



Nebraska Report

There is no Peace without Justice

SEPTEMBER 2006

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The Declaration of Peace

The U.S. war in Iraq is an endless fire consuming lives, resources and even the possibility for peace. Instead of quenching this fire, the U.S.-led occupation is actually feeding it, creating heartbreak and hatred around the world.

With nearly 70 percent of the people of the United States now opposing this war, there is a growing demand for withdrawal and to bring our troops home.

The "Declaration of Peace" is a call by people all across America to establish a comprehensive, concrete and rapid plan to end the Iraqi occupation, including:

- Withdrawal of U.S. troops and all coalition forces
- Closure of U.S. military bases
- Support for an Iraqi-led peace process, including a peace conference to shape a post-occupation transition and an international peacekeeping presence if mandated by this peace process
- Return of Iraqi control over its oil resources and the political and economic life of the nation
- Reparations and reconstruction to address the destruction caused by the U.S. war and 13 years of sanctions
- Establish a 'peace dividend' for job creation, health care, education, housing, and other vital social needs
- Increased support for U.S. veterans of the Iraq war, and

- No so-called 'preventive' war against Iran or any other nation.

With Congress adjourning by the end of the month to head home for the fall election though, time is of the essence. The Declaration of Peace accordingly sets a deadline of September 21—International Peace Day—for both establishing and initiating a concrete, comprehensive plan to end the occupation. Congress and the White House will then have six months to fully implement the plan before the March 19, 2007 completion date, on what will be the fourth anniversary of the Iraq invasion.

Endorsed by a host of Peace & Justice and religious organizations, the Declaration of Peace urges to citizens to take bold, powerful steps for peace by:

1) Contacting their federal representatives and candidates in the fall congressional election and urging them to pledge their support for legislation that will bring the troops home and cut off funding for the war; and

2) Publicly participate in activities leading up to the September 21 deadline, including marches, vigils, and nationally coordinated phone-ins and e-mail campaigns.

In the event that Congress and the White House fail to meet the September 21 deadline, many Declaration supporters are already preparing to engage in peaceful actions in Washington, D.C., at local their local congressional offices, and at other sites throughout the nation during the week of

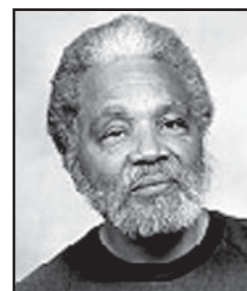
September 21-28. If necessary, marches, rallies, vigils, demonstrations and other creative expressions 'declaring peace' will be organized. In the spirit of Mohandas Gandhi and Dr. Martin Luther King, Jr., acts of non-violent civil disobedience may be appropriate to demonstrate principled opposition to the Iraq occupation. These nationally coordinated nonviolent activities will continue on a regular basis until the United States completes a final withdrawal.

The goal, however, is to win support for the Declaration of Peace by September 21. And in both the House and Senate, support for establishing a timetable for withdrawal is growing daily. Besides well-known

Democrats like Rep. John Murtha, House Minority Leader Nancy Pelosi, Senate Minority Leader Harry Reid, and former presidential nominee John Kerry, even Republican Sen. Chuck Hagel has now issued the call for withdrawal.

It has been a tragic three-and-a-half years. But together—as policy-makers and citizens; Democrats, Republicans and Independents, people of faith and people of conscience—we have the power to douse this fire before it burns completely out of control. Go to declarationofpeace.org or call the NFP State Office to find out what you can do to 'declare peace' by September 21. See p. 12 for information on activities in Lincoln.

Annual Peace Conference



Saturday, October 14
in Grand Island

(see details on p.12)

featuring
Sen. Ernie Chambers

"Candid Conversation on the Topics of the Day"

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Nebraskans for Peace

Nebraskans for Peace is a statewide grassroots advocacy organization working nonviolently for peace with justice through community-building, education and political action.

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Latin America Briefs

compiled by Christy Hargesheimer



Cuba Update—White House Gleeful over Ailing Castro

The news of Fidel Castro's surgery and transfer of power to his brother Raúl was met with glee by the U.S. administration and by many Cuban exiles in Florida. As this article is being written, news of Fidel's imminent demise have proved wrong, as video and printed reports show him very ill, but stable and alert.

What is the current status of U.S. policy on Cuba? Following President Bush's tightening of the travel ban in 2003, attempts by Congress to relax restrictions have not succeeded. Prior to 2006, Congress—heeding the wishes of 70 percent of Americans—approved amendments to bills that would end the embargo, and reverse travel restrictions. (These amendments always somehow disappeared from the bills before signing.) But in June of this year, out-of-state campaign contributions by an anti-Castro PAC bore fruit, as the House reversed course and upheld restrictions on educational travel, religious travel, and for a continuation of the embargo. An amendment passed that would require cash payment for agricultural sales to Cuba.

In an attempt to punish Castro, our national policy instead deprives U.S. citizens of the right to academic and religious freedom, and deprives Cuban Americans of contact with their families. Professional and cultural exchanges between educators, museums, artists and musicians, and sports groups are prohibited. Furthermore, U.S. church groups are denied the right to practice their faith through providing humanitarian assistance. This policy distances us from those Cubans who will play an important role in Cuba's future. Instead, we must rely on the U.S. government's politicized views that dictate our knowledge and opinions of these close neighbors.



Fidel Castro is ailing

With Castro incapacitated, the Bush Administration has set criteria for what an "acceptable" new government in Cuba should be, and funds have been committed towards that end. Despite the fact that Raúl Castro demonstrates more willingness to engage in dialogue with the U.S. than his brother did, the U.S. has declined to reach out to Raúl. Although Raúl Castro's succession is guaranteed by the Cuban Constitution, the U.S. refuses to recognize any other than a democratically elected successor, and recently issued a report (July 10) by the cabinet-level Commission for Assistance for a Free Cuba, reconvened by Secretary of State Condoleezza Rice in December 2005. This report appears to remove any uncertainty about U.S. intentions. Among its chapter titles are: "Hastening the End of the Castro Dictatorship: Transition not Succession," "Helping Cubans Create Market-based Economic Opportunities," and "The Vital Role of Cubans Abroad." The report is full of recommendations that indicate a made-in-the-USA plan—from reorganizing Cuba's economy to revamping the Cuban educational system to holding multiparty elections within 18 months.

Disparate voices unite in calling for U.S. hands off of the internal politics of Cuba. The *New York Times* said, "Washington's post-Castro policy must not become a pawn of Miami refugee politics." (Maybe someone should tell that to Cuban-American Ramón Saúl Sánchez in Florida, who said: "We are preparing our boats and our planes to possibly send a contingency to Cuba, to unite with the internal movement.") Peggy Noonan, former speech writer for Ronald Reagan, said in the *Wall Street Journal*: "Use the change of facts to announce a change of course. Declare the old way over. Declare a new U.S.-Cuban relationship, blow open the doors of commerce and human interaction, allow American investment and tourism, mix it up, reach out one by one and person by person to the people of Cuba."

Oswaldo Paya, a leading political dissident in Cuba, said in a *Miami Herald* interview: "We're in a very complex, very tense situation. The U.S. message should be to ratify that there is no such thing as a U.S. threat on Cuba, that there is no intention to intervene. It should say, 'Look, the Cuban process must be defined exclusively by the Cuban people.'" Jose Miguel Insulza, director of the Organization of American States, stated bluntly: "There is no transition and it's not your country."

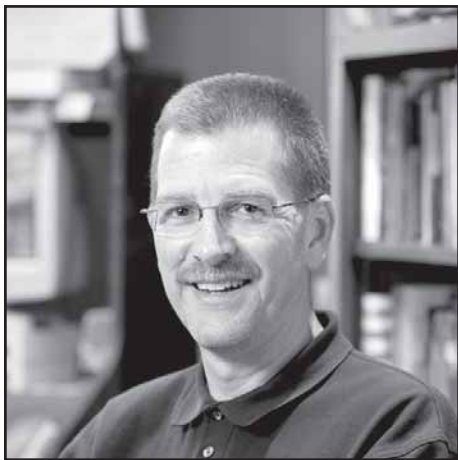
Congressman Jim McGovern (D-MA) summed up the issue in the *Boston Globe*: "The administration, while pretending to prepare for dealings with Cuba after Castro is gone, only confirms that this government does not have the contacts, the intelligence, or the relationships with key actors who will shape Cuba's immediate future... Those nations that have cultivated relationships across the Cuban spectrum will most likely play important roles in shaping a post-Castro society. The United States, unfortunately, with its transition-to-nowhere road map, is poised to remain on the sidelines."

What Would Jesus Do

(about Saddam Hussein?)

From the Sermon on the Mount to the Ethics of War

by Dr. Roger Bergman, Director
Justice & Peace Studies Program
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A version of this article was first published in the Creighton University Magazine, Summer 2003. NFP member Roger Bergman is a member of the Nebraska Humanities Council Speakers Bureau and is available to speak on the same topic as the article. He can be contacted at rbjps@creighton.edu.

During the 2000 presidential campaign, candidate George W. Bush was asked what philosopher had most influenced his thinking. A born-again Christian, then-Governor Bush replied, “Christ.” He didn’t elaborate on the specifics.

But if President Bush were to have an imaginary colloquy with Jesus, as Hillary Rodham Clinton reported having with her hero Eleanor Roosevelt, what might Jesus say to the President about the challenges facing the United States after September 11, 2001? What might Jesus say about Osama bin Laden’s terrorism, a dictator’s penchant

for weapons of mass destruction, or Iran’s nuclear threat?

Would he preach today as he did in first century Roman-occupied Palestine that his followers are to love their neighbors as themselves, even if those neighbors are enemies, and even if those enemies are terrorists? Would he preach turning the other cheek and forgiving seventy times seven to the families who lost loved ones on 9/11? Or would he support ordering tens of thousands of troops to the Middle East to wage “preemptive” war at a cost of hundreds of billions of dollars and more than 30,000 lives?

What follows are images from the Gospels and insights from the Christian tradition that might help us clarify our thinking, even if, like Thomas Jefferson, you prefer to think of Jesus as a moral teacher and exemplar rather than a miracle-worker.

The New Testament contains no treatise on the subject of war but it does portray Jesus as a peacemaker. Perhaps the most compelling image is of Jesus’ response to the mob which brought an adulterous woman before him, hoping to expose his growing religious authority as a fraud. What would Jesus do? He knelt down and doodled in the sand. Why such surprising behavior?

Perhaps we should have asked, What would Jesus *not* do? He wouldn’t confront the angry crowd head on, on its terms. He wouldn’t puff himself up with all his moral and rhetorical might and lambaste the accusers or the accused. He didn’t make himself big. He made himself small. He did the unexpected, the mysterious (but very ordinary). He hunkered down. He stalled for time, perhaps praying for inspiration. Without so much as a single word, he took charge. He rewrote the script. No one threw the first stone.

And the rest of the story is, quite literally, scripture. The tables were turned. The angry accusers became the shame-faced accused. The scared accused became a sacred icon of rescue, reprieve and release. Jesus made peace where there could have been ugly, religiously sanctioned violence. Nothing miraculous or supernatural, nothing you or I couldn’t have done. Maybe the greatest tool for peacemakers is imagination and surprise.

But what about that turn-the-other-cheek business? If Jesus isn’t around to get us neatly out of scrapes as he did for the woman caught in adultery, do we have no choice but to roll over and play doormat,

to respond when aggression is coming our way?

Why, in Matthew’s version, does Jesus specifically counsel turning the other cheek when someone has struck you on the *right*? Because, according to Wink, that suggests you have been slapped, backhanded, by a right-handed person. You have been put in your place, as Roman would have done to Jew, master to servant, husband to wife, parent to child. Jesus is offering his advice in the hard case where a person of lesser status and power is being reprimanded by his or her ‘better.’ Why offer the left cheek? Because that would require, from a right-handed person, a blow with a fist, *mano a*

The most compelling statement I have ever come across about modern war and peace is that “after Hiroshima, just war can never be the same, and after Auschwitz, pacifism can never be the same.”

—Roger Bergman

and maybe end up dead? Did Jesus really counsel nonresistance to evil, as some translations of Matthew 5:39 indicate?

Not so, according to scripture scholar Walter Wink, in his little book, *Jesus and Nonviolence*. How could Jesus bring salvation from sin if he didn’t resist and overcome it? Wink suggests that Matthew 5:38-41 (part of the Sermon on the Mount) is the key to understanding how Jesus would have us resist evil so that God’s will might be done and the kingdom made present on earth. First, “offer no resistance to the evildoer” is better translated, do not return evil for evil, violence for violence. But how then are we

mano. Because that would say, “If you want to strike me, do not presume my inferiority. I resist, but I do not stoop to your violence. I am your equal in dignity.”

But what about “If anyone wants to go to law with you over your tunic, hand him your cloak as well”? This time the imagined scene is a court of law, perhaps the village gate. The elders are gathered to hear the case of a creditor against a debtor who is in arrears. A tunic or outer garment has been given as collateral, which suggests why the debtor needed a loan in the first place—he’s so poor the tunic is his most valuable possession.

continued on page 4

WWJD, continued

session, serving not only as his coat but probably also as his bedroll. That's why passages in both Deuteronomy [24:10-13] and Exodus [22:25-26] prescribe that the creditor must return the garment each night, so that the poor debtor won't be without protection against the night's cold.

But now a creditor is demanding that the tunic be handed over permanently, and Jesus counsels the debtor, give him your cloak or inner garment as well. With perhaps the whole village watching, strip yourself and show everyone just how greedy the rich lender really is. Strip him of his respectability. In that culture, says Wink, nakedness would have been as shameful to the beholder as to the one unclothed. Again, the socially inferior and presumably powerless person has trumped the status of the oppressor, and done so without violence, which might have backfired anyway.

And who could press you into what kind of service for one mile? Even today milestones can be spied on ancient Roman roads in the Holy Land. That's so a centurion, a Roman soldier, would know how far a Jew

presence of mind, surprise.

But do these tactics always work? Might some situations be too far gone for these nonviolent weapons to be effective? What would the Samaritan do, as the influential Christian ethicist Paul Ramsey once asked, if he had arrived on the scene between Jerusalem and Jericho not *after* but *while* the beating was going on? How would he demonstrate compassion even to an enemy and so attain salvation if on-going brutality was the scene facing him?

Presumably Jesus would have the Samaritan try every nonviolent means possible. He would plead, yell for help, try to distract the assailant, insert himself between the aggressor and his victim, throw sticks—even beat him with a stick—all in a non-lethal manner. Perhaps if he were a honey merchant he could pour his inventory all over the bandit in hopes of sweetening him up and slowing him down. Talk about surprise!

But what if this guy were a real sociopath (and a behemoth besides) and just became further enraged? What if it became clear that such interventions would only lead to

just attack?

I do not know. I wish Jesus had left clearer instructions. I do know that this is one of the thorniest questions in Christian ethics. I do know that by and large the early Church adopted the position of nonresistance when persecuted. Some of the early saints and theologians were what today we

must be used to defend human life against aggression. Justice is the value that distinguishes permissible killing from impermissible murder. The commandment “Do not kill,” as interpreted by the Catholic Church and all other churches except the pacifist traditions such as the Mennonites and Quakers, is not absolute. It prohibits murder (the directly intended destruction of innocent human life) but not all killing.

No fuller official account of this Christian perspective on war and peace can be found than in the U. S. Catholic bishops' pastoral letter of 1983, *The Challenge of Peace: God's Promise and Our Response*. Four assertions set the stage for a lengthy discussion. The first echoes Wink's objec-

Just War

would describe as pacifists, as they believed that soldiering and discipleship were incompatible. The very first model of Christian holiness was martyrdom.

But it's one thing to abjure *self*-defense so as to imitate the passion of Christ, quite another to refuse to defend an otherwise defenseless neighbor. This was the state of the question for St. Ambrose of Milan and

tion to “offer no resistance.” Christians, say the bishops, have no choice but to resist evil, including unjust aggression. The only choice is how. Second, the bishops insist that there is a presumption against violence and a preference for nonviolence as a response. But third, in extreme and tragic situations, that presumption may be overridden and lethal force used as a last resort. And fourth, such force must be limited by the very justice it seeks to defend.

Making use of the thinking inherited from Augustine, Aquinas, other theologians, and the modern popes, the U.S. bishops articulate seven criteria, all of which must be met if going to war is to be morally justified.

- 1) There must be *just cause*, and only the defense of human life and rights against unjust aggression qualifies.
- 2) There must be *right intention*, the pursuit of peace and justice, and not, for example, the humiliation of the enemy.
- 3) There must be *comparative justice* on the side of the defenders, but there must be no illusion of absolute justice, no temptation to a crusade or holy war ideology.
- 4) There must be a realistic expectation of positive *proportionality* between the benefits to be attained (and harms avoided) and the harms to be inflicted.

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Blessed Are the Peacemakers

could be legally conscripted to carry his heavy field pack. One humiliating but bearable mile, but no farther. What would Jesus have you do? “Go with him for two miles.” On your own initiative, force the centurion to break the law or beg you to put down his gear, maybe forcing him to chase after you. Now who's in charge? Now who's in trouble?

Wink calls the strategy demonstrated in these three little scenes “Jesus' third way,” neither flight nor fight, but a kind of “moral jiu-jitsu”—neither nonresistance nor violent resistance, but nonviolent resistance—whereby the oppressed transforms the dynamics of oppression, lifting up his or her own dignity while exposing the pretense of the oppressor.

It's what Gandhi, inspired in part by the Sermon on the Mount, called *satyagraha*, soul-force or truth-force, and to which our unfortunately negative term “nonviolence” really doesn't do justice. What are the weapons of the peacemaker inspired by Jesus' third way? In defense of human dignity, we have at our disposal imagination, insight,

two brutalized bodies or even two corpses instead of one? What if my neighbor—who-is-the-aggressor can only be stopped from killing my neighbor—who-is-the-victim by delivering a potentially fatal blow? What would the Samaritan do? Would Jesus permit the *coup de grace*, if there were no other way? Could there *be* any grace, any love, in such an act, however necessarily but reluctantly performed? Is killing in defense of the innocent ever God's will?

It is often pointed out that Jesus did not defend himself against unjust accusation and lethal violence at the hands of the collaborationist Jerusalem authorities and the representatives of imperial Rome. Granted. But that is not our question. Would Jesus have used lethal force to defend his friends or an innocent stranger against un-

St. Augustine of Hippo in the fourth and fifth centuries, after Christianity was first legalized in 313 and then established as the state religion of Rome in 380.

It has not escaped the notice of modern Christian pacifists that the Christian just war tradition originated when discipleship and citizenship first became competing loyalties. They would call the Constantinian revolution a fall from grace. They would say that loyalty to worldly empire won out over loyalty to the kingdom of God made visible whenever Christians give witness to it with their lives.

But other Christians, indeed the church's mainstream tradition since the time of Augustine, and including Aquinas, Luther, and Calvin, propose that there may be tragic occasions when lethal force may or even

THE PROBLEM OF EVIL

StratCom

in the Yorkshire Dales

by Professor Dave Webb,
Leeds Metropolitan University

As the nerve center for waging conventional and nuclear war anywhere on the face of the earth, StratCom commands a vast network of military bases stretching literally around the globe. One of these international bases lies in Yorkshire County, England, close to the city of Leeds and the home of Professor Dave Webb, convener of the Global Network Against Weapons and Nuclear Power in Space. In the article below, written specifically for our Nebraska Report readership, Webb describes the insidious role that the Menwith Hill base in Yorkshire

plays in StratCom's international web.

People of Nebraska in the U.S. and residents of the Yorkshire Dales in the UK might not realize it but they have something in common—they are connected through the military networks and bases that disfigure their landscapes and afflict their local communities.

In Yorkshire, the Menwith Hill base near Harrogate is the largest electronic monitoring station in the world. Although it is designated as RAF (Royal Air Force), for the past 40 years it has been run for, and predominantly by, the NSA (National Security Agency—part of StratCom's "Network Warfare"

Component Command). The base is situated in a National Park and an area of outstanding natural beauty and forms a major part of the U.S. global network of Signals Intelligence (SIGINT) listening posts which intercept and monitor the world's satellite and electronic communications. Using a computer-based search system known as ECHELON to detect messages that might be useful to military intelligence, it is constantly relaying information back to NSA HQ at Fort Meade, Maryland for further processing. (For more information, see the Yorkshire Campaign for Nuclear Disarmament web site at www.cndyorks.gn.apc.org/mhs/)

Nebraska, of course, is the

home of StratCom, which has a mission to:

"Enable decisive global kinetic and non-kinetic combat effects through the application and advocacy of integrated intelligence, surveillance and reconnaissance (ISR); space and global strike operations; information operations; integrated missile defense and robust command and control."

Many of the messages intercepted and processed in the heart of Yorkshire will determine activities in Nebraska. The importance of the monitoring and collection of SIGINT during times of 'international tension' is obvious, and Menwith Hill received awards for its support to U.S. naval operations in the Persian Gulf from 1987 to 1988 and in 1991 for support given to operations Desert Storm and Desert Shield. The close linkage between space-based intelligence collection and military operations was also clearly spelled out in congressional testimony in 2002 by the then Director of the National Reconnaissance Office:

"In the future, U.S. forces will rely upon space systems for global awareness of threats, swift orchestration of military operations, and precision use of smart weapons... Our goal is to detect, track and target anything of significance worldwide and to get the right information to the right people at the right time."

The objective then is to enable the U.S. military to deliver "precise military firepower anywhere in the world, day or night, in all weather," and at Menwith Hill around 1,800 personnel are currently employed to service the computers and technologies asso-

ciated with the 30 or so satellite downlink receiver dishes housed in white spherical 'radomes' within the base perimeter—each connecting to a different satellite system. A recent parliamentary question revealed that 415 U.S. military, 989 U.S. civilians (from arms contractors like Lockheed Martin), 5 UK military and 392 UK civilian personnel (excluding those from the UK's NSA equivalent, the Government Communications Headquar-

As StratCom assets, Menwith Hill and the NSA are also very much involved in the ongoing scandal over the Bush/Cheney Administration's illegal spying on U.S. citizens and the UN.

ters—GCHQ) were working there. Observations of activities at the base, including building developments, indicate that it is set to expand dramatically in the near future.

Menwith Hill has also been designated as home for the European Ground Based Relay Station for the Space Based Infra Red System (SBIRS)—a missile detection, tracking and targeting component of StratCom's Missile Defense Command, due to replace the Defense Support Program (DSP) early warning satellites. The satellite dishes are now erected and ready to receive the signals from SBIRS

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A birds-eye view of the Menwith Hill Royal Air Force Base in the Yorkshire Dales, the largest electronic monitoring station in the world. Although it is designated as an RAF facility, it is run for, and predominantly by, the U.S. National Security Agency (NSA), a "Component Command" of StratCom. Note the 30 or so golf ball-shaped radomes on the landscape, each containing a satellite receiver dish.

U.S. Strategic Command

Organization Chart of StratCom Groups, Components & Task Forces

Created by Loring Wirbel, Citizens for Peace in Space

Organizational “J-Code” Groups

J0 – Office of the Commander – Marine Gen. James “Hoss” Cartwright, StratCom’s ‘sheriff’, not only has operational authority over the traditional nuclear triad (land, sea & air warheads), but also full oversight over what Defense Secretary Donald Rumsfeld calls the “new triad”: 1) *offensive nuclear* and conventional weapons; 2) *defensive systems*, both passive and active; and 3) *infrastructure* such as communications and intelligence. That’s a mission that covers a good portion of Defense Department operations.

J1 – Manpower and Personnel – The military equivalent of human resources.

J2 – Intelligence – The office that coordinates strategic intelligence, but as the “Component Commands” diagram below indicates, this means some direct oversight over agencies like the National Security Agency (NSA) and the Defense Intelligence Agency (DIA).

J3 – Global Operations – Coordinating all the military wings serving StratCom, which meant nuclear-weapon wings in the bygone days of the Strategic Air Command (SAC), but now means many elements within Northern Command and the geographical commands like CentCom and SouthCom.

J3A – Combat and Information Operations – The chunk of Global Operations that pays attention to the underlying C4ISR (Command, Control, Computers, Communications, Intelligence, Surveillance and Reconnaissance) and ‘fighting soldier’ infrastructure.

J3B – Current Operations – The chunk of Global Operations that works with units actually deployed in ongoing wars in Iraq, Afghanistan, etc.

J4 – Logistics – StratCom’s equivalent of companies like Halliburton, making sure the right

*J0 – Office of the Commander
General James Cartwright*

*J3A – Combat & Info Ops
Captain Walter Wright*

*J4 – Logistics
Ken Hermanson*

*J7 – Exercises & Training
Lt. Colonel Richard Boltz*

*J1 – Manpower and Personnel
Col. Beverly Wright*

*J3 – Global Operations
Rear Admiral Melvin Williams*

*J5 – Plans & Policy
Major General Roosevelt Mercer*

*J8 – Capability/Resource
Integration Ken Calicut*

*J2 – Intelligence
Captain Richard Saunders*

*J3B – Current Operations
Colonel Allen Kirkman*

*J6 – C4 Systems
Colonel Mark Broin*

*Global Innovation & Strategy
Center Kevin Williams*

support operations are in place for the right groups of people.

J5 – Plans and Policy – Figuring out the long-range stuff, dreaming up overarching plans like “Operationally Responsive Spacelift.”

J6 – C4 Systems – Administration of communications and computer equipment.

J7 – Exercises and Training – Management of global exercises, including those conducted with allies.

J8 – Capability and Resource Integration – An important office in planning StratCom’s budget, since it has to decide if StratCom has the money and material to do the things the politicians and pundits want it to do.

Global Innovation and Strategy Center – A post-9/11 ‘cross-over’ think tank that constitutes an academic institution within StratCom for studying broad problems in strategic warfare. A joint public/private entity, it will be based at the University of Nebraska-Omaha.

Functional Components

Space – For less than a year, “Space and Global Strike” was a combined command based in Omaha, until Lt. General Kevin Chilton moved over to Air

Organizational “J-Code” Groups

Component Commands

Force Space Command. The new independent space component will be now based at Vandenberg Air Force base in California, home to many of the nation's military space assets. Was the separation of the two an effort to give space a greater role? Or was it a public relations gambit to make military space seem less directly connected to global strike operations?

Global Strike – Lt. General Robert Elder of the 8th Air Force, former commander of the combined Space and Global Strike Component, will continue to head the Global Strike unit to be based at Barksdale Air Force Base in Louisiana. Global Strike responsibilities include preemptive bombing and strategic reconnaissance operations to deter attacks against the United States anywhere on the globe. To that end, it is also charged with looking at futuristic elements like the Falcon global space plane.

Joint Information Operations Center – When the Department of Defense (DoD) says “information operations,” they mean fusing the intelligence from different agencies and sources into unified databases, and ‘mining’ those databases. This center is at Lackland AFB in San Antonio, conveniently close to the giant National Security Agency operation at Medina Annex.

Integrated Missile Defense – This is the closest StratCom gets to the Army in day-to-day ops, since the Army is in charge of staffing the missile battalions

Space
Vandenberg AFB, CA
Major General William Shelton

*Intelligence/Surveillance/
Reconnaissance DIA Hqtrs*
Army Major Michael Maples

Network Warfare
NSA Hqtrs., Ft. Meade, MD
Lt. General Keith Alexander

of ground-based missile defense. The Air Force, however, is in charge of making all the missile-defense elements work together, such as the Navy's Aegis ships and the ground- and sea-based radar that support missile defense.

Intelligence, Surveillance, and Reconnaissance – While this sounds similar to the JIOC above, this group is run by the Defense

Joint Information Operations
Center Lackland AFB, TX
Major General Craig Koziol

Integrated Missile Defense
Army SMDC, Arlington, VA
Lt. General Larry Dodgen

Intelligence Agency, and decides what kind of national intelligence is relevant to the mission of StratCom. It actually runs the “platforms,” while JIOC fuses the data collected.

Network Warfare – This is where the director of the NSA plays the most direct role, primarily because NSA has the longest history in providing computer defense, and in planning covert computer attack. This mission was temporarily under the wing of the US Space Command, until USSC was merged into StratCom in 2002. CIA Director General Michael Hayden conducted the NSA's now-legendary “warrantless wiretaps” while heading up this

Global Strike
Barksdale AFB, LA
Lt. General Robert Elder

*WMD Center, Defense Threat
Reduction Agency, Ft. Belvoir*
James Tegnella

Component Command. Defense Information Systems Agency (DISA) also is directly involved in this group.

Global Network Operations – Almost a subset of Network Warfare, this DISA-run group is the ‘Information Technology Central’ of the Defense Department, determining the architecture of its computer and communication networks.

Center for Combating Weapons of Mass Destruction – A post-9/11 agency, co-located with Defense Threat Reduction Agency at Fort Belvoir, Virginia, for the study of active operations against adversaries’ nuclear, chemical and biological weapons.

Service Components

Air Force Space Command – Shall we call this the remnants of US Space Command? With Kevin Chilton of StratCom moving to Colorado Springs to take this over, don't think its glory days are past.

US Army Strategic Command – Army has its own Space Command which manages Ballistic Missile Defense (BMD), but it falls under the command of this more general group that also oversees Stryker brigades, some remaining tactical nukes, etc.

Marine Forces Strategic Command – One might have thought the Marines would play a minimal role here, but now that Northern Command includes “maritime ops” in defense of the homeland, the Marines and Navy will jointly be playing a more global role in ‘policing’ the seas.

Fleet Forces Command – Includes the former Navy Space Command, and active elements of Naval Security Group, handling everything from the Navy component of missile defense (Aegis cruisers) to global Navy space-based intelligence operations like Ranger and Classic Wizard.

Task Forces

These are the “hardware management groups” for weapons and platforms, with dedicated task forces for **airborne communications, aerial refueling and tankers, intercontinental ballistic missiles, ballistic-missile submarines, and strategic bombers and reconnaissance aircraft.**

Service-Specific Components

Air Force Space Command
Peterson AFB, Colorado
Lt. General Kevin Chilton

U.S. Army Strategic Command
Arlington, VA
Lt. General Larry Dodgen

*Marine Corps Strategic
Command Quantico, VA*
Lt. General James Mattis

Fleet Forces Command
Norfolk, VA
Admiral John Nathman

Task Forces

*Intercontinental
Ballistic Missiles*

*Airborne
Communications*

Aerial Refueling and Tankers

*Strategic Bombers
& Recon Aircraft*

StratCom in Yorkshire, conclusion

satellites when and if they are eventually launched. However, the SBIRS technologies (and associated Space Tracking and Surveillance System) are way behind schedule and excessively over budget and future deployment is uncertain.

As if all that fiendish activity wasn't enough, Menwith Hill and the NSA are also very much involved in the ongoing scandal over the Bush/Cheney Administration's illegal spying on U.S. citizens and the UN.

Thankfully, wherever darkness resides good people are usually not far away to question and challenge. The reason we know so much about the activities of this top secret base is not because our

members of Parliament, Members of the European Parliament) from all major political parties, relevant peace groups, trade unions and local residents meet to discuss activities around and within the base. The group seeks transparency in the operation of the American surveillance station at Menwith Hill, full accountability of the base under British and international law, and to put forward the legitimate local concerns of its members (see www.menwithhillforum.org.uk.) It organizes regular public meetings, asks questions, writes letters and generally tries to raise public awareness.

It is clear, however, that Mr. Blair's unquestioning loyalty to Mr. Bush extends to protecting U.S. interests in his own country, even to the possible detriment of his electorate. In 2005, the Blair Government introduced the Serious Organized Crime and Police Act (SOCPA) in the guise of anti-terrorist legislation. Under SOCPA, specific "Designated Areas" have been established around certain military and nuclear establishments in the UK (Menwith Hill is one) within which protests and gatherings are effectively forbidden under threat of one year in prison and/or a fine of £5000.

Peace campaigners and activists are challenging this Act and at Menwith Hill Helen John and Sylvia Boyes were arrested on April 1, 2006, when they entered the base wearing peace placards and carrying hammers and cutting equipment. Their intention was to illustrate how the right to peacefully protest is under threat.

Other indications that the right to protest is under threat in the UK include:

- the arrest of 81-year-old John Catt for wearing an anti-Blair T-shirt in Brighton during the Labour Party Conference;
- the removal of 82-year-old Walter Wolfgang from that Conference, for heckling Foreign Secretary Jack Straw;
- the arrest of Brian Haw, for maintaining a vigil berating Blair and Bush in Parliament Square, London since June 2001;
- the arrest of Maya Evans for



CAAB activists posing with their "Declaration of Independence from American Militarism at NSA, Menwith Hill, 4th July 2000."



Every July 4th, the Campaign for the Accountability of American Bases (CAAB) hosts a day-long protest for "Independence from America" at the Menwith Hill base in the Yorkshire Dales.

government and politicians tell us (they do not even know themselves—they have to be told by us), but because women peace campaigners illegally entered the base (sometimes cutting through the perimeter fence with bolt cutters), bringing out documents and letters from bins and notice boards and passing them on to analysts and investigative journalists. Those activists are still there and have been joined by many others.

The Campaign for the Accountability of American Bases (CAAB—see www.caab.org.uk) is led by Lindis Percy and Anni Rainbow who hold weekly Tuesday evening protests outside Menwith Hill. Lindis has been arrested over a hundred times at the base while challenging the controversial military bye laws and is often described in the news as "Britain's most fa-

year will be held on October 8.

The Menwith Women's Peace Campaign (led by Helen John and Anne Lee) holds frequent peace camps and demonstrations. Helen was a founding member of the Greenham Common Peace Camp in 1981 and in 2001 was sentenced to three months in prison for her protest activities. Anne Lee also writes several letters a week to find out more about the base activities and its plans for future expansion, attempting to employ the Freedom of Information Act and monitoring planning applications—see www.cndyorks.-gn.apc.org/mhs/wpc/wpcmhs.htm.

The 'Menwith Hill Forum', established in response to widespread concern and administered by Leeds City Council, meets regularly four times a year. Local elected representatives (councillors, Mem-

reading out the names of soldiers killed in Iraq on the Cenotaph in Whitehall; and

- the court-martial of Lt. Malcolm Kendall-Smith an RAF doctor, for refusing to return for a third duty in Iraq.

Helen and Sylvia took equipment with intent to commit damage so that they would be tried in front of a jury in a Crown Court. They repeated the action again on June 1, because they became frustrated that the first case was not being taken seriously (a decision on whether to prosecute under the new law had been deferred for a third time by the Attorney General and the Crown Prosecution Service). Eventually the Attorney General decided to prosecute, but directed that the case would be heard in a Magistrates Court—with no jury. Helen and Sylvia are planning to take the case as far as they can through the legal system. There will be more news on the case in the next couple of months. Further information and messages of support can be obtained from sarah@yorkshirecnd.org.uk

There are many people opposing the war preparations at places like StratCom and Menwith Hill all over the world. We are not alone and global events like "Keep Space for Peace Week" October 1-8 remind us how worldwide the protest is and how strong we can be

when we stand together. During "Keep Space for Peace Week," like-minded people in Yorkshire and Nebraska will be linked through our thoughts and actions with countless others, as we demonstrate our opposition to the use of violence and war and seek to keep the heavens weapon-free.

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The Rice/Poindexter Case...

Reflections from Mondo

The following article by Wopashitwe Mondo Eyen we Langa (a.k.a. David Rice) appeared in the June 22, 2006 Omaha Star. As Black Panther members in Omaha in the late '60s, Mondo and Ed Poindexter were targets of J. Edgar Hoover's F.B.I. counter-intelligence program (ColIntelPro). In 1970, they were charged with the murder of Omaha Police officer Larry Minard. For over 35 years they have steadfastly maintained their innocence and that they were victims of an F.B.I. frame-up. Amnesty International has designated them both as U.S. "political prisoners."

Earlier this month, it was reported in the local media that a voice analyst hired by an attorney for Ed Poindexter had determined that the voice on a tape of a 1970 call to police was not that of Duane Peak. Duane Peak is the person who testified in the trial of Ed Poindexter and myself (then known as David Rice) that he had placed a suitcase bomb in a vacant house and then called police headquarters to lure cops there with a false report of a woman screaming.

The significance of the finding by the voice analyst, Tom Owen, is that, if Duane Peak did not make the call, this is proof of perjury on his part and evidence of prosecutorial misconduct on the part of the Douglas County Attorney's office for using testimony it knew or suspected was false. Bob Bartle, Ed's attorney, is using this finding by Owen to seek a new trial for Ed.

In the near future, I will say more about the legal and justice-related issues that are a part of and/or are connected to efforts by Ed to achieve **judicial relief**—it's more than 35 years too late for anything approaching **justice**. For now, I want to deal with a couple of issues that are, in a sense, more personal.

Every time, over the course of these 35-plus years that Ed and I have been locked up, there's been some kind of positive development in this case, when there's been some glimmer of hope of one or both of us being released, the local media have sought out surviving family members of Larry Minard, the cop who was killed by the booby-trap bomb that Duane Peak testified to planting.

These family members speak of pain that comes from having to relive the slaying of their relative. They speak of anger that I, and now Ed, won't give up this fight for release from prison.

Because it seems to me that Minard family members who have been interviewed have made up their minds that Ed and I are guilty of the killing of their relative, I won't say much in their regard. But I will say this. If a relative of mine was murdered, I would be in pain and would be angry at the person(s) responsible.

I doubt that I would be willing to forgive. But at the same time, I would want to know who the killer of my family member **truly** was and I would not be willing to just automatically accept a finding of guilt by a court system which allowed a trial to occur that was marked by the uses of perjured testimony, coercion of a key witness, falsified physical evidence, selective prosecution, etc.

I would want to know that I was angry at and unforgiving toward the **right** person or persons. The fact is that I can identify with a person having a sense of loss at the death of a loved one. But I am an African man, who has never killed anyone, never conspired with anyone to kill or injure people, and who has spent almost two-thirds of my life locked up for the 'crime' of having been an outspoken Black Panther.

What am I expected to do? Stop attempting to get relief from the courts for the unjust imprisonment I've been subjected to for more than three decades because there are people who feel hurt whenever news about this case comes up? Don't I have relatives? Don't they have feelings?

Essentially, I'm addressing myself to you in the African community of Omaha where I was born and raised by my mother, Vera Rice, and my Daddy. (May the spirit of Otis be at peace in the realm of the ancestors.) There are a couple of things that must be made clear. I was in the Black Panther Party and am proud of this. I became a member of the party because of my love for African people, not for any hatred of others. While I was and am a man of peace, I was not a person who believed we had an obligation to turn the other cheek when subjected to abuse—physical or otherwise.

In fact, I had guns in my house, no automatic or other illegal weapons; and contrary to reports otherwise, I had no dynamite or blasting caps. I had these guns because I had no intention of being a willing victim of a police shoot-in. We must recall that in 1969, Panthers Fred Hampton and Mark Clark were murdered in their beds by Chicago cops. This was a police shoot-in.

As I said, I joined the Black Panther Party because of my love for African people. Duane Peak, who was 15 years of age at the time of the bombing, is an African. At the time, he was an African who essentially was still a child. Had I decided it was necessary for a cop or anyone else to be killed, I would not have used a child. I would not have put an African child's or any other brother or sister's life in jeopardy.

In this case, we are talking about as suitcase booby-trapped with sticks of

dynamite. One cannot claim to be a 'brother' and, at the same time, use someone he's allegedly a brother of to perform a deed that would put the person's life at risk.

Not only is there the matter of love, but one of good sense. As was testified to in my and Ed's trial, Duane was someone who did pills and other drugs and was suspended at least once from our chapter for being intoxicated from drug use. Another time he was suspended for firing several bullets at a sparrow that had flown inside our headquarters, which was at 26th and Parker at the time.

In short, Duane was a youth who was unstable. Moreover, Duane was not political. Like any African or other person of color in the U.S., he had justifiable reasons for being angry. But he wasn't a youth who was studying about the U.S. political/economic systems and so forth.

He was a young brother, who like many today, was looking outside of his home for a sense of belonging. I don't believe he acted on his own. But I did not use him. I did not put his life in jeopardy.

While there has been much made over the years of the fact that the Black Panther Party, in Omaha as well as nationally, called cops "pigs" and otherwise was in a war of words with them, and sometimes a physical war, little has been reported in the local media about the fact that Ed and myself and a couple of other members of the Omaha Chapter of the Black Panther Party's N.C.C.F. (National Committee to Combat Fascism) were meeting with certain African members of the Omaha Police Department.

We were meeting with them in an effort to get a local chapter formed of the Afro-American Policeman's League, which had been founded in Chicago by Renault Robinson. Eventually, some years after the trial and Ed's and my imprisonment, the Brotherhood of Midwest Guardians was formed.

What's the point in this? It is that the house at which the bombing took place was at 29th and Ohio. The African policemen we had been meeting with could have been sent to that house. The two African policemen in particular, who had intervened in a couple of volatile situations between our N.C.C.F. chapter and gangs of trigger-happy European (Caucasian) cops, could have been sent to that house. Their lives could very well have been put in jeopardy.

There are many issues concerning this case that can and will be talked about. But I appreciate the opportunity to have spoken of just the few raised here.

WWJD

conclusion

- 5) There must be a *reasonable hope of success*, lest lives be lost in vain.
- 6) War may be entered into only as a *last resort*, after every reasonable nonviolent approach has been tried and found ineffective. And finally,
- 7) Only *competent authority*, those with formal responsibility for the common good, may make such momentous decisions. (But in a democracy, that gets none of us off the hook.)

These criteria, known as *jus ad bellum* (the law or justice of going to war) are complemented by another category, known as *jus in bello* (the just conduct of war). Not only the war as a whole, but each battle,

Jesuit ethicist Drew Christiansen has called John Paul II a “just war pacifist.” While not absolutely ruling out the use of force as a last resort in defense of human life, he might well be thought of as one of the world’s most ardent advocates of nonviolent resistance.

strategy, and tactic must adhere to the criterion of *proportionality*. Right intention should also figure as an *in bello* as well as an *ad bellum* criterion. And, especially relevant in this age of weapons of mass destruction, innocent citizens in the enemy state must not be targeted. That would be murder. This is the well-known principle of *noncombatant immunity* or *discrimination*. If the cause is justice, if the whole point is to protect innocent human life, then it matters not which side those lives are on. A justified war can become unjust if these criteria are not observed.

The criteria of proportionality and discrimination have led some to believe that a

just war in the contemporary context is impossible. The letter of the U.S. Catholic bishops, for example, has been described as advocating what has been called “nuclear pacifism.” They cannot imagine how nuclear weapons could be used in a limited, proportionate, or discriminate way. Just war, maybe; nuclear war, never.

With the Persian Gulf war, however, sophisticated weapons guidance technology seemed to have taken the argument in the opposite direction. So-called “smart bombs” can be targeted at military facilities and away from civilian populations with considerable precision. That, of course, does not eliminate “collateral damage,” a euphemism for unintended civilian casualties, but it does promise to limit it.

On the other hand, as Notre Dame ethicist George Lopez has pointed out, precision guidance also makes possible the targeting of *civilian infrastructure*—public services—upon which the military depends. This is exactly what transpired in the Gulf war. According to Lopez, ten months after the armistice, “almost as many Iraqis... had died from the results of the bombing as died during the six weeks of actual fighting.” By the end of the next year, “more than a hundred thousand Iraqi civilians died from the lack of clean water and sewage disposal, and the breakdown of electrical service to hospitals.” Because of the ensuing epidemics, this amounts to a form of indiscriminate biological warfare. One might well ask, what did we think was going to be the result?

Pope John Paul II, in his 1991 encyclical letter *Centesimus Annus*, declared, referring to the Gulf war: “No, never again war, which destroys the lives of innocent people, teaches how to kill, throws into upheaval even the lives of those who do the killing and leaves behind a trail of resentment and hatred, thus making it all the more difficult to find a just solution of the very problems which provoked the war.”

Having lived under the totalitarian oppression of both the Nazis and the Communists, John Paul II can hardly be described as having been naïve about worldly realities. Rather, one of the contemporary realities that seems most to have impressed the Pope was the decisive role nonviolence played in bringing down communism in Europe. His own role in the fall of the regime in his Polish homeland is justly celebrated. The Catholic Church can also take credit for play-

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by Loyal Park, President of the Nebraska Peace Foundation

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ing a significant role in the nonviolent ouster of the dictators Marcos in the Philippines and Pinochet in Chile.

Nonetheless, the Pope also favored humanitarian military intervention in Bosnia, East Timor, and Central Africa to disarm the aggressors and to establish peace. His attitude toward force was obviously complex. That's why Jesuit ethicist Drew Christiansen has called John Paul II a “just war pacifist.” While not absolutely ruling out the use of force as a last resort in defense of human life, he might well now be thought of as having been, in the last decade of his life, along with Archbishop Desmond Tutu of South Africa and the Dalai Lama, both Nobel Peace Prize recipients, one of the world's most ardent advocates of nonviolent resistance.

The most compelling statement I have ever come across about modern war and peace is that “after Hiroshima, just war can never be the same, and after Auschwitz, pacifism can never be the same.”

But what would that look like?

Just-war-pacifism, Fr. Christiansen's term for John Paul's position, is, of course, a

logical contradiction. One cannot simultaneously endorse an absolute *and* a relative presumption against the use of force. On the other hand, perhaps what John Paul II was pointing us toward is a third alternative that is only beginning to emerge in the examples—such as the Solidarity movement in Poland, chronicled in *A Force More Powerful: A Century of Nonviolent Conflict* (both the book and the three-hour PBS documentary series by the same name), which I highly recommend.

As much planning, preparedness, discipline, and courage would be required to wage nonviolent resistance as now goes into military operations. Such a transformation obviously represents a long-term vision. In the meantime, the just-war tradition provides Christian citizens and all people of good will with a substantial ethical perspective by which to enter into public debate about U.S. military policy and conduct.

What would Jesus do about tyrants like Saddam Hussein? What should *we* do? Maybe we're only beginning to imagine an answer.

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Speaking Our Peace

Holy Lands, Unholy Wars, conclusion

Balfour Declaration made possible Jewish settlements in Palestine, we did not ask the locals already living whether they wanted them or not. The British departure in 1948-1949 made the Jewish declaration of the state of Israel possible, and since then, Israel has remained an American client state, armed by us, protected by us in the United Nations, and propped up by American private and public funds.

In no way is this to say that Israel has no right to exist. Having created the place and allowed—even encouraged—Jewish immigration to Israel, we have an ethical obligation to keep Israel's borders secure.

In the Mideast, however, the western sense of nation-statehood hardly exists outside of Israel—and it exists in a fragile and complex form even there, because of the diverse national origins and religious backgrounds of its citizens, because of the deep divisions in that society when it is not at war, and because its very large Arab minority (about 20 percent or 1.2 million people) lacks many standard legal and market protections (www.thejerusalemfund.org/images/fortherecord.php?ID=73).

Now U.S. rockets fly from Israel to kill Lebanese civilians and Iranian rockets fly from Lebanon to kill Israelis. There is no governing law in the region. The world needs real nation-building.

To propose a UN force is not to propose something doomed to failure. The United Nations has run 60 peacekeeping operations in Israel, on the India/Pakistan border, the North Korea/South Korea border, the Suez border, and in El Salvador, Mozambique, Cambodia, many parts of Africa, the Balkans and so forth. Until we all convert to nonviolence, UN peacekeepers are the last best hope of material peace for humankind. Many of the 60 operations have fully succeeded or at least prevented the outbreak of major hostilities. That is no small feat. When the missions failed to prevent war or genocide—as they did, for instance, in Rwanda—it was largely because they were not armed or lightly so, had few personnel and were undercut by vetoes, by constraints from the international community, or in Rwanda's case, by President Clinton's irresolution. We never intended the UN force on the Lebanese border to stop a big war such as we have now.

But we could create a force that would stop it.

The Brahimi report, commissioned by the United Nations and made to the Secre-


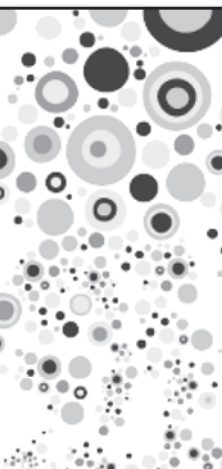
tary-General in 2001 by the UN Secretary General's Special Envoy, made recommendations to the Secretary General to improve peacekeeping efforts. It calls for UN forces to have clear mandates, be able to defend themselves, deploy rapidly and fulfill international human rights standards. They are to have a clear force structure so that troops from nations giving troops to the peacekeeping effort would be responsible to a unified command and enabled to take out violators that undermine the agreements. Brahimi also proposed that specially trained brigades from UN member nations be ready to move immediately under UN command. Though the U.S. has generally resisted UN strengthening, further efforts to streamline the UN and make it capable of robust operations have gone on since the report (H. P. Langille, Human Security Fellow, Global Studies, U. of Victoria, "Preparing the United Nations for Rapid Deployment to Protect Civilians," www.pugwash.org/reports/pac/53/langille.htm). The UN is largely ready.


However, the U.S. has dangerously delayed the cease-fire to let Israel have its day in South Lebanon. Now that world opinion has turned against Israel and its war goes very uneasily, we turn to the UN with meaningless resolutions and threats of a veto for meaningful ones

We could create an effective UN central command in a decent interval and draw on the peace-enforcing skills of troops from many willing nations. The UN could be empowered to begin community-building and peace-building operations in the Middle East through mediation, dialogue, the development throughout the area of the fundamental institutions of civil society, and the promotion of organizations like "Seeds of Peace." It could act quickly to stop the flow of weapons to both sides and stop the international profiteering in armaments pursued by virtually all industrial nations.

And the United States, under the administration of George Bush and Dick Cheney, could stop prostituting itself before apocalyptic Christian organizations like author Tim LaHaye's that promote Armageddon and the "final conflict" and depict the United Nations as the Antichrist. It could stop having high-level officials curry favor with LaHaye's and like groups. It could pay our bills at the UN and encourage gifts like Ted Turner's to it.

And were these things to occur, perhaps above all of the blood, peace could emerge like the dove that stands for it.

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The Declaration of Peace

Activities in Lincoln, September 21

Here's what the Coalition for Peace has planned for Thursday, September 21st in Lincoln:

All day – A one-day, water-only fast against the War in Iraq. Share in a symbolic way the suffering experienced daily by the innocent victims of war. Call 402-499-6672 ahead of time to get your "I'm fasting for World Peace Day" sticker.

7:30 a.m. – Rally against the War in Iraq at the Federal Building, 15th and 'O' Street in downtown Lincoln. At the end of the gathering, participants will visit the offices of Rep. Fortenberry, Sen. Hagel, Sen. Nelson and federal candidates Maxine Moul and Peter Ricketts to express our desire to bring the troops home.

7 p.m. – Educational forum featuring an Iraqi Kurdish scholar and a leader of UNL's Ecology Now talking about "War and the Environment" at the Nebraska Union on the UNL campus.

8:30 p.m. – Candlelight vigil for peace at the fountain and plaza on the north side of the Nebraska Student Union, 14th & 'R' Street.

NFP BULLETIN BOARD

NFP State Office Hours in Lincoln, 941 'O' Street, Ste. 1026, 9-12 weekdays.

Wednesdays at 5 p.m. Antiwar vigils, Lincoln Federal Building, 15th & O Streets, Call 402-499-6672 for more information.

Oct. 5 "Nuclear Terrorism—The Threat and a Plan to Stop It" with national security scholar Dr. Graham Allison, 7:30 p.m., Thursday at the Scott Conference Center (6450 Pine Street, Omaha), FREE and open to the public.

Oct. 10-12 'Strategic Space 2006,' the annual feeding frenzy for the Military-Industrial Complex at the Qwest Center in Omaha. Watch for it.

Oct. 14 2006 Annual Peace Conference from 9 a.m. to 4 p.m. Saturday in Grand Island. Senator Ernie Chambers will be the featured speaker, followed by a variety of Peace & Justice Workshops. Registration brochures will be available by mid-month, or contact the State NFP Office at 402-475-7616.

To list an event, submit in writing by the tenth of the month preceding the event to: NFP, 941 'O' Street, #1026, Lincoln, NE 68508, or email: NeReport@neb.rr.com.



Holy Lands, Unholy Wars

by Paul Olson, UNL Professor Emeritus

As I write, the dust from the Qana massacre settles. Hezbollah, supposedly easily cleaned out, sends its rockets ever further into Israel. Israel, destroying Lebanese infrastructure, stops Iranian-Syrian armaments but also humanitarian aid.

Lebanon bleeds. Shiites bleed, the 40 percent Christian population bleeds. Stupidity is rife. My denomination's presiding bishop and its social policy committees send out constant appeals to the U.S. to stop the killing of Christians in Lebanon. In reply, our 'Christian' president and his 'Christian' government daily send 'Christian' U.S. rockets from 'Jewish' Israel to kill Christian Lebanese. Lebanese 'democracy,' always in fragile form with its private militias and changing religious coalitions since 1944, now totters. A government of national defense, Hezbollah-dominated, will take over if Fouad Siniora's elected government falls. As Condoleezza Rice waits for the 'right time' for a cease-fire, America, which has made 'democracy' its slogan but not its practice, destroys what little there was of Middle Eastern democracy through delay.

After the Lebanon-Israel war broke out a few weeks ago, NFP issued the following public policy statement:

NFP calls on the United States to support to the maximum degree efforts to introduce international peacekeepers to prevent the escalation of the war on the border between Israel and Lebanon and,

where possible, on the Palestinian-Israeli border. We call on the Nebraska congressional delegation to ask President Bush and Secretary of State Rice to support the findings of the United Nations task force that is presently in the Middle East, and to allow the European Union and Russia, if they are able, to send UN-supervised peacekeepers to the region. We call on the United States not to exercise the veto in the Security Council, but to allow the majority to rule in regard to United Nations Middle Eastern policy.

And we were right.

Despite repeated allegations that the UN would not be accepted, would be impotent, would not have the command structure to maintain peace, the UN *can* do the job. Polls have found that the United Nations is the only agency that carries wide regional credibility. The Arab League would not satisfy Israel. NATO and the European Union are largely tools of American and European interests. They scare the Arab world. France is too largely anti-Israeli. The UN must do the job.

Nebraska's Senator Hagel, on July 31, called on the administration to seek an "immediate cease-fire in the Mideast" in the face of President Bush's call for a cease-fire *only* when long-lasting peace is certain. Hagel asked how we believed our support for Israel's destruction of our Ara-

bic friend, Lebanon, would enhance our image or give us 'trust' and credibility in the Middle East: "Our relationship with Israel is special and historic... [I]t need not and cannot be at the expense of our Arab and Muslim relationships."

Next day, newspapers were quick to attribute Bush's push for United Nations action to Hagel's rebellion. We ought to thank Hagel. The present resolution, however, has to be stronger. Israel has to get out of Lebanon. Hezbollah has to be moved out of South Lebanon. The arms trade has to stop. Rebuilding has to begin. Policing has to be thorough and objective. A job, clearly, for the UN.

And the reason why a supranational agency such as the UN must do the job is that there are few traditional nation-states (in the Euro-American sense) in the Middle East. Nations did not *grow* there; they were *carved up*. Rule of law exists in enclaves, but not in the nation-state units.

The modern Middle East was formed through the British-French 1918 overthrow of an Ottoman Turkish Empire that eschewed attention to the issue of 'nationhood' or group affiliation in arranging administrative units. The British and French did the same. The French, given a mandate over the Ottoman Syrian-Lebanese territory, separated Lebanon (a mixed religious area) from Islamic Syria along arbitrary lines. Outsiders, not locals, called the shots. The British similarly installed the Hashemite

'kings' in Iraq and Jordan because they had helped against the Turks in WWI. They installed the 'helpful' Al Sabah family in Kuwait, in what had once been a semi-independent part of the Turkish Caliphate of Baghdad, for the same reason. The locals counted for nothing. We (i.e., the victors in WWI) put in the tyrants and kept them there. Whatever law existed was clan law or some local version of Islamic law.

Then Standard Oil discovered Middle Eastern oil in Saudi Arabia in 1936, and our Middle Eastern Arab rulers became pawns of our corporations developing oil wealth. To remind them of their pawnhood and send them a message they wouldn't forget, the CIA toppled the government of Mohammed Mossadegh (the democratically elected prime minister of Iran from 1951 to 1953) and installed the Shah as absolute ruler. Mossadegh's crime? Resisting western oil companies—threatening to nationalize them when they would not give adequate oil royalties.

We also propped up Saddam Hussein through the Iraq-Iran War. He was our law. The Middle East guys are almost all our guys. Only now they fight.

You ask, "Why do they hate us?"

Because we have installed their tyrants, taken their oil, and deprived them of the opportunity to form nations.

The same goes for Palestine. When the British protectorate in Palestine and the

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