
Full Gospel Mission	3
Full Salvation Union	1
Galilean Mission	1
German Baptist Brethren	157
German Baptist Convention of N.A.	4
Glory Tabernacle	2
God's Bible School	1
Gospel Century	1
Gospel Chapel	2
Gospel Hall	1
Gospel Meeting Assembly	1
Gospel Mission	2
Gospel Tabernacle	2
Gospel Temple	1
Grace Chapel	1
Grace Truth Assembly	1
Gracelawn Assembly	1
Greek Apostolic	1
Greek Catholic	1
Greek Orthodox	1
Hepzibah Faith	6
Hindu Universal	1
Holiness Baptist	1
Holiness General Assembly	1
House of David	2
House of Prayer	1
Humanist Society of Friends	2
Immanuel Missionary Association	13

Independent Assembly of God	2
Independent Church	2
Institute of Religious Society & Philosophy	1
Interdenominational	16
International Missionary Society	2
Jehovah’s Witnesses	409
Jennings Chapel	9
Jewish	60
Kingdom of God	1
Kingdom Missionaries	1
Latin American Council of Christian Churches	1
Lemurian Fellowship	9
Lord our Righteousness	1
Lutheran (nine synods)	108
Lutheran Brethren	2
Mazdaznam	1
Megiddo Mission	1
Mennonites	4,665
Methodist	673
Missionary Church Association	8
Moody Bible Institute	2
Mormons (Church of Jesus Christ of Latter Day Saints)	10
Moravian	2
Moslem	1
Multnomah School of the Bible	2
National Baptist Convention, U.S.A., Inc.	5
National Church of Positive Christianity	5
Nazarene, Church of the	23
New Age Church	3
Norwegian Evangelical Free Church	2
Old German Baptist	7
Open Bible Standard	1
Orthodox Parsee Z.	2
Overcoming Faith Tabernacle	1
Oxford Movement	1
Pentecostal Assemblies of Jesus Christ	1
Pentecostal Assemblies of the World	3
Pentecostal Assembly	2
Pentecostal Church, Inc.	2
Pentecostal Evangelical	1
Pentecostal Holiness	6
People’s Christian Church	1
People’s Church	3
Pilgrim Holiness	3
Pillar of Fire	1
Pillar and Ground of the Truth	1

Placabel Council of Latin Am. Churches	1
Plymouth Brethren	12
Plymouth Christian	1
Presbyterian, U.S.	5
Presbyterian, U.S.A.	192
Primitive Advent	2
Progressive Brethren	1
Quakertown Church	1
Reading Road Temple	1
Reformed Church of America (Dutch)	15
Reformed Mission of the Redeemer	1
Rogerine Quakers (Pentecostal Friends)	3
Rosicrusian	1
Russian Molokan (Christian Spiritual Jumpers)	76
Russian Old Testament Church	1
Saint's Mission	1
Salvation Army	1
Sanctified Church of Christ	1
Scandinavian Evangelical	1
Schwenkfelders (Apostolic Christian Church, Inc.	1
School of the Bible	1
Serbian Orthodox	1
Seventh Day Adventist	17
Seventh Day Adventist, Reformed	1
Seventh Day Baptist	3
Shiloh Tabernacle	1
Spanish Church of Jesus Christ	1
Spiritual Mission	1
Spiritualist	1
Swedenborg	1
Taoist	1
Theosophists	14
Trinity Tabernacle	1
Triumph the Church & Kingdom of God in Christ	1
Triumph Church of the New Age	1
True Followers of Christ	1
Truelight Church of Christ	1
Twentieth Century Bible School	5
Unitarians	44
Union Church (Berea, Ky.)	4
Union Mission	1
United Baptist	1
United Brethren	27
United Christian Church	2
United Holiness Church, Inc.	1
United Holy Christian Church of Am.	2
United International Young People's Assembly	2

United Lodge of Theosophists	2
United Pentecostal Council of the Assemblies of God in America	1
United Presbyterian	12
Unity	3
Universal Brotherhood	1
Universalist	2
War Resister's League	46
Wesleyan Methodist	8
World Student Federation	2
Young Men's Christian Association [YMCA]	2
Zoroastrian	2
<i>Total affiliated with denominations</i>	10,838
<i>Non affiliated</i>	449
<i>Denominations unidentified</i>	709
Total	11,996

Source: Anderson 1994: 280-6. Cf. Selective Service System 1950: 318-20.

Bibliography

- ABUEVA, Jose V. 2004. *Towards a Nonkilling Filipino Society: Developing an Agenda for Research, Policy and Action*. Marikina City: Kalayaan College.
- ACKERKNECHT, Erwin H. 1982. *A Short History of Medicine*. Baltimore: Johns Hopkins University Press.
- ACKERMAN, Peter and DUVALL, Jack. 2000. *A Force More Powerful: A Century of Non-violent Conflict*. New York: St. Martin's Press.
- ADAMS, David *et al.* 1989. Statement on violence. *Journal of Peace Research*, 26: 120-21.
- _____. 1997. War is not in our biology: a decade of the Seville statement on violence. In Grisolia *et al.* 1997: 251-56.
- ADAMS, David. 2007. *Why Do They Kill? Men who Murder Their Intimate Partners*. Nashville, TN: Vanderbilt University Press.
- ALMOND, Gabriel A. 1996. Political science: the history of the discipline. In Goodin and Klingemann 1996: 50-96.
- ALPEROVITZ, Gar. 1995. *The Decision to Use the Atomic Bomb*. New York: Alfred A. Knopf.
- AMATO, Joseph A. 1979. Danilo Dolci: a nonviolent reformer in Sicily. In Bruyn and Rayman 1979: 135-60.
- AMNESTY INTERNATIONAL. 2009. *Figures on the death penalty* (access January 2009), <http://www.amnesty.org/en/death-penalty/numbers>.
- ANDERSON, Richard C. 1994. *Peace Was In Their Hearts: Conscientious Objectors in World War II*. Watsonville, Calif.: Correlan Publications.
- AQUINO, Corazón C. 1997. Seeds of nonviolence, harvest of peace: The Philippine revolution of 1986. In Grisolia *et al.* 1997: 227-34.
- ARENDT, Hannah. 1970. *On Violence*. New York: Harcourt, Brace & World.
- _____. 1982. *Lectures on Kant's Political Philosophy*. Chicago: University of Chicago Press.
- ARISTOTLE. 1962. *The Politics*, trans. T.A. Sinclair. Harmondsworth: Penguin.
- ASHE, Geoffrey. 1969. *Gandhi*. New York: Stein and Day.
- AUNG SAN SUU KYI. 1998. *The Voice of Hope*. New York: Seven Stories Press.
- BAHÁ'U'LLÁH. 1983. *Gleanings from the Writings of Bahá'u'lláh*. Wilmette, Ill.: Baha'i Publishing Trust.

- BANERJEE, Mukulika. 2000. *The Pathan Unarmed*. Karachi & New Delhi: Oxford University Press.
- BARBEY, Christophe. 1989. *Les pays sans armée*. Cormagens, Switzerland: Éditions Pour de Vrai.
- BAXTER, Archibald. 2000. *We Will Not Cease*. Baker, Ore.: The Eddie Tern Press.
- BEBBER, Charles C. 1994. Increases in U.S. violent crime during the 1980s following four American military actions. *Journal of Interpersonal Violence* 9(1): 109-16.
- BEER, Michael. 1994. Annotated bibliography of nonviolent action training. *International Journal of Nonviolence*, 2: 72-99.
- BEISNER, Robert L. 1968. *Twelve Against Empire: The Anti-Imperialists, 1898-1900*. New York: McGraw-Hill.
- BENDAÑA, Alejandro. 1998. "From Guevara to Gandhi." Managua, Nicaragua: Centro de Estudios Internacionales.
- BENNETT, Lerone Jr. 1993. *Before the Mayflower: A History of Black America*. New York: Penguin Books.
- BHAVE, Vinoba. 1963. *Shanti Sena*, 2nd ed., trans Marjorie Sykes. Rajghat, Varanasi, India: Sarva Seva Sang Prakashan.
- _____. 1994. *Moved by Love: The Memoirs of Vinoba Bhave*, trans. Marjorie Sykes. Hyderabad: Sat Sahitya Sahayogi Sangh.
- BING, Anthony G. 1990. *Israeli Pacifist: The Life of Joseph Abileah*. Syracuse, N.Y.: Syracuse University Press.
- BISWAS, S.C. ed. 1990[1969]. *Gandhi: Theory and Practice. Social Impact and Contemporary Relevance*. Shimla: Indian Institute of Advanced Study.
- BONDURANT, Joan V. 1969. *Conquest of Violence: The Gandhian Philosophy of Conflict*. Berkeley: University of California Press.
- BONTA, Bruce D. 1993. *Peaceful Peoples: An Annotated Bibliography*. Metuchen, N.J. and London: Scarecrow Press.
- _____. 1996. Conflict resolution among peaceful societies: the culture of peacefulness. *Journal of Peace Research*, 33: 403-420.
- BOORSTIN, Daniel J. 1983. *The Discoverers*. New York: Random House.
- _____. 1992. *The Creators*. New York: Random House.
- _____. 1998. *The Seekers*. New York: Random House.
- BOSERUP, Anders and MACK, Andrew. 1974. *War Without Weapons: Non-Violence in National Defence*. New York: Schocken Books.
- BOUBALT, Guy; GAUCHARD, Benoît; and MULLER, Jean-Marie. 1986. *Jacques de Bollardière: Compagnon de toutes les libérations*. Paris: Non-Violence Actualité.
- BOULDING, Elise. 1980. *Women, the Fifth World*. New York: Foreign Policy Association.
- _____. 1992. *New Agendas for Peace Research: Conflict and Security Reexamined*. Boulder, Colo.: Lynne Rienner Publishers.
- BOURKE, Joanna. 2001. *An Intimate History of Killing: Face-to-Face Killing in Twentieth Century Warfare*. New York: Perseus Books.
- BOURNE, Randolph S. 1964[1914-1918]. *War and the Intellectuals*. New York: Harper & Row.
- BROCK, Peter. 1968. *Pacifism in the United States: From the Colonial Era to the First World War*. Princeton: Princeton University Press.
- _____. 1970. *Twentieth Century Pacifism*. New York: D. Van Nostrand.

- _____. 1972. *Pacifism in Europe to 1914*. Princeton: Princeton University Press.
- _____. 1990. *The Quaker Peace Testimony 1660 to 1914*. York, England: Sessions Book Trust.
- _____. 1991a. *Studies in Peace History*. York, England: William Sessions Limited.
- _____. 1991b. Conscientious objectors in Lenin's Russia: A report, 1924. Pp. 81-93 in *Studies in Peace History*.
- _____. 1992. *A Brief History of Pacifism: From Jesus to Tolstoy*. Syracuse, N.Y.: Syracuse University Press.
- BROWN, Lester et al. 1997. *State of the World 1997*. New York: W.W. Norton & Company.
- _____, GARDNER, Gary, and HALWEIL, Brian. 1999. *Beyond Malthus: Nineteen Dimensions of the Population Challenge*. New York: W.W. Norton.
- BRUYN, Severyn T. and RAYMAN, Paula M., eds. 1979. *Nonviolent Action and Social Change*. New York: Irvington Publishers.
- BUREAU OF JUSTICE. 1997. *Capital Punishment 1996*. Washington: U.S. Department of Justice.
- _____. 1998. *Prisoners in 1997*. Washington, D.C.: U.S. Department of Justice.
- BURGESS, John W. 1934. *Reminiscences of an American Scholar*. New York: Columbia University Press.
- BURNS, James MacGregor. 1978. *Leadership*. New York: Harper & Row.
- BURROWES, Robert J. 1996. *The Strategy of Nonviolent Defense: A Gandhian Approach*. Albany: State University of New York Press.
- BURTON, John. 1979. *Deviance, Terrorism & War: The Process of Solving Unsolved Social and Political Problems*. New York: St. Martin's Press.
- _____. 1984. *Global Conflict: The Domestic Sources of International Crisis*. Brighton: Wheatsheaf Books.
- _____. 1996. *Conflict Resolution: Its Language and Processes*. Lanham, Md.: Scarecrow Press.
- _____. 1997. *Violence Explained: The Sources of Conflict, Violence and Crime and their Prevention*. Manchester: Manchester University Press.
- CAMPBELL, Donald T. and FISKE, Donald W. 1959. Convergent and discriminant validation by the multitrait-multimethod matrix. *Psychological Bulletin* 56 (2): 81-105.
- CANADA, Geoffrey. 1995. *Fist Stick Knife Gun: A Personal History of Violence in America*. Boston: Beacon Press.
- CARNEGIE COMMISSION ON PREVENTING DEADLY CONFLICT. 1997. *Preventing Deadly Conflict: Final Report*. Washington, D.C.: Carnegie Commission on Preventing Deadly Conflict.
- CARROLL, Berenice A. 1998. Looking where the key was lost: feminist theory and non-violence theory. In Satha-Anand and True 1998: 19-33.
- CASE, Clarence M. 1923. *Non-Violent Coercion: A Study in Methods of Social Pressure*. London: Allen and Unwin.
- CHAPPLE, Christopher K. 1993. *Nonviolence to Animals, Earth, and Self in Asian Traditions*. Albany: State University of New York Press.
- CHARNY, Israel W. 1982. *How Can We Commit the Unthinkable? Genocide the Human Cancer*. Boulder, Colo.: Westview Press.
- CHAUDHURI, Eliana R. 1998. *Planning with the Poor: The Nonviolent Experiment of Danilo Dolci in Sicily*. New Delhi: Gandhi Peace Foundation.

- CHOWDHURY, H.B., ed. 1997. *Asoka 2300*. Calcutta: Bengal Buddhist Association.
- CHRISTIAN, R.F. 1978. *Tolstoy's Letters: Volume II 1880-1910*. New York: Charles Scribner's Sons.
- CLAUSEWITZ, Carl von. 1976 [1832]. *On War*, ed. and trans. Michael Howard and Peter Paret. Princeton: Princeton University Press.
- COMMONER, Barry. 1990. *Making Peace With the Planet*. New York: Pantheon Books.
- COMMAGER, Henry S. 1991. The history of American violence: an interpretation. Pp. 3-28 in *Violence: The Crisis of American Confidence*, ed. Hugh D. Graham. Baltimore: Johns Hopkins Press.
- COMSTOCK, Craig. 1971. Avoiding pathologies of defense. Pp. 290-301 in *Sanctions for Evil*, ed. Nevitt Sanford and Craig Comstock. Boston: Beacon Press.
- CONSER, Walter H., Jr.; MCCARTHY, Ronald M.; TOSCANO, David J.; and SHARP, GENE., eds. 1986. *Resistance, Politics and the Struggle for Independence*. Boulder, Colo.: Lynne Rienner Publishers.
- COOK, Philip J. and LUDWIG, Jens. 1997. Guns in America: national survey on private ownership and use of firearms. *Research in Brief*, no. 1026. Washington: National Institute of Justice.
- COONEY, Robert and MICHALOWSKI, Helen, eds. 1987. *Power of the People: Active Nonviolence in the United States*. Philadelphia, Penn.: New Society Publishers. (Chief Seattle's message pp. 6-7 has been shown to be a screenwriter's fiction.)
- COPPIETERS, Bruno and ZVEREV, Alexei. 1995. V.C. Bonch-Bruевич and the Doukhobors: on the conscientious-objection policies of the Bolsheviks. *Canadian Ethnic Studies/Etudes Ethniques au Canada* 27(3): 72-90.
- COUSINS, Norman. 1987. *The Pathology of Power*. New York: W.W. Norton.
- CRAIG, Leon H. 1994. *The War Lover: A Study of Plato's Republic*. Toronto: University of Toronto Press.
- CROW, Ralph E.; GRANT, Philip; and IBRAHIM, Saad E., eds. 1990. *Arab Nonviolent Political Struggle in the Middle East*. Boulder, Colo.: Lynne Rienner Publishers.
- CROZIER, Frank P. (Brig. Gen.). 1938. *The Men I Killed*. New York: Doubleday.
- DALTON, Dennis. 1993. *Mahatma Gandhi: Nonviolent Power in Action*. New York: Columbia University Press.
- DANGE, S.A.; MUKERJEE, H.; SARDESAI, S.G.; and SEN, M. 1977. *The Mahatma: Marxist Evaluation*. New Delhi: People's Publishing House.
- DANIELS, David N. and GILULA, Marshall F. 1970. Violence and the struggle for existence. In Daniels, Gilula, and Ochberg 1970: 405-43.
- _____; GILULA, Marshall F.; and OCHBERG, Frank M., eds. 1970. *Violence and the Struggle for Existence*. Boston: Little, Brown.
- DAVIDSON, Osha G. 1993. *Under Fire: The NRA and the Battle for Gun Control*. New York: Henry Holt.
- THE DEFENSE MONITOR. 1972-. Washington, D.C.: Center for Defense Information.
- DELLINGER, Dave. 1970. *Revolutionary Nonviolence*. Indianapolis, Ind.: Bobbs-Merrill.
- DENNEN, J.M.G. van der. 1990. Primitive war and the ethnological inventory project. Pp. 247-69 in *Sociobiology and Conflict*, eds. J. van der Dennen and V. Falger. London: Chapman and Hall.
- _____. 1995. *The Origin of War*. 2 vols. Groningen: Origin Press.

- DENSON, John V., ed. 1997. *The Costs of War: America's Pyrrhic Victories*. New Brunswick, N.J.: Transaction Books.
- DHAWAN, Gopinath. 1957. *The Political Philosophy of Mahatma Gandhi*. Ahmedabad: Navajivan Publishing House.
- DISSERTATION ABSTRACTS INTERNATIONAL, 1963-99.
- DOGAN, Mattei and PAHRE, Robert. 1990. *Creative Marginality: Innovation at the Intersection of the Social Sciences*. Boulder, Colo.: Westview.
- DRAGO, Antonino. 1996. When the history of science suggests nonviolence. *The International Journal of Nonviolence* 3: 15-19.
- EDGERTON, William, ed. 1993. *Memoirs of Peasant Tolstoyans in Soviet Russia*. Bloomington: Indiana University Press.
- EIBL-EIBESFELDT, Irenäus. 1979. *The Biology of Peace and War: Men, Animals, and Aggression*. New York: Viking Press.
- EISENDRATH, Maurice. 1994. Thou shalt not kill – period. In Polner and Goodman 1994: 139-45.
- EISENHOWER, Dwight D. 1953. Speech to the American Society of Newspaper Editors, April 16, 1953. Full-page excerpt in *The Wall Street Journal*, May 30, 1985, p. 29.
- _____. 1959. BBC TV interview, August 31, 1959. Quoted in Peter Dennis and Adrian Preston, eds., *Soldiers as Statesmen*. New York: Barnes & Noble, 1976, p. 132.
- _____. 1961. Farewell broadcast, January 17, 1961. *The Spoken Word*, SW-9403.
- EVANS, Gwynfor. 1973. "Nonviolent Nationalism." New Malden, Surrey: Fellowship of Reconciliation. The Alex Wood Memorial Lecture, 1973.
- EVERETT, Melissa. 1989. *Breaking Ranks*. Philadelphia, Penn.: New Society Publishers.
- FABBRO, David. 1978. Peaceful societies: an introduction. *Journal of Peace Research* 15: 67-84.
- FEDERAL BUREAU OF INVESTIGATION, U.S. DEPARTMENT OF JUSTICE. 1998. *Crime in the United States 1997*. Washington, D.C.: Federal Bureau of Investigation.
- FINER, Samuel E. 1997. *The History of Government From the Earliest Times*. New York: Oxford University Press. Vol. i, *Ancient Monarchies and Empires*. Vol. ii, *The Intermediate Ages*. Vol. iii, *Empires, Monarchies, and the Modern State*.
- FISHER, Roger and URY, William. 1981. *Getting to Yes*. Boston, Mass.: Houghton Mifflin Company.
- FOGELMAN, Eva. 1994. *Conscience & Courage: Rescuers of Jews During the Holocaust*. New York: Doubleday.
- FOSTER, Catherine. 1989. *Women for All Seasons: The Story of the Women's International League for Peace and Freedom*. Athens: University of Georgia Press.
- FRANK, Jerome D. 1960. Breaking the thought barrier: psychological challenges of the nuclear age. *Psychiatry* 23: 245-66.
- _____. 1993. *Psychotherapy and the Human Predicament*, ed. P.E. Dietz. Northvale, N.J.: Jason Aronson.
- FRIEDRICH, Carl J. 1969[1948]. *Inevitable Peace*. New York: Greenwood Press.
- FROMM, Erich. 1973. *The Anatomy of Human Destructiveness*. New York: Holt, Rinehart and Winston.
- FRY, A. Ruth. [1952]1986. *Victories Without Violence*. Santa Fe, N. Mex.: Ocean Tree Books.
- FRY, Douglas P. 1994. Maintaining social tranquility: internal and external loci of aggression control. In Sponsel and Gregor 1994: 135-54.

- _____ and BJÖRKVIST, Kaj, eds. 1997. *Cultural Variation in Conflict Resolution: Alternatives to Violence*. Mahwah, N.J.: Lawrence Erlbaum Associates, Publishers.
- FULLER, John G. 1985. *The Day We Bombed Utah*. New York: Signet Books.
- FUNG, Yu-Lan. 1952. *History of Chinese Philosophy*, trans. Derke. Bodde. Vol. i. Princeton: Princeton University Press.
- FUSSELL, Paul. 1997. The culture of war. In Denson 1997: 351-8.
- GALTUNG, Johan. 1969. Violence, peace and peace research. *Journal of Peace Research*, 6: 167-91.
- _____ 1984. *There are Alternatives!* Nottingham: Spokesman.
- _____ 1990. *The True Worlds: A Transnational Perspective*. New York: The Free Press.
- _____ 1992. *The Way is the Goal: Gandhi Today*. Ahmedabad: Gujarat Vidyapith, Peace Research Centre.
- _____ 1996. *Peace by Peaceful Means*. London: SAGE Publications.
- _____ 1998. *Conflict Transformation by Peaceful Means: The Transcend Method*. Geneva/Torino: Crisis Environments Training Initiative and Disaster Management Training Programme, United Nations.
- GANDHI, Mohandas K. 1957[1927-1929]. *An Autobiography: The Story of My Experiments with Truth*. Boston, Mass.: Beacon Press.
- _____ 1958-1994. *The Collected Works of Mahatma Gandhi*. Vols. 1-100. New Delhi: Publications Division, Ministry of Information and Broadcasting, Government of India.
- _____ 1969[1936-1940]. *Towards Non-Violent Politics*. Thanjavur, Tamilnad, India: Sarvodaya Prachuralaya.
- _____ 1970. *The Science of Satyagraha*, ed. A.T. Hingorani. Bombay: Bharatiya Vidya Bhavan.
- _____ 1971. *The Teaching of the Gita*, ed. A.T. Hingorani. Bombay: Bharatiya Vidya Bhavan.
- GARA, Larry and GARA, Lenna Mae. 1999. *A Few Small Candles: War Resisters of World War II Tell Their Stories*. Kent, Ohio: Kent State University Press.
- GARRISON, Fielding H. 1929. *An Introduction to the History of Medicine*. Philadelphia, Penn.: W.B. Saunders.
- GIOGLIO, Gerald R. 1989. *Days of Decision: An Oral History of Conscientious Objectors in the Military in the Vietnam War*. Trenton, N.J.: Broken Rifle Press.
- GIORGI, Piero. 1999. *The Origins of Violence By Cultural Evolution*. Brisbane: Minerva E&S.
- GIOVANNITTI, Len and FREED, Fred. 1965. *The Decision to Drop the Bomb*. New York: Coward-McCann.
- GOLDMAN, Ralph M. 1990. *From Warfare to Party Politics: The Critical Transition to Civilian Control*. Syracuse: Syracuse University Press.
- GOODIN, Robert E. and KLINGEMANN, Hans-Dieter, eds. 1996. *A New Handbook of Political Science*. Oxford: Oxford University Press.
- GREENLEAF, Robert K. 1977. *Servant Leadership: An Inquiry into the Nature of Legitimate Power and Greatness*. New York: Paulist Press.
- GREGG, Richard B. 1966[1935]. *The Power of Nonviolence*. New York: Schocken.
- GRISOLÍA, James S. *et al.*, eds. 1997. *Violence: From Biology to Society*. Amsterdam: Elsevier.

- GROSSMAN, Dave (Lt. Col.). 1995. *On Killing: The Psychological Cost of Learning to Kill in War and Society*. Boston, Mass.: Little Brown.
- _____ and DeGaetano, GLORIA. 1999. *Stop Teaching Our Kids to Kill*. New York: Crown Publishers.
- GUETZKOW, Harold. 1955. *Multiple Loyalties: Theoretical Approach to a Problem in International Organization*. Princeton, N.J.: Center for Research on World Political Institutions, Princeton University.
- GUSEINOV, A.A., ed. 1993. *Nyenasiliye: Filosofiya, Etika, Politika* [Nonviolence: Philosophy, Ethics, Politics]. Moscow: Nauka.
- HALBERSTAM, David. 1998. *The Children*. New York: Random House.
- HALLIE, Philip. 1979. *Lest Innocent Blood Be Shed*. New York: Harper & Row.
- HARRIES-JENKINS, Gwyn. 1993. Britain: from individual conscience to social movement. In Moskos and Chambers 1993: 67-79.
- HAWKLEY, Louise and JUHNKE, James C. 1993. *Nonviolent America: History through the Eyes of Peace*. North Newton, Kans.: Bethel College.
- HERMAN, A.L. 1999. *Community, Violence, and Peace*. Albany: State University of New York Press.
- HESS, G.D. 1995. An introduction to Lewis Fry Richardson and his mathematical theory of war and peace. *Conflict Management and Peace Science* 14 (1): 77-113.
- HOBBS. 1658 [1651]. *Leviathan*, ed. C.B. Macpherson. Harmondsworth: Penguin.
- HOFSTADTER, Richard. 1971. Reflections on violence in the United States. Pp. 3-43 in *American Violence: A Documentary History*, ed. Richard Hofstadter and Michael Wallace. New York: Vintage.
- HOLMES, Robert L., ed. 1990. *Nonviolence in Theory and Practice*. Belmont, Calif.: Wadsworth.
- HORIGAN, Damien P. 1996. On compassion and capital punishment: a Buddhist perspective on the death penalty. *The American Journal of Jurisprudence*, 41: 271-88.
- HOREMAN, Bart and STOLWIJK, Marc. 1998. *Refusing to Bear Arms: A World Survey of Conscripted and Conscientious Objection to Military Service*. London: War Resisters International.
- HUSAIN, Tariq. 1997. "The Leadership Challenges of Human Development." Paper presented at the United Nations University/International Leadership Academy, Amman, Jordan, June 1, 1997.
- ISHIDA, Takeshi. 1974[1968]. *Heiwa no Seijigaku* [Political Science of Peace], 7th ed. Tokyo: Iwanami Shoten.
- IYER, Raghavan N. 1973. *The Political and Moral Thought of Mahatma Gandhi*. New York: Oxford University Press.
- JAIN, Sagarmal, ed.; VARNI, Jinendra, comp. 1993. *Saman Suttam*. Rajghat, Varanasi: Sarva Seva Sang Prakashan.
- JOSEPHSON, Harold, ed. 1985. *Biographical Dictionary of Modern Peace Leaders*. Westport, Conn.: Greenwood Press.
- JOSEPHSON, Hannah G. 1974. *Jeannette Rankin: First Lady in Congress*. Indianapolis: Bobbs-Merrill.
- KANO, Takayoshi. 1990. The bonobos' peaceable kingdom. *Natural History*, 11: 62-70.
- KANT, Immanuel. 1795[1795]. *Perpetual Peace*. New York: Columbia University Press.
- KAPUR, Sudarshan. 1992. *Raising Up a Prophet: The African-American Encounter With Gandhi*. Boston, Mass.: Beacon Press.

- KEELEY, Lawrence H. 1996. *War Before Civilization: The Myth of the Peaceful Savage*. Oxford: Oxford University Press.
- KEEVER, Beverly Ann Deepe. 2007. De-escalating Media Language of Killing: An instructional module. *Conflict and Communication Online*, 6 (1).
- KELLY, Petra K. 1984. *Fighting for Hope*. London: Chatto and Winders-The Hogarth Press.
- _____. 1989. Gandhi and the Green Party. *Gandhi Marg*, 11: 192-202.
- _____. 1990. "For feminization of power!" Speech to the Congress of the National Organization for Women, San Francisco, June 30, 1990.
- _____. 1992. *Nonviolence Speaks to Power*. Honolulu: Center for Nonviolence Planning Project, Matsunaga Institute for Peace, University of Hawai'i.
- _____. 1994. *Thinking Green! Essays on Environmentalism, Feminism, and Nonviolence*. Berkeley, Calif.: Parallax Press.
- KEYES, Gene. 1982. Force without firepower. *CoEvolution Quarterly*, 34: 4-25.
- KEYFITZ, Nathan. 1966. How many people have lived on earth. *Demography* 3 (2): 581-2.
- KHAN, Abdul K. 1997. "The Khudai Khidmatgar (Servants of God)/Red Shirt Movement in the North-West Frontier Province of British India, 1927-47." Ph.D. diss., History, University of Hawai'i.
- KING, Martin Luther, Jr. 1998. *The Autobiography of Martin Luther King, Jr.*, ed. Clayborne Carson. New York: Warner Books.
- KISHTAINY, Khalid. 1990. Violent and nonviolent struggle in Arab history. In Crow, Grant, and Ibrahim 1990: 41-57.
- KOHN, Stephen M. 1987. *Jailed for Peace: The History of American Draft Law Violators, 1658-1985*. New York: Praeger.
- KONRAD, A. Richard. 1974. Violence and the philosopher. *Journal of Value Inquiry*, 8: 37-45.
- KOOL, V.K., ed. 1990. *Perspectives on Nonviolence: Recent Research in Psychology*. New York: Springer-Verlag.
- _____, ed. 1993. *Nonviolence: Social and Psychological Issues*. Lanham, Md.: University Press of America.
- KROPOTKIN, Peter. 1972 [1914]. *Mutual Aid: A Factor of Evolution*. New York: New York University Press.
- KUHLMANN, Jürgen and LIPPERT, Ekkehard. 1993. The Federal Republic of Germany: conscientious objection as social welfare. In Moskos and Chambers 1993: 98-105.
- LAFAYETTE Jr., Bernard and JEHNSEN, David C. 1995. *The Briefing Booklet: An Introduction to The Kingian Nonviolence Reconciliation Program*. Galena, Ohio: Institute for Human Rights and Responsibilities.
- _____. 1996. *The Leader's Manual, A Structured Guide and Introduction to Kingian Nonviolence: The Philosophy and Methodology*. Galena, Ohio: Institute for Human Rights and Responsibilities.
- LEWER, Nick and SCHOFIELD, Steven, eds. 1997. *Non-Lethal Weapons: A Fatal Attraction!* London: Zed Books.
- LEWIS, John. 1973[1940]. *The Case Against Pacifism*. Introd. Carl Marzani. New York: Garland.

- LIGT, Barthélemy de. 1972[1938]. *The Conquest of Violence: an Essay on War and Revolution*, introds. George Lakey and Aldous Huxley. New York: Garland.
- LOCKE, Hubert G. 1969. *The Detroit Riot of 1967*. Detroit, Mich.: Wayne State University Press.
- LOCKE John. 1970 [1689]. *Two Treatises of Government*, ed. P. Laskett. Cambridge: Cambridge University Press.
- LOPEZ-REYES, Ramon. 1998. The fight/flight response and nonviolence. In Satha-Anand and True 1998: 34-82.
- LYND, Staughton and LYND, Alice, eds. 1995. *Nonviolence in America: A Documentary History*. Maryknoll, N.Y.: Orbis Books.
- LYTTLE, Bradford. 1982. The apocalypse equation. *Harvard Magazine* (March-April): 19-20.
- MCALLISTER, Pam. 1982. *Reweaving the Web of Life: Feminism and Nonviolence*. Philadelphia, Pa.: New Society Publishers.
- _____. 1988. *You Can't Kill the Spirit*. Philadelphia, Pa.: New Society Publishers. Barbara Deming Memorial Series: Stories of Women and Nonviolent Action.
- MCCARTHY, Colman. 1994. *All of One Peace*. New Brunswick, N.J.: Rutgers University Press.
- MCCARTHY, Ronald M. 1997. Methods of nonviolent action. In Vogeles and Powers 1997: 319-28. New York: Garland Publishing.
- _____. and SHARP, G. 1997. *Nonviolent Action: A Research Guide*. New York and London: Garland Publishing.
- MCGUINNESS, Kate. 1993. Gene Sharp's theory of power: a feminist critique of consent. *Journal of Peace Research* 30: 101-15.
- MCSORLEY, Richard. 1985. *New Testament Basis of Peacemaking*. Scottdale, Penn.: Herald Press.
- MACGREGOR, G.H.C. 1960. *The Relevance of an Impossible Ideal*. London: Fellowship of Reconciliation.
- MACNAIR, Rachel M. 2002. *Perpetration-Induced Traumatic Stress: The Psychological Consequences of Killing*. Westport, Conn.: Praeger Publishers.
- _____. 2003. *The Psychology of Peace: An Introduction*. Westport, Conn.: Praeger Publishers.
- _____. and ZUNES, Stephen, eds. 2008. *Consistently Opposing Killing: From Abortion to Assisted Suicide, the Death Penalty, and War*. Westport, CT: Greenwood.
- MACHIAVELLI, Niccolo. 1961 [1513]. *The Prince*, trans. G. Bau. Harmondsworth: Penguin.
- MAGUIRE, Mairead Corrigan. 1999. *The Vision of Peace*, ed. John Dear. Maryknoll, N.Y.: Orbis Books.
- MAHAPRAJNA, Yuvacharya. 1987. *Preksha Dhyana: Theory and Practice*. Ladnun, Rajasthan: Jain Vishva Bharati.
- _____. 1994. *Democracy: Social Revolution Through Individual Transformation*. Ladnun, Rajasthan: Jain Vishva Bharati.
- MAHONY, Liam and EGUREN, Luis E. 1997. *Unarmed Bodyguards*. West Hartford, Conn.: Kumarian Press.
- MANN, Coramae Richey. 1996. *When Women Kill*. Albany: State University of New York Press.

- MARTIN, Brian. 1989. Gene Sharp's theory of power. *Journal of Peace Research*, 26: 213-22.
- _____. *et al.* 1991. *Nonviolent Struggle and Social Defence*. Ed. S. Anderson and J. Larimore. London: War Resisters International and the Myrtle Solomon Memorial Fund.
- _____. 1992. Science for non-violent struggle. *Science and Public Policy*, 19: 55-8.
- MARX, Karl and ENGELS, Friedrich. 1976[1848]. *The Communist Manifesto*, introd. A.J.P. Taylor. Harmondsworth: Penguin.
- MAYOR ZARAGOZA, Federico. 1995. *The New Page*. Paris: UNESCO Publishing.
- MERCY, James A. and SALTZMAN, Linda E. 1989. Fatal violence among spouses in the United States 1976-85. *American Journal of Public Health* 79 (5): 595-9.
- MOGIL, Christopher; and SLEPIAN, Ann; with WOODROW, Peter. 1993. *We Gave a Fortune Away*. Gabriola Island, B.C.: New Society Publishers.
- MORGAN, Robin, ed. 1984. *Sisterhood is Global*. Garden City, N.Y.: Anchor Press.
- MORRISEY, Will. 1996. *A Political Approach to Pacifism*. 2 vols. Lewiston, N.Y.: Edwin Mellen Press.
- MORTON, Bruce E. 2000. "The Dual Quadbrain Model of Behavioral Laterality." Dep. of Biochemistry and Biophysics, School of Medicine, University of Hawai'i.
- MOSER-PUANGSUWAN, Yeshua. 1995. From the peace army to the Balkan peace team. *Seeds of Peace*, 11/3: 9-11.
- _____. and WEBER, Thomas. 2000. *Nonviolent Intervention Across Borders: A Recurrent Vision*. Honolulu: Spark M. Matsunaga Institute for Peace, University of Hawai'i.
- MOSKOS, Charles and CHAMBERS, John W. II, eds. 1993. *The New Conscientious Objectors: From Sacred to Secular Resistance*. Oxford: Oxford University Press.
- NAGLER, Michael N. 1982. *America Without Violence*. Covelo, Calif.: Island Press.
- NAHAL, Chaman. 1997. A sister remembered. *The Hindustan Times*, New Delhi, November 10.
- NAKAMURA, Hajime. 1967. Basic features of legal, economic, and political thought in Japan. Pp. 143-63 in *The Japanese Mind*, ed. Charles A. Moore. Honolulu: East-West Center and University of Hawaii Press.
- NARAYAN, Jayaprakash. 1975. From socialism to sarvodaya. Pp. 145-77 in *Jayaprakash Narayan, A*. Bhattacharya. Delhi: Vikas.
- _____. 1978. *Towards Total Revolution*. 4 vols., ed. Brahmanand. Bombay: Popular Prakashan.
- NATHAN, Otto and NORDEN, Heinz, eds. 1968. *Einstein on Peace*. New York: Schocken Books.
- NAUTIYAL, Annpurna. 1996. Chipko movement and the women of Garhwal Himalaya. *Gandhian Perspectives* 9 (2): 9-17.
- NOBEL PRIZE RECIPIENTS. 1981. Manifesto of Nobel prize winners. *IFDA Dossier*, 25: 61-63.
- NORMAN, Liane E. 1989. *Hammer of Justice: Molly Rush and the Plowshares Eight*. Pittsburgh, Pa.: Pittsburgh Peace Institute.
- ORGANIZATION OF AMERICAN HISTORIANS. 1994. Peacemaking in American history. *Magazine of History*, 8(3): 1-96.
- PAIGE, Glenn D. 1968. *The Korean Decision: June 24-30, 1950*. New York: Free Press.

- _____. 1971. Some implications for political science of the comparative politics of Korea. Pp. 139-68 in *Frontiers of Development Administration*, ed. Fred W. Riggs. Durham, N.C.: Duke University Press.
- _____. 1977. *The Scientific Study of Political Leadership*. New York: Free Press.
- _____. 1977. On values and science: *The Korean Decision* reconsidered. *American Political Science Review* 71(4): 1603-9.
- _____. 1986. Beyond the limits of violence: toward nonviolent global citizenship. Pp. 281-305 in *Textbook on World Citizenship*, ed. Young Seek Choue. Seoul: Kyung Hee University Press.
- _____. and GILLIATT, Sarah, eds. 1991. *Buddhism and Nonviolent Global Problem-solving: Ulan Bator Explorations*. Honolulu: Center for Global Nonviolence Planning Project, Matsunaga Institute for Peace, University of Hawaii.
- _____.; SATHA-ANAND, Chaiwat; and GILLIATT, Sarah, eds. 1993a. *Islam and Nonviolence*. Honolulu: Center for Global Nonviolence Planning Project, Matsunaga Institute for Peace, University of Hawai'i.
- _____. 1993b. *To Nonviolent Political Science: From Seasons of Violence*. Honolulu: Center for Global Nonviolence Planning Project, Matsunaga Institute for Peace, University of Hawai'i.
- _____. and ROBINSON, James A. 1998. In memoriam: Richard Carlton Snyder. *PS: Political Science & Politics*, 31: 241-2.
- _____. 1999. Gandhi as leader: a Plutarchan perspective. *Biography* 22 (1): 57-74.
- _____. 1999. A question for the systems sciences: is a nonkilling society possible? pp. 409-16 in Yong Pil Rhee, ed. *Toward New Paradigm of Systems Sciences*. Seoul: Seoul National University Press.
- PALMER, Stuart H. 1960. *A Study of Murder*. New York: Thomas Y. Crowell.
- PAREKH, Bhikhu. 1989a. *Colonialism, Tradition and Reform: An Analysis of Gandhi's Political Discourse*. Newbury Park: Sage.
- _____. 1989b. *Gandhi's Political Philosophy: A Critical Examination*. London: Macmillan.
- PARKIN, Sara. 1994. *The Life and Death of Petra Kelly*. London: Pandora, HarperCollins Publishers.
- PBS. 1993. "Fame in the 20th Century." Part V.
- PEACE NEWS. 1998. Las Abejas: the Bees continue to fly. July: 12-14.
- PELTON, Leroy H. 1974. *The Psychology of Nonviolence*. New York: Pergamon Press.
- PERRIN, Noel. 1979. *Giving up the Gun*. Boston: David R. Godine Publisher.
- PLATO. 1974. *The Republic*, trans. D. Lee. Harmondsworth: Penguin.
- PLIMAK, E.G. and KARYAKIN, YU.F. 1979. "Lenin o mirnoi i nyemirnoi formakh revolyutsionnogo perekhoda v sotsializmu" [Lenin on peaceful and nonpeaceful forms of revolutionary transition to socialism]. Paper presented to the XIth IPSA World Congress, Moscow University, 12-18 August.
- PLUTARCH. 1967-75. *Plutarch's Lives*. 11 vols. Trans. B. Perrin. Cambridge, Mass.: Harvard University Press.
- POLK, Kenneth. 1994. *When Men Kill: Scenarios of Masculine Violence*. New York: Cambridge University Press.
- POLNER, Murray and GOODMAN, Naomi, eds. 1994. *The Challenge of Shalom*. Philadelphia, Penn.: New Society Publishers.
- _____. and O'GRADY, J. 1997. *Disarmed and Dangerous: The Radical Lives and Times of Daniel and Philip Berrigan*. New York: Basic Books.

- POWERS, Roger S. and VOGELE, William B., eds. 1997. *Protest, Power and Change: An Encyclopedia of Nonviolent Action from ACT-UP to Women's Suffrage*. New York & London: Garland Publishing.
- RADHAKRISHNAN, N. 1992. *Gandhi, Youth & Nonviolence: Experiments in Conflict Resolution*. Mithrapuram, Paranthal Post, Kerala, India: Centre for Development & Peace.
- _____. 1997a. *Gandhian Nonviolence: A Trainer's Manual*. New Delhi: Gandhi Smriti and Darshan Samiti.
- _____. 1997b. *The Message of Gandhi through Universities*. New Delhi: Gandhi Smriti and Darshan Samiti.
- RAMACHANDRAN, G. 1984. *Adventuring With Life: An Autobiography*. Trivandrum, India: S.B. Press.
- _____. and MAHADEVAN, T.K., eds. 1970. *Quest for Gandhi*. New Delhi: Gandhi Peace Foundation.
- RAMSEY, L. Thomas. 1999. "How many people have ever lived, Keyfitz's calculation updated." <http://www.math.hawaii.edu/~ramsey/People.html>.
- RANDLE, Michael. 1993. *Civil Resistance*. London: Fontana Press.
- RESTAK, Richard M. 1979. *The Brain: The Last Frontier*. Garden City, N.Y.: Doubleday.
- RIVERA, Joseph de. 2008. *The Paradigm Challenge of Political Science: Delegitimizing the Recourse to Violence*. pp. 71-87 in Joseph de Rivera, ed. *Handbook on Building Cultures of Peace*. New York: Springer.
- ROBARCHEK, Clayton and ROBARCHEK, Carole. 1998. *Waarani: The Contexts of Violence and War*. Fort Worth, Tex.: Harcourt Brace College Publishers.
- ROBERTS, Adam. 1967. *The Strategy of Civilian Defense: Non-Violent Resistance to Aggression*. London: Faber & Faber.
- _____. 1975. Civilian resistance to military coups. *Journal of Peace Research*, 12(1): 19-36.
- ROLLAND, Romain. 1911. *Tolstoy*, trans. Bernard Miall. New York: E.P. Dutton.
- ROODKOWSKY, Mary. 1979. Feminism, peace, and power. In Bruyn and Rayman 1979: 244-66.
- ROSENBERG, Mark L. and MERCY, James A. 1986. Homicide: epidemiologic analysis at the national level. *Bulletin of the New York Academy of Medicine*, 62: 376-99.
- ROUSSEAU, Jean-Jacques. 1966[1762]. *Du contrat social*, introd. Pierre Burgelin. Paris: Garnier-Flammarion.
- _____. 1994[1762]. *The Social Contract*, trans. C. Betts. Oxford: Oxford University Press.
- ROUSSELL, Vincent. *Jacques de Bollardière: De l'armée à la non-violence*. Paris: Desclée de Brouwer.
- ROYAL SWEDISH ACADEMY OF SCIENCES. 1983. *Ambio* 12. Special issue on environmental research and management priorities for the 1980s.
- ROYCE, Joseph. 1980. Play in violent and non-violent cultures. *Anthropos*, 75: 799-822.
- RUMMEL, Rudolph J. 1994. *Death by Governments*. New Brunswick, N.J.: Transaction Publishers.
- SAGAN, Eli. 1979. *The Lust to Annihilate: A Psychoanalytic Study of Violence in Greek Culture*. New York: Psychohistory Press.
- SALLA, Michael E. 1992. "Third Party Intervention in Interstate Conflict: The International Implications of Groups Committed to Principled Nonviolence in the Thought

- of M.K. Gandhi, Martin Luther King, Helder Camara & Danilo Dolci." Ph.D. diss., Government, University of Queensland.
- SANTIAGO, Angela S. 1995. *Chronology of a Revolution 1986*. Manila: Foundation for Worldwide People Power.
- SATHA-ANAND, Chaiwat. 1981. "The Nonviolent Prince." Ph.D. diss., Political Science, University of Hawai'i.
- _____. (Qader Muheideen). 1990. The nonviolent crescent: eight theses on Muslim nonviolent action. In Crow, Grant, and Ibrahim 1990: 25-40.
- _____. and TRUE, Michael, eds. 1998. *The Frontiers of Nonviolence*. Bangkok and Honolulu: Peace Information Center and Center for Global Nonviolence. In cooperation with the Nonviolence Commission, International Peace Research Association (IPRA).
- _____. 1999. Teaching nonviolence to the states. In *Asian Peace: Regional Security and Governance in the Asia-Pacific*, ed. Majid Tehranian. London: I.B. Taurus.
- SCHLISSEL, Louise. 1968. *Conscience in America: A Documentary History of Conscientious Objection in America 1757-1967*. New York: E.P. Dutton.
- SCHMID, Alex P. 1985. *Social Defence and Soviet Military Power: An Inquiry Into the Relevance of an Alternative Defence Concept*. Leiden: Center for the Study of Social Conflict, State University of Leiden.
- SCHWARTZ, Stephen I., ed. 1998. *Atomic Audit: The Costs and Consequences of U.S. Nuclear Weapons Since 1940*. Washington, D.C.: Brookings Institution Press.
- SCHWARZSCHILD, Steven et al., n.d. *Roots of Jewish Nonviolence*. Nyack, N.Y.: Jewish Peace Fellowship.
- SEBEK, Viktor. 1983. Bridging the gap between environmental science and policy-making: why public policy often fails to reflect current scientific knowledge. *Ambio*, 12: 118-20.
- SELECTIVE SERVICE SYSTEM. 1950. *Conscientious Objection*. Special monograph. No. 11, Vol. i.
- SEMELIN, Jacques. 1994. *Unarmed Against Hitler: Civilian Resistance in Europe, 1939-1943*. Westport, Conn.: Praeger.
- SETHI, V.K. 1984. *Kabir: The Weaver of God's Name*. Punjab, India: Radha Soami Sat-sang Beas.
- SHARP, Gene. 1960. *Gandhi Wields the Weapon of Moral Power*. Ahmedabad: Navajivan Publishing House.
- _____. 1973. *The Politics of Nonviolent Action*. Boston, Mass.: Porter Sargent.
- _____. 1979. *Gandhi As a Political Strategist*. Boston, Mass.: Porter Sargent.
- _____. 1980. *Social Power and Individual Freedom*. Boston, Mass.: Porter Sargent.
- _____. 1989. "The Historical Significance of the Growth of Nonviolent Struggle in the Late Twentieth Century." Paper presented at the Institute of World History of the Academy of Sciences of the USSR, Moscow, November 21-23.
- _____. 1990. *Civilian-Based Defense: A Post-Military Weapons System*. Princeton, N.J.: Princeton University Press.
- _____. 1993. *From Dictatorship to Democracy*. Cambridge, Mass.: The Albert Einstein Institution.
- _____. 1994. "Nonviolent Struggle: A Means toward Justice, Freedom and Peace." A presentation during the mass on Public Education Day, January 18, 1994, sponsored by the Justice and Peace Commission of the Union of Superiors General of the Catholic Church, Rome.

- SHRIDHARANI, Krishnalal. 1962[1939]. *War without Violence*. Bombay: Bharatiya Vidya Bhavan.
- SHUB, David. 1976. *Lenin*. Harmondsworth: Penguin Books.
- SIBLEY, Mulford Q., ed. 1963. *The Quiet Battle: Writings on the Theory and Practice of Non-violent Resistance*. Boston, Mass.: Beacon Press.
- SIMON, David. 1991. *Homicide: A Year on the Killing Streets*. Boston, Mass.: Houghton Mifflin.
- SIVARD, Ruth Leger. 1996. *World Military and Social Expenditures 1996*. Washington, D.C.: World Priorities. 16th edition.
- SNYDER, Richard C.; BRUCK, Henry W.; and SAPIN, Burton, eds. 1962. *Foreign Policy Decision-Making: An Approach to the Study of International Politics*. New York: The Free Press of Glencoe, Macmillan.
- _____ and WILSON, H.H. 1949. *Roots of Political Behavior*. New York: American Book Company.
- SOLOMON, George F. 1970. Psychodynamic aspects of aggression, hostility, and violence. In Daniels, Gilula, and Ochberg 1970: 53-78.
- SOROKIN, Pitirim A. 1948. *The Reconstruction of Humanity*. Boston: Beacon Press.
- _____ 1954. *The Ways and Power of Love*. Boston: Beacon Press.
- SOROS, George. 1997. The capitalist threat. *The Atlantic Monthly*, February: 45-58.
- SPONSEL, Leslie E. 1994a. The mutual relevance of anthropology and peace studies. In Sponsel and Gregor 1997: 11-19.
- _____ and GREGOR, Thomas, eds. 1994b. *The Anthropology of Peace and Nonviolence*. Boulder, Colo.: Lynne Rienner.
- _____ 1996. Peace and nonviolence. Pp. 908-12 in *The Encyclopedia of Cultural Anthropology*, eds. David Levinson and Melvin Ember. New York: Henry Holt.
- STANFIELD, John H., II. 1993. The dilemma of conscientious objection for African Americans. In Moskos and Chambers 1993: 47-56.
- STANNARD, David E. 1992. *American Holocaust: Columbus and the Conquest of the New World*. Oxford: Oxford University Press.
- STEGER, Manfred B. 2000. *Gandhi's Dilemma*. New York: St. Martin's Press.
- _____ and LIND, Nancy S, eds. 1999. *Violence and Its Alternatives*. New York: St. Martin's Press.
- STEIN, Michael B. 1997. Recent approaches to the concept of creativity and innovation in political and social science: a summary assessment. Paper presented to the XVIIth World Congress of the International Political Science Association, Seoul, Korea.
- STEINSON, Barbara J. 1980. "The mother half of humanity": American women in the peace and preparedness movements of World War I. Pp. 259-284 in *Women, War, and Revolution*, eds. Carol R. Berkin and Clara M. Lovett. New York and London: Holmes & Meier.
- STEPHENSON, Carolyn M. 1997. Greenpeace. In Vogeles and Powers 1997: 220-2.
- STEVENS, John. 1987. *Abundant Peace: The Biography of Morihei Ueshiba Founder of Aikido*. Boston: Shambala.
- STONE, I.F. 1989. *The Trial of Socrates*. New York: Anchor Books.
- SUMMY, Ralph. 1988. Towards a nonviolent political science. Pp. 161-172 in *Professions in the Nuclear Age*, eds. S. Sewell, A. Kelly and L. Daws. Brisbane: Boolarong.

- _____. 1991. Vision of a nonviolent society: what should be society's aims. *Balance*, 3(4): 3-8.
- _____. 1994. Nonviolence and the case of the extremely ruthless opponent. *Pacifica Review*, 6(1): 1-29.
- _____ and SAUNDERS, Malcolm. 1995. Why peace history? *Peace & Change* 20: 7-38.
- _____. 1997. Australia, a history of nonviolent action. In Powers and Vogele 1997: 25-32.
- _____. 1998. Nonviolent speech. *Peace Review* 10 (4): 573-8.
- TARASOFF, Koozma J. 1995. Doukhobor survival through the centuries. *Canadian Ethnic Studies/Etudes Ethniques au Canada* 27(3): 4-23. Special Issue: From Russia with Love: The Doukhobors.
- TAYYABULLA, M. 1959. *Islam and Non-Violence*. Allahabad: Kitabistan.
- TENDULKAR, D.G. 1967. *Abdul Ghaffar Khan: Faith is a Battle*. Bombay: Popular Prakashan.
- THOMPSON, Henry O. 1988. *World Religions in War and Peace*. Jefferson, N.C. and London: McFarland & Company.
- TOBIAS, Michael. 1991. *Life Force: The World of Jainism*. Berkeley, Calif.: Asian Humanities Press.
- TOLSTOY, Leo. 1974[1893 and 1894-1909]. *The Kingdom of God and Peace Essays*, trans. Aylmer Maude. London: Oxford University Press.
- TROCMÉ, André. 1974. *Jesus and the Nonviolent Revolution*. Scottsdale, Penn.: Herald Press.
- TRUE, Michael. 1995. *An Energy Field More Intense Than War: The Nonviolent Tradition and American Literature*. Syracuse, N.Y.: Syracuse University Press.
- TSAI, Loh Seng. 1963. Peace and cooperation among natural enemies: educating a rat-killing cat to cooperate with a hooded rat. *Acta Psychologica Taiwanica*, 3: 1-5.
- TWAIN, Mark. 1970[1923]. *The War Prayer*. New York: Harper & Row.
- UNITED NATIONS. 1978. *Final Document of Assembly Session on Disarmament 23 May – 1 July 1978*. S-10/2. New York: Office of Public Information.
- _____. 1993. *Agenda 21: The United Nations Programme of Action from Rio*. New York: United Nations.
- _____. 1996. *Report of the Fourth World Conference on Women, Beijing, 4-15 September 1995*. New York: United Nations.
- UNNITHAN, N. Prabha; HUFF-CORZINE, Lin; CORZINE, Jay; and WHITT, Hugh P. 1994. *The Currents of Lethal Violence: An Integrated Model of Suicide and Homicide*. Albany: State University of New York Press.
- UNNITHAN, T.K.N. and SINGH, Yogendra. 1969. *Sociology of Non-Violence and Peace*. New Delhi: Research Council for Cultural Studies, India International Centre.
- _____. 1973. *Traditions of Nonviolence*. New Delhi: Arnold-Heinemann India.
- UNREPRESENTED NATIONS AND PEOPLES ORGANIZATION (UNPO). 1998. *Nonviolence and Conflict: Conditions for Effective Peaceful Change*. The Hague: Office of the Secretary General, UNPO. <http://www.unpo.org>.
- _____. 1998. *Yearbook 1997*, ed. J. Atticus Ryan. The Hague: Kluwer Law International.
- VILLAVINCENCIO-PAUROM, Ruby. 1995. Nature/gunless society: utopia within reach. Pp. 146-51 in Emelina S. Almario and Asuncion D. Maramba, eds. *Alay sa Kalinaw: Filipino Leaders for Peace*. Makati City: Aurora Aragon Quezon Peace Foundation and UNESCO National Commission of the Philippines.

- WAAL, Frans de. 1989. *Peacemaking Among Primates*. Cambridge, Mass.: Harvard University Press.
- _____. 1996. *Good Natured: The Origins of Right and Wrong in Humans and Other Animals*. Cambridge, Mass.: Harvard University Press.
- _____. 1997. *Bonobo: The Forgotten Ape*. Berkeley: University of California Press.
- WALKER, Charles C. 1979. Nonviolence in Africa. In Bruyn and Rayman 1979: 186-212.
- WAR RESISTERS LEAGUE. 1989. *Handbook for Nonviolent Action*. New York: War Resisters League.
- WASHINGTON, James M., ed. 1986. *A Testament of Hope: the Essential Writings and Speeches of Martin Luther King, Jr.* New York: HarperCollins Publishers.
- WASSERMAN, Harvey. 1982. *Killing Our Own: The Disaster of America's Experience With Atomic Radiation*. New York: Delacorte Press.
- WATSON, Peter. 1978. *War on the Mind: The Military Uses and Abuses of Psychology*. New York: Basic Books.
- WEBER, Max. 1958[1919]. Politics as a vocation. Pp. 77-128 in *From Max Weber: Essays in Sociology*, ed. H.H. Gerth and C. Wright. Mills. New York: Oxford University Press.
- WEBER, Thomas. 1989. *Hugging the Trees: The Story of the Chipko Movement*. New Delhi: Penguin.
- _____. 1996. *Gandhi's Peace Army: The Shanti Sena and Unarmed Peacekeeping*. Syracuse, N.Y.: Syracuse University Press.
- _____. 1997. *On the Salt March: The Historiography of Gandhi's March to Dandi*. New Delhi: HarperCollins Publishers India.
- WEEKS, John R. 1996. *Population*. 6th edition. Belmont, Calif.: Wadsworth Publishing.
- WEINBERG, Arthur and WEINBERG, Lila. 1963. *Instead of Violence: Writings of the Great Advocates of Peace and Nonviolence throughout History*. Boston, Mass.: Beacon Press.
- WHIPPLE, Charles K. 1839. *Evils of the Revolutionary War*. Boston, Mass.: New England Non-Resistance Society.
- _____. 1860a. *Non-Resistance Applied to the Internal Defense of a Community*. Boston, Mass.: R.F. Wallcut.
- _____. 1860b. *The Non-Resistance Principle: With Particular Attention to the Help of Slaves by Abolitionists*. Boston, Mass.: R.F. Wallcut.
- WHITMAN, Walt. 1855. "Song of myself," *Leaves of Grass*, 42: 33-42. Norwalk, Conn.: The Easton Press.
- WILCOCK, Evelyn. 1994. *Pacifism and the Jews*. Landsdown, Gloucestershire: Hawthorn Press.
- WILSON, H. Hubert. 1951. *Congress: Corruption and Compromise*. New York: Rinehart.
- WITTNER, Lawrence S. 1993. *One World or None: A History of the World Nuclear Disarmament Movement Through 1953*. Stanford, Calif.: Stanford University Press.
- _____. 1997. *Resisting the Bomb: A History of the World Nuclear Disarmament Movement, 1954-1970*. Stanford, Calif.: Stanford University Press.
- WORLD BANK. 1997. World Development Report 1997: *The State in a Changing World*. Oxford: Oxford University Press.
- _____. 1999. Press briefing, "Poverty Update." Washington, D.C., June 2.

- WORLD WILDLIFE FUND. 1986. *The Assisi Declarations: Messages on Man and Nature From Buddhism, Christianity, Hinduism, Jainism & Judaism*. Gland, Switzerland: WWF International.
- WRANGHAM, Richard and PETERSON, Dale. 1996. *Demonic Males: Apes and Origins of Human Violence*. New York: Houghton Mifflin.
- YODER, John H. 1983. *What Would You Do? A Serious Answer to a Standard Question*. Scottsdale, Penn.: Herald Press.
- YOUNG, Andrew. 1996. *An Easy Burden: The Civil Rights Movement and the Transformation of America*. New York: HarperCollins Publishers.
- YOUNG, Art. 1975. *Shelley and Nonviolence*. The Hague: Mouton.
- YOUNGER, Stephen M. 2007. *Endangered Species: Mass Violence and the Future of Humanity*. New York: Ecco.
- YOUTH DIVISION OF SOKA GAKKAI. 1978. *Cries for Peace: Experiences of Japanese Victims of World War II*. Tokyo: The Japan Times.
- ZAHN, Gordon. 1964. *In Solitary Witness: The Life and Death of Franz Jägerstätter*. New York: Holt, Rinehart and Winston.
- ZAVERI, Zetha Lal S. and KUMAR, Mahendra. 1992. *Neuroscience & Karma: The Jain Doctrine of Psycho-Physical Force*. Ladnun, Rajasthan: Jain Vishva Bharati.
- ZHANG, Yi-Ping. 1981. Dui feibaoli zhuyi ying jiben kending [We should positively affirm nonviolence]. *Shijie lishi* [World History], 16(3): 78-80.
- ZIMRING, Franklin E. and HAWKINS, Gordon E. 1986. *Capital Punishment and the American Agenda*. Cambridge: Cambridge University Press.
- ZINN, Howard. 1980. *A People's History of the United States*. New York: Harper & Row.
- ZUNES, Stephen; KURTZ, Lester R.; and ASHER, Sarah Beth, eds. 1999. *Nonviolent Social Movements: A Geographical Perspective*. Oxford: Blackwell Publishers.