



The Peace & Justice Studies Association Annual Conference

Session Descriptions

FRIDAY, SEPTEMBER 15

CONCURRENT SESSION #1		
<p>[Panel 1A]</p> <p>Connecting peacebuilding with non-traditional peace studies disciplines</p>	<p>Engineering Ethics Education: Opportunities for Peacebuilding in the Civil Engineering Profession (Kyle Payne, Bellevue University)</p>	<p>Professional engineers face ethical dilemmas in their work when a client's expectations for a project conflict with the engineer's moral standards. To navigate this conflict, engineers may take shortcuts, explaining away unethical behaviors based on situational factors – that is, what Albert Bandura refers to as "moral disengagement." Traditionally, engineering ethics education has taken the approach of promoting understanding of ethical codes, but it has not empowered students with an understanding of their propensity for moral disengagement or identified strategies to overcome it. Drawing from his research on professional engineers in the United States, Dr. Payne will present an alternative model for engineering ethics education and its implications for peacebuilding in the civil engineering profession.</p>
	<p>Nurses' Lived Experience of Peacebuilding (Brenda Srof, Western Michigan University)</p>	<p>Nursing has a moral obligation to address ways in which structural violence impacts health. Models for directing nursing care relative to the social determinants of health can be borrowed from the discipline of peace studies and the phenomenon of peacebuilding. The aim of this qualitative study was to describe the lived experience of peacebuilding from the perspective of community or public health nurses. Interviews were conducted with eight participants. Themes of attributes and practices of the nurse peacebuilder are described.</p>
	<p>Peacebuilding and the Prenatal Experience: Exploring Current Narratives and Future Directions (Gretchen Feldpausch, Iowa State University)</p>	<p>Well-being during pregnancy is the cornerstone to healthier future generations. Barriers to achieving optimal health for mother and baby include increased stress, limited social support, and a lack of understanding regarding nutritional needs and the impact of environmental exposures. Building peace, defined as a right and just relationship with self, others, and the Earth, should be prioritized in this population. This paper will explore current predominating and alternative narratives regarding health and nutrition during this time, including strategies for peacebuilding that foster improved health, social support, and a sense of belonging.</p>
	<p>Cultivating Nonviolent Relations as Positive Peace in Teacher Education (Hongyu Wang, Oklahoma State University-Tulsa)</p>	<p>This presentation explores cultivating nonviolent relationships with the self and the other (including both the human and nonhuman others) in teacher education through experiential learning. Drawing upon multiple lenses such as international and indigenous wisdom traditions, poststructural feminist theory, and the psychoanalytic notion of welcoming the stranger from within, I discuss how nonviolence (ahimsa) as a positive force of interconnectedness informs teaching and learning through students' experiential engagements in shadow integration and building inner and communal peace across differences. Pedagogical examples and students' work will be used in the presentation to illuminate pathways of nonviolence education.</p>

	<p>The Queen of Hearts Interrogates Pinocchio (Gabriel Ertsgaard, Peace Chronicle)</p>	<p>This short story brings nonviolent civil resistance into the magical world of Alice in Wonderland. It first appeared in the fairy tale mash-up anthology Upon a Twice Time (Air & Nothingness Press) back in 2021. In addition to sharing the story, I'll discuss how I incorporated peace studies concepts into the writing process.</p>
<p>[Panel 1B] Peace Through Food, Empowerment & Community</p>	<p>Defining Food Peace: A continuum and framework for peacebuilding (Christina Campbell, Iowa State University)</p>	<p>The relationship between food and peace has appeared throughout history, most often discussed through the lens of conflict and hunger. In the context of food, peacekeeping is defined as fulfilling the basic means of physical sustenance to avoid or alleviate hunger. In contrast, peacebuilding, can be described as a societal responsibility for the health of people and the Earth. A peacebuilding approach represents a paradigm shift focused on fostering right and just relationships for sustainable, resilient, and equitable food systems. This paper will describe a food peace 1) continuum including dominant and alternative narratives; and 2) framework for peacebuilding.</p>
	<p>United for Change: Student resistance to campus food insecurity (Rachel Brand, Santa Clara University)</p>	<p>The image of the struggling college student who subsists on ramen noodles has become normalized as a common depiction of the college experience. Due to the increasing cost of higher education, college students report that they will cut back on food or forgo meals to save money. While higher education is viewed as a necessary step towards a successful career, many students enter college without the necessary financial means to cover tuition, food, books, and housing. As a result, students at colleges and universities across the country suffer from varying degrees of food insecurity. While there are many studies that aim to understand campus food insecurity, most of the research lacks a nuanced depiction of students' perspectives of the issue.</p> <p>This study seeks to address this gap by using participatory action research (PAR) to engage students in the research and development of strategies to address food insecurity on their campus. I implemented this PAR project with 38 undergraduate students at the University of San Francisco (USF) to address the following question: How do students envision campus food security when engaged in participatory action research projects within a critical food systems education course? The outcome of this project shows that student centered research helps participants not only envision innovative strategies to alleviate food insecurity, but also allows students to resist neoliberalism in education.</p> <p>To conduct this study, I led undergraduate students at the University of San Francisco (USF) through the participatory action research (PAR) process throughout the fall 2021 semester. Students moved through the various stages of the PAR cycle as a class and addressed campus food insecurity through research, reflection, and action. The PAR process offered students a critical and rigorous intervention to tackle a problem they deemed important to their campus community. While there were several outcomes from this project, this study looks specifically at how the PAR process gave students the opportunity to critique and resist neoliberal norms of college food insecurity. Students resisted neoliberal ideas embedded in their campus food system, such as the normalization of hungry students, the high costs of food on campus, the lack of transparency around their meal plan and the university's approach of short-term</p>

		solutions. From there, students developed action projects that reject this framework and instead build a new vision of food security for all.
	“A Place of Peace”: Food Sovereignty Movements and Collective Action for Food Peace (Emily A Holmes, Christian Brothers University)	How might food sovereignty movements contribute to the creation of a positive peace? Much about our current industrialized food system is rooted in violence, from the exploitation of workers and animals to the extraction of the earth’s resources and its effects including uneven distribution, health disparities, and contributions to climate change. In order to explore alternative models of food production, this paper examines three food sovereignty movements in different times, places, and scales to consider how they resist violence and oppression, not through direct confrontation, but by envisioning and practicing a positive food peace: the Freedom Farm Cooperative founded by Fannie Lou Hamer in Ruleville, MS (1969-1977), the Landless Workers Movement (MST) in Brazil (1984-present day), and the Washington Bottoms H.O.P.E. Community Garden in Memphis, TN (2013-2016). Drawing on the theoretical framework developed by Monica White, I discuss how these varied food sovereignty movements use collective action to reconnect displaced people with the land. In so doing, they demonstrate three features of food peace: 1. reconciling relationships with the land as commons through care, reciprocity, and regeneration; 2. practicing a prefigurative politics of collective agency and democratic decision-making; 3. creating alternative agricultural and economic models that resist dominant systems of global capitalism and enhance resilience (of ecosystems and human communities) in the face of climate catastrophe. While each example is rooted in the needs of a particular place and historical context, together they witness to the potential of food sovereignty movements to envision and enact a positive food peace that prioritizes resilience, freedom, and hope for a more livable future.
	Building Resilient Rural Communities Through Belonging (Megen O’Toole, Iowa State University)	Relationships are essential to strengthening communities. Rural Iowa communities that prioritize relationships have been able to protect quality of life for their residents even as they lose population. As part of Rural Shrink Smart, a National Science Foundation-funded research project at Iowa State University, this workshop will walk participants through a conceptual framework that collects and reflects what we’ve learned from our partner communities, and develops belonging through bridging. The process starts with acknowledging the good about the places people call home, followed by considering how we participate. Participants will hear what we’ve learned and be introduced to concepts like belonging through bridging, and a relational process for strengthening quality of life.
	It Takes A village to Reduce Recidivism (Teshara Arthur, Nova Southern University)	Using Arthurs’ analytical framework "Social Cubism In Reintegration", we acknowledge family trauma, individual, and systematic strains. As we explore crime, violence, and poverty in America, we dig to the root and find recidivism and generational disadvantages in socioeconomics and sociocultural status.
[Panel 1C] Technology Horizons and	What does Martin Luther King Jr’s Conception of Human Dignity Offer the Future of Work in the 4th	ChatGPT has given public access to the kinds of technologies that are already changing the nature of work. Automation’s labor-augmenting and labor-replacing capacities are unfolding rapidly. Will those developments exacerbate global inequality? Or give us the capacity to meet human needs sustainably on a historically unprecedented scale? Martin Luther King Jr applied his theo-ethical conception of human

Possibilities for Peace	Industrial Revolution? (Colleen Wessel-McCoy, Earlham School of Religion)	dignity to the nature of work in the ascending mid-20th century economy. He observed how technological change was being harnessed to drive inequality rather than abolish poverty. Where might he point us today?
	Anxieties About Artificial Intelligence: Implications for Peace, Security, and International Relations (Jo Ann Oravec, University of Wisconsin-Whitewater)	This presentation outlines how the opportunistic generation of fears and anxieties about artificial intelligence (AI) is impacting labor relations, security, and international relations. Expressed anxieties about AI in public spheres by “technological experts” is supporting the efforts of various governments and administrations to control individuals and increase international antagonisms. Many people are becoming concerned about the uses of AI in surveillance and police efforts; apprehensions are also increasing that everyday jobs such as white-collar officework as well as truck driving could be displaced because of ChatGPT-like systems or autonomous vehicles. Panicked reactions to AI’s prospects rather than equitable social planning can produce suboptimal societal outcomes.
	Resistance in the Surveillance State Shadow: Building Revolutionary Commons (Dave Reilly, Niagara University)	In spite of many examples of successful commons and cooperative arrangements, and evidence to indicate that individuals can work for peaceful shared benefit and altruistic ends, corporate and government interests have attacked commons and cooperative arrangements as unsustainable, unrealistically utopian, inefficient, and ungovernable. As a result, commons—and the associated notion of the common good—have eroded in Western societies. This paper will detail the growth of the surveillance state and how information-gathering strategies are intended to repress activism. Through a discussion of the government’s intentional framing of security versus liberty tradeoffs, and a consideration of the “Nothing to Hide” arguments, I explain how public participation in the surveillance state empowers government to increasingly challenge the right of citizens to engage in dissident behavior. Modern movement policing is connected to COINTELPRO strategies of the past to assess whether there exists a systematic and strategic effort by the state to neutralize and vilify protest activity.
[Panel 1D] Storytelling	Mapping Songworlds as Lifeworlds: Taking Musical Worldbuilding Seriously for Social Transformation (Audrey Williams, George Mason University)	Worldbuilding is a basic element of all storytelling and art. To create a novel, a film, a painting, or even a song is to (re)imagine some new aspect of the world and bring it into being through expressive means. Worldbuilding is also an essential skill for social transformation; to change the world is to (re)shape it, whether minimally, moderately, or drastically. Building on the concept of Lebenswelt (“lifeworld”), particularly as elaborated by Husserl and Habermas, this paper maps the songworlds of The Kominas (a Muslim American punk rock band), using a craft analysis of the stories and moods of their discography to demonstrate how taking the art of musical worldbuilding seriously might in turn animate the art of social transformation.
	Refugee Storytelling as Peacebuilding (Emily Davis, University of Delaware)	This paper explores the role of storytelling in working with and studying displaced populations. My discussion will be based on two projects in which I have been involved. First, my PhD student, Eman Sari Al-Drous, and I will be conducting interviews in July 2023 in Jordan, a country that hosts over a million displaced refugees since the civil Syrian war in 2015. I have also been working with Afghan refugees via my local refugee resettlement agency in Newark, DE to get a more practice-oriented sense of how rights

		<p>needs and demands are experienced by individuals working within these rights bureaucracies at the local level. I am particularly interested in how such groups can support the agency of refugees to control how and why they tell their stories. Ahmed Badr, the young Iraqi refugee poet and activist who founded the Narratio fellows—a program I am in the process of bringing to UD—poses the question this way: “What does it mean to share our own stories on our own terms?” My presentation focuses on the function of refugee storytelling within the larger context of rights activism, both for the holder of someone else’s story and for the person who needs to tell their story but may not be able to attach their name to it or want to publish it because of legal constraints or fear of violence. The direct collaboration with refugee storytellers and groups thus feels especially urgent to me as a way to break past the sometimes insular frameworks of traditional scholarship and to develop new modes of interdisciplinary public-facing work in the humanities.</p>
	<p>How finding my family in the Thirty Years War leads to peace (Kate Challis, Iowa State University)</p>	<p>The bloodbath of the Thirty Years War (1618-1648) was a tragedy that resulted in the deaths of ~40% of the Czech population. Since that time, the events of the war have been continuously exploited by political regimes such as the Habsburgs, Czech Nationalists, and Communists at the expense of truth telling. However, family history research through original source documents provides evidence of the real lived experiences of the ordinary men, women, and children. Honoring our loved ones of the past through careful, evidence-based reconstruction of their lives prevents future false narratives and provides a path to healing and peace.</p>
	<p>A critical study of habitual narratives can help peace between Roma and non-Roma (Maria Subert, California Polytechnic State University)</p>	<p>Grand narratives, such as history told by Europeans is made of white habitual narratives. On the other hand, “unofficial” local history of the Roma/Gypsy people consists of different habitual narratives: they create, preserve, and transmit culture by continually retelling shared experiences of what it means to be a Roma/Gypsy in social relations. I examine the conflict between these two “histories” from the Roma perspective based on visual and oral narratives of artists with Roma roots. I recognize “identity” as not only a simple “practice of narration,” as Hall suggests, but a performance, where the narrator enters into a network of habitual narratives and one habitual narrative can interrupt another. For example, the stereotype that Roma are unable to take care of themselves, that non-Roma know better what the Roma need than the Roma do, that Roma are fundamentally different than any other ethnic group, is built on White habitual narratives, while Roma habitual narratives assert the opposite. My paper focuses on Eurocentric and Roma “Roma empowering” narratives, and the dialogue or lack of dialogue among them. I conclude that a critical study of our own and the Roma’s habitual narratives helps us to find more empathetic way of coexisting.</p>
	<p>Forgiveness, Structural Violence, Trauma, and Healing (Wim Laven, Cuyahoga Community College)</p>	<p>Many cases of moral transgression present clear victims without clear perpetrators as the source of wrongdoing. In such cases the moral injury is sometimes inflicted as a result of structural violence--violence that occurs when a structure or institution prevents people from meeting basic human needs. In other cases, the harm is inherited as trauma or part of a collective memory--harm is inflicted by people victims have never met. This argument examines traditional notions of forgiveness in victim-offender</p>

		narratives and identifies cases where the individual inflicting the harm is not morally responsible for the damage and where the individual inflicting the harm is only partially responsible for the moral damage.. In these cases, anger and resentment are morally justified and unlikely to be relinquished by excusing or mitigating the offenses. I argue that overcoming anger and resentment in such cases is possible and that it is achieved by forgiving indirect violence. The transdisciplinary scope of forgiveness should be broadened to accommodate forgiving the past--inherited traumas--indirect violence and understood for its healing properties.
[Discussion 1A] Pedagogies of Climate Justice: A collaborative discussion	<ul style="list-style-type: none"> o Michelle Collins-Sibley, University of Mount Union o Michael Chadukiewicz, Yale Program for Recovery and Community Health o Joy Meeker, Saybrook University o Max Van Gelder, Saybrook University 	This interactive discussion will consider how peace and justice educators can integrate issues of climate change and climate justice into their teaching. The panelists will begin with brief comments of how they have taught climate change from interdisciplinary perspectives, including what has worked and dilemmas they have faced. Participants will then be invited to share their own resources and dilemmas so that we can learn together how to teach climate justice in ways that can challenge despair and catalyze action and possibilities.
[Workshop 1A] Nurturing Inclusion and Collaborative Creativity in the Pursuit of Positive Peace	<ul style="list-style-type: none"> o Angela Waseskuk, US Department of Arts and Culture o Andy Hansen, Waterloo School District o Abbylynn Helgevold, Wartburg College 	In this workshop, participants will explore the importance of inclusion in educational, organizing, and civic spaces for cultivating positive peace by demonstrating the impact of arts oriented co-creative activities in shaping and establishing environments of inclusion and belonging. This workshop will include conceptual grounding in the relationship between inclusion, equity, and positive peace. Then, drawing from strategies featured in arts integration approaches in the field of education, participants will experience the process of collaborative creation during the workshop. They will then have time to consider and develop ways that this kind of experience could be brought into their own spheres.
CONCURRENT SESSION #2		
[Panel 2A] The Art of Peacemaking	Promoting Positive Peace through Collaborative Songwriting: Connecting Incarcerated Voices with Society (Mary Cohen, The University of Iowa)	In this project I have created small songwriting partnerships with incarcerated and non-incarcerated songwriters with goals to radically transform harmful punitive responses to conflict by building personal relationships through song creation. This initiative developed after a warden would not allow the restart of the Oakdale Community Choir, a program that thrived for 11 years in a Midwestern state prison and comprised of both incarcerated and nonincarcerated singers and songwriters. In this session I will show how communicative creativity and interconnectedness grew through examples of these original songs including "Over/Under" by non-incarcerated songwriter Lyndsey Scott and ARhodd, currently incarcerated in an Iowa prison.
	Painting and Peacebuilding: The Life of Murals in	Murals in Northern Ireland have constituted important sites of identification, conflict, political discourse, peacebuilding, and community development. The Mural Mapping Project uses geographic information

	Northern Ireland (Lee Smithy, Swarthmore College)	systems (GIS) technology and qualitative methods of inquiry to analyze the collective life of murals and other ethnopoltical displays in West Belfast and the Greater Shankill Road area. As vehicles of public expression, such displays can play a significant role in meaning making, the re-construction of collective identities, and thus peacebuilding in an evolving post-violence Northern Ireland.
	The Restorative Justice Values Coded into Janis Ian and Mike Resnick's "Stars" Anthology: Nancy Kress' "EJ-ES," and Diane Duane's "Hopper Painting" (Amanda Martinez, Berea College)	Exploring Janis Ian's folk career and her lesser-known science fiction and fantasy journey with a focus on Ian's and Mike Resnick's "Stars" anthology. What I learned about actualizing restorative justice values by way of storytelling from Nancy Kress' "EJ-ES" and Diane Duane's "Hopper Painting".
	Cyprus – The Border as Art, the Border as War (Hilmi Ulas, Chapman University)	Cyprus has long been an island divided. Nevertheless, pro-peace activists from both communities utilize the UN-administered Buffer Zone there for get-togethers and to connect through bi-communal activities while individual artists have attempted to connect through cultural activities such as creating the longest flute played across a border. Meanwhile, the Buffer Zone and the border remain hyper-militarized and hyper-securitized spaces where both parties utilize symbols to affront the other. This begs the question: do intercultural activities succeed in re-defining the border zone as a space for cooperation or does the cite remain a vestige of the cold war?
[Panel 2B] Critical somatic practices to support intersectional justice	<ul style="list-style-type: none"> o Joy Meeker, Saybrook University o Alexander Hall, Saybrook University o Rochelle McLaughlin, Saybrook University o Rasheeda Ouedraogo, Saybrook University 	Attention to our embodiment is often neglected in social justice efforts, while awareness of our embodiment is deeply connected to how we show up for one other and for social change. Each panelist will first consider how somatic and mindfulness practices can offer a critical tool for liberation efforts, and second each will lead participants through a brief example of practice. Specifically, Rasheeda Ouedraogo will build off Resmaa Menakem's work to consider how somatic practices can invite healing from intergenerational racialized trauma. Alexander Hall will consider how somatic practices can support queer liberation, and Rochelle McLaughlin will suggest how mindfulness practices can challenge both internalized oppression and gendered structural violence.
[Panel 2C] Pedagogies of Peace and Justice	Speculative Fiction, Imagined Futures, and Theories of Social Change (Camille Tinnin, Kent State University)	This presentation discusses a course design that uses speculative fiction to teach about social change, theories of change and critical theories. using The Hunger Games, Babel, Pet, and short stories by N.K. Jemisin, Ursula K Le Guin, and others. While the presentation is about a developed course, it is designed so that segments can be shared and used in courses in multiple peace and justice-focused courses.
	A "Positive Peace Pedagogy" for Addressing Unreconciled Histories of Structural Violence (Roy	How are historical legacies of structural injustice and extreme violence to be addressed in the mission to build positive peace? This presentation of the peace-building work at The National Memorial for Peace and Justice and its companion Legacy Museum in Montgomery, Alabama (USA) highlights the 'positive peace pedagogy' for curatorial practice and instructional design. The positive peace-building aims at the

	Tamashiro, Webster University)	two sites were (1) to enable audiences to witness and acknowledge the ‘historical truths’ of racial terror in the United States; (2) to emphasize remembrance as requiem, funerary honor, and repose; and (3) to cultivate reconciliation as a cooperative, communal effort to disentangle and heal the societal dysfunction of racial privilege and domination.
	Conceptualising Positive Peace (Aidan Gnoth, University of Marburg)	<p>Radicalising Peace: Understanding Academic visions of Peace and their limits within International Peacebuilding Discourses.</p> <p>The following article draws on over fifty articles and a large qualitative analysis of Peace research between 2005-2020 to explore the visions of peace that guide critical peace researchers and their contestation of international peacebuilding practices. It finds that despite the relative freedom afforded to scholars to undertake 'blue sky thinking' a number of institutional and personal barriers prevent conceptualising peace in more radical, emancipatory, and utopian ways which will need to be overcome if scholars are to not only reflect but assist in guiding us to new virtual and possible futures.</p>
	Imagining Ancient Greek Arbitration: Literary and Visual Portraits (Seán Easton, Gustavus Adolphus College)	Third party arbitration was the primary means of conflict resolution in Ancient Greece between city-states as well as between individuals. Although frequently referenced in Greek literature, it is rarely described in any detail. The few exceptions to this rule tend to be found in imaginative literature. Using a variety of surviving ancient evidence, including heroic epic, comic drama and mosaic art, I will present ancient Greek arbitration in ancient Greek cultural terms.
	How to Teach ‘Heritage’ Studies in Divided Societies: Using Northern Ireland as a Case Study (Khalil Dokhanchi, University of Wisconsin-Superior)	<p>The conflict does not end with peace treaties, rather the conflict changes from violence to use of words to continue the “struggle.” Nowhere is this more visible than in education. Parties to conflict insist that education is a “domestic” issue and want to continue to teach “their” version of curriculum. They have even created a new category of knowledge, named “heritage” studies,” to monopolize their influence. The main argument is that certain disciplines define a community and only “they” can be allowed to teach it. These subjects include history, music, literature, and language. On the first three subjects, the emphasis is on content—what should be taught. The position on language is to exclude education of languages other than one’s own.</p> <p>This study examines the structure and content of education in Northern Ireland. Structurally, the historical evolution of schools in Northern Ireland will be examined with particular reference to segregated school system in Northern Ireland. The historical evolution of these institutions has meant that only eight percent of students attend integrated schools in Northern Ireland. In addition, content analysis will be done to examine how the books in the areas of history, music and literature reinforce religious/community/national identities of different populations of Northern Ireland. Finally, whether and how Irish language should be taught in Northern Ireland will be discussed.</p>
[Panel 2D]	o Lisa Leitz, Chapman University	In a unique course by Peace Studies and Documentary faculty, nineteen undergraduates created short films on conflict-related sexual violence (CRSV). They worked in coordination with Nobel Laureate Nadia

<p>Documentary filmmaking to improve global responses to conflict-related sexual violence</p>	<ul style="list-style-type: none"> ○ Christine Fugate, Chapman University ○ Ruthie Weeks, Chapman University ○ Blair Henry, Chapman University ○ Francesca Hill, Chapman University ○ Belle Kunzmann, Chapman University ○ Czerena Bayle, Chapman University ○ Kawai Kapuni, Chapman University ○ Emma Drake, Chapman University 	<p>Murad and with access to footage collected by her NGO, which addresses CRSV. Students gained greater research skills, technical filmmaking abilities, and knowledge of the intersecting issues of gender, ethnicity/race, and peace/conflict. Films examined the collection of testimonies from survivors of CRSV; attempts to obtain justice for Yazidi survivors of CRSV; the portrayal of Yazidi women in media; and Nadia Murad, herself, who has largely been portrayed as a victim.</p>
<p>[Roundtable 2A] “Food Injustice to Food Rebellion”</p>	<ul style="list-style-type: none"> ○ Madison Trusty, Berea College ○ Ei Zin Aung, Berea College ○ Dayjha Carter-Hogg, Berea College 	<p>This will be a round table discussion where folks will talk about food injustices on the systemic level and then discuss how we can use food as a tool and liberation. This will include: food deserts across communities in urban and rural areas, mass exploitation of animals and migrant workers in the meat and dairy industries, poverty, food accessibility in areas affected by revolutions, war, corruption, food consumption and its connection to health, and lack of food education. Then, we will shift to talking about food as a rebellion and a form of compassionate living. We will discuss ways for communities to access healthy foods (community fridges, food banks, government funding, farmers markets, community gardens), fight against generational health issues from systemic issues, and work to make food accessible to all people. We will be touching on issues affecting race and class. This is a complex topic that will understand can not be solved from a conversation. However, Ei and I come from different backgrounds in which we have been impacted by different forms of food injustice, which has sparked a passion for this topic.</p>
<p>[Discussion 2A] Towards decolonizing restorative justice</p>	<ul style="list-style-type: none"> ○ Christopher Mendez, Legal Rights Center ○ Sonja Fernandez-Quinones, PMGS Collab 	<p>What is decolonization? What does it look like in practice? Why is it important to decolonize RJ and how do we do that?</p> <p>The concept of decolonization was first developed as the antithesis or solution to colonialism. As war ravaged the early 20th century, imperial states lost their capacity to suppress and maintain colonial rule over their claimed territories. The proposed paths to independence to safeguard the human rights and dignity of colonial subjects, turned for most of the global south into colonial settlement, cultural domination, and economic control of the newly free countries, by the powerful and wealthy from their former colonizers.</p>

Therefore, to say we live in a post colonial world is a fallacy. One supported by globalization and late stage capitalism in order to allow for the global south to keep being exploited by governments in alliance with corporations. And to this day it is still the remanant of former colonial subjects, the descendant of enslaved people, and the survivors of colonizing genocide who are suffering the consequences of colonization even within the confines of independent nations. This can be seen in many forms but mainly in the disproportionate impact of the carceral system and with environmental racism.

As white supremacy is still the common denominator between colonization and neoliberal capitalism, it is still determining why and how justice is defined and applied. This has lent itself to create and perpetuate a legal system that supports and perpetuates oppressive control of former colonized subjects for capital exploitation.

Decolonization hence, has become a contemporary concept, methodology, and pathway to revert power from residually colonial institutions, and provide global minorities with tools to create alternative systems of governance to ensure that the dignity and the rights of their communities are safeguarded and their needs are met.

Here's where restorative justice comes in. As with many other indigenous practices, restorative practices have long been co-opted by legal and social institutions in power and largely whitewashed, becoming profitable for the colonizers descendants. However, restorative practices have been for centuries, indigenous communities' answer to deviant behaviors within their societal relationships and structure.

Decolonizing restorative practices implies giving it back to the people who were the original stewards of these practices and allow their wisdom to guide us in sharing these communication tools and lifestyle approaches with other communities. Through establishing relationships loyal to the indigenous roots of RP, we can then use restorative processes to empower marginalized communities to generate power and conflict resolutions alternative to legal systems that criminalize global minorities in the service of white supremacy.

In our presentation, we will discuss the residual effects of colonialism in light of the intersectional systems of oppression that have sprouted from it and the role they play in a neoliberal, globalized late stage capitalist world. We will also provide participants with a circle experience to discuss according to restorative practices, how we can become more restorative in our communities and how that would help tip the scales against systemic oppression and in favor of community empowerment.

SATURDAY, SEPTEMBER 16

CONCURRENT SESSION #3		
[Panel 3A] Pedagogies of Peace and Justice	Analyzing the Use of Documentaries for Promoting Peace and Social Justice (Kuldeep Niraula, George Mason University)	In this session, I will reflect on ways documentaries can be used for the promotion of positive peace based on my findings from the Phd research on the peace work of Just Vision, Working Films and Peace is Loud, the three US based NGOs that have been using documentaries for the purposes of peace within US and at the international level.
	Culturally Responsive Teaching as Distributive Justice (Aaron A. Baker, University of Wisconsin Stevens Point)	Educators, researchers and policymaker have principally engaged empirical methods to justify claims that all teachers, regardless of their race or ethnicity, ought to be prepared to teach culturally responsively. However, such methods cannot justify normative, moral claims (Singer, 2011). This paper's purpose is to articulate and defend required cultural responsiveness preparation for educators from a normative methodological perspective, giving special attention to Teleological approaches (e.g., Nussbaum, 1995; Sen, 2012; Walzer, 1983, 1985). These approaches ultimately suggest that all teachers ought to adopt and employ culturally responsive teaching strategies, as a matter of distributive justice.
	The Question of Positive Peace and the White Supremacist Attack on Diversity in Higher Education – A Case for Insurrectionist Ethics (Adebayo Oluwayomi, West Chester University of Pennsylvania)	This paper examines the white supremacist assault on public education that are now being enacted into laws and state-sanctioned policies as a form of direct attack on positive peace. Considering how this has led to the rise of white outrage and heightened racial tension in various social contexts and public spheres where institutional frameworks that helped to develop societal attitudes that foster peace are now being erroneously demonized as evil and racist against white people. This paper makes a case for insurrectionist ethics—the duty to resist such structures of oppression as a necessary condition for the realization of human progress and peace.
	Transformative Leadership As A Vehicle for Peace-Building in Higher Education (Brooke Moreland, Indiana University)	The presentation discusses transformational leadership and its role in education settings. Dr. Moreland used the Social Responsible Leadership Scale (SRLS-R2) assessment with staff leaders who worked in higher education to investigate if social responsible leadership impacted low-income college student retention and academic success during two pre-pandemic academic school years. Research highlights peacebuilding leadership as navigating polarities in organizational contexts (Interpeace, 2023, para. 6). The presentation discusses outcomes of the research and highlights staff leaders as vehicles of peacebuilding as they navigate the organizational polarities of higher education, managing challenges that could impact the success of students like those who are low-income.
[Panel 3B] The Aspects of Positive Peace in	Micro-level Water Conflicts in the Ganga River Basin: A Review (Aditya Raj Kashyap, Banaras Hindu University)	Micro-level water conflicts in the Ganga River basin can arise at the local or community level and involve competing demands for water resources. These issues occur due to a range of factors. One example of a micro-level water conflict in the Ganga River basin is the discord over water allocation between farmers and industries. Another example is the conflict over water pollution between local communities and industries. Local communities that rely on the river for drinking water and other domestic uses are

<p>Contemporary India</p>		<p>impacted by pollution from nearby industries. Changes in land use can also contribute to micro-level water conflicts in the Ganga River basin. For example, the conversion of agricultural land to urban or industrial uses reduces the availability of water for agriculture. Overall, micro-level water conflicts in the Ganga River basin have significant impacts on local communities, the environment, and the economy. This paper identifies and analyses such dissensions in the Ganga River basin. Subsequently, the paper explores the possibility of conflict transformation within a frame of positive peace.</p>
	<p>Indecent Representation of Women's Body in Indian Advertisement (Tanya Puri, Banaras Hindu University)</p>	<p>In the contemporary world of advertising, the objectification and degradation of women is being used to sell products. Utilizing elements of the Sustainable Development Goals adopted by United Nations member states in 2015, particularly SDG-5: Gender Equality as a fundamental human right. This goal targets the elimination of all forms of violence against women and girls in public and private spheres, including trafficking and sexual and other types of exploitation. My argument focuses on the sexist and misogynistic depictions of women in advertisements in India: specifically the "Fair and Lovely" campaign. This is a brand of skin lightening cream that should be criticized for promoting the idea that fair skin is more beautiful and desirable than darker skin. I demonstrate how this campaign reinforces colorism, a form of discrimination that values lighter skin tones over darker ones. Such messaging reinforces the idea that a woman's worth is based on her appearance and perpetuates harmful beauty standards that disproportionately affect women of color. I demonstrate how this campaign sparks a wider conversation around the harmful effects of colorism and the need to challenge Eurocentric beauty standards that prioritize lighter skin tones. Finally, I focus on how many Indian celebrities are rejecting this campaign, turning down millions, and working for a more positive peace by not endorsing fairness creams.</p>
	<p>Fragile Existences: A study of how Non-Binary Identities navigate Conflict Areas (Samprkita Chatterjee, Banaras Hindu University)</p>	<p>A study of existing literature on the intersection of gender and conflict shows that, violence is an act of proving one's masculinity (Reid Cunningham 2008:282). Violence remains central to the power dynamics that establish men and masculine traits as the wielder of power. According to Cynthia Cockburn and Cynthia Enloe studying the intersection of conflict and gender leads one to arrive at a hierarchy of vulnerabilities. The navigation of the non-binary identities vis a vis everyday life has them in situations where they are disadvantaged and compromised on multiple levels. Through an ethnographic study of a trans community in Kerala, India, I discuss the complexities that exist in terms of the interaction of the trans community with the alleged mainstream society. In this paper, I apply the theory of masculinity in war, to how non-binary, especially trans people navigate spaces of conflict when violence and trauma are so commonplace for them in contexts where there is no ongoing active conflict.</p>
	<p>Towards a Zero Waste Lifestyle: An overview of ancient lifestyle wisdom with special reference to Sanatan</p>	<p>In the wake of depleting resources and rampant proliferation of humankind, humans have been exploiting resources in the name of our 'greed' rather than our 'need.' Zero waste lifestyle shows ways to reduce and repurpose every bit of waste we generate and consume. The current culture of consumption, and our "use and throw" culture (driven by thoughtless spending and unending consumption) is unsustainable. In sustainability, we often are given to understand three words-reduce, reuse and recycle,</p>

	Dharma (Deep Shikha, Banaras Hindu University)	a fourth and the most powerful addition to the three Rs, is offered by our Sanatan Dharma (a worldview which dominates in India): it is “refuse” what we don’t need. Sustainability is something of dire need now as the climate crisis is taking a heavy toll on the earth. Long before the slogan of “zero waste,” the ethos of Indian’s Sanatan Dharma lifestyle presented us valuable lessons which are applicable to today. In this paper, I highlight the wisdom of the principles and values originating from Sanatan Dharma. This worldview calls for balancing our material wants by reassessing our needs, by being kinder to earth in our choices and by holding the chains of fruit of growth that leads us down a path of sustainability.
	Access to Yoga as a Means to Positive Peace (Sowmya Ayyar, Banaras Hindu University)	In India, communities in vulnerable conditions often lack access to resources and opportunities, thus restricting their capacity for transformation. Such communities include children with special needs, rural women, and prison inmates. One such resource that benefits all is yoga. Yoga can provide a means to positive peace to each of these communities in different ways. Through literature review and field work on yoga and peace building, I show how providing access to yoga classes and practices can reduce inequalities and support the achievement of positive peace through empowerment. I present a case study of Prafull Oorja Charitable Foundation from 2011-2021. Special needs children often benefit by gaining mobility, speech, and relaxation, and ultimately self-sufficiency and inclusivity. For rural women, yoga becomes an economic opportunity and livelihood when women are able to learn enough to become certified instructors and can then support their local communities as teachers. In the case of (female) prison inmates, yoga can help individuals reduce aggressive tendencies and find mental peace through self-love. With said benefits, it is clear that yoga is a means for positive peace in communities and individuals in vulnerable conditions, and such groups should be provided opportunities for growth and change through yoga.
[Panel 3C] Conflicts in Israel-Palestine and the Wider Middle East	“We can’t lose more of our blood”: Israeli and Palestinian Youth Perform Patriotism and Ethical Reconciliation (Alyssa M. Paylor, University of Notre Dame)	This paper explores how Palestinian and Israeli youth present themselves as individuals who are capable of ethical partnership with youth from the other society. I draw on Erving Goffman’s Performance Theory (1959) to demonstrate how Palestinian and Israeli youth perform patriotism alongside ethical partnership in dialogue groups. I draw upon ethnographic data collected between 2018 and 2023, interviews, and document analysis, to demonstrate an incongruence between the goals of peacebuilding through dialogue and the practices of youth engaged in these programs. I highlight how dialogue programs seek to manage the materiality of peacebuilding while simultaneously denying the materiality of violence.
	Contested Solidarities: Negotiating Transnational Solidarity through Tourism in Palestine (Anna Johnson, University of Notre Dame)	Transnational social movements are essential actors in the struggle for positive peace around the world. Yet, movements themselves can be sites of steep inequity and power disparity. My paper asks: how is solidarity cultivated and maintained across stark power imbalances? While social movement theory has historically assumed the state as the primary context for political contention, globalization introduces a range of other actors such as transnational corporations, intergovernmental organizations and NGOs that may enable or constrain state behavior. In this paper, I consider tourism as a potential site for transnational solidarity-building by examining the growing phenomenon of “solidarity tourism” in Palestine. My research examines how civil society organizations in Palestine creatively leverage the

		tourism industry to cultivate material, social, and political support while simultaneously critiquing the Western, colonial logics that make such resistance necessary. This paper's unique focus on the intersection of tourism, human rights NGOs, and social movements contributes to deeper understanding of the global power asymmetries that shape possibilities and mechanisms of transnational solidarity.
	Sports Violence and Identity Conflict: Soccer in Jordan (Jamil Al Wekhian, Kent State and Jihad Al-Ameri, University of Jordan)	this is a work in progress. A study that investigates identity conflict in Jordan between the two major soccer clubs: Alfaisaly that represents Jordanians who represent eastern Jordan and Alwehdat that represents Jordanian Palestinians. And looks into the measures that are used to demolish the notion "Us vs. Them".
[Panel 3D] Positive Peace in the "Free World": Global Perspectives on Capitalism and Justice	<ul style="list-style-type: none"> o Sean Raming, University of Notre Dame o Debora Rogo, University of Notre Dame o Jeremi Panganiban, University of Notre Dame o Wesley Hedden, University of Notre Dame 	Is positive peace possible under capitalism? This panel will feature interdisciplinary perspectives on the relationship between peace and permanent growth political economies. The discussion will combine materialist analysis with other categories to challenge standing principles in both scholarly and popular conceptions of a just peace. It will elaborate case studies in Africa, Southeast Asia, and the US that all speak to the problematic relationship between capitalism and human flourishing. Theoretical grounded in anthropology, sociology, and history, the panelists will present research which suggests the limits that capitalism places on positive peace as a heuristic for violence and conflict.
[Discussion 3A] Queer Justice in 2023	<ul style="list-style-type: none"> o Geoffrey Bateman, Regis University o Max Mowitz, One Iowa o Caraline Fairheller, Kent State University o Laura Finley, Barry University o Ellis Langham, Regis University o AJ Segneri, University of Wisconsin at Milwaukee o Margarita Tadevosyan, George Mason University 	Since 2020, at least 20 states in the U.S. have passed laws that target transgender individuals, especially trans youth, denying them access to restrooms and gender affirming medical care and full participation in educational settings, among other exclusions. Simultaneously, other anti-LGBTQIA+ legislation has intensified in other states and internationally, from Florida's "Don't Say Gay Bill" to efforts in Georgia and Uganda to eradicate queer visibility, identities, and communities. This roundtable will reflect on the status of LGBTQIA+ movements for justice, in local, national, and global contexts, paying specific attention to the scapegoating and oppression of queer and transgender people. Panelists will explore the causes of such injustice and its impacts on LGBTQIA+ people, as well as opening up a wider conversation with attendees on how we might respond in our current moment, highlighting multiple ways that organizations, activists, and movements are mobilizing to work for queer justice.
CONCURRENT SESSION #4		
[Panel 4A] Internationalism and Peace	"Was it all worth it? The Witness perception of their own contribution at the ICTY" (Melissa McKay, University of NorthTexas)	This presentation examines the level of satisfaction witnesses at the International Criminal Tribunal for the Former Yugoslavia had their own personal participation in the tribunal process, and if that level of satisfaction has a discernable influence on the individual's emotional wellbeing. This paper examines the victim and witness perception of justice from both an intrapersonal and interstate perspective using an interdisciplinary approach. Using a unique dataset of personal survey responses of 300 victims and/or witnesses who testified before the ICTY from 1998-2014, the project identifies reasons these witnesses

		chose to testify and to what extent they believe their enormous efforts were worth the mental toll of witnessing before an international criminal tribunal.
Affect and Advocacy: Interrogating Spaces and Places of Activism at the UN Permanent Forum on Indigenous Issues (Michael Campbell, Western University)		This paper explores the spaces and places of advocacy on Indigenous issues at the United Nations Permanent Forum in an effort to understand what is lost in translating the experience of witnessing advocacy into an instrument of international law. I employ affective discourse analysis and courtroom autoethnography, drawing on my experience attending the Permanent Forum, to better understand the context of advocacy.
Lessons in Peace Messaging (Lisa Leitz, Chapman University)		To determine best practices in movement messaging, I examine six overlapping peace and anti-nuclear weapon movements across two countries. This work asks the fundamental question: What types of messages are most successful for policy change or shaping popular support for a movement? Existing publications and archives will provide data on messaging within the U.S. movements in opposition to military actions in Vietnam and the Middle East post-9/11 and the Nuclear Freeze Movement, along with U.K. movements for peace in Northern Ireland, opposition to the war in Iraq, and the Campaign for Nuclear Disarmament. Scholarship and archives on government and political responses to these movements, media adoption of these messages and public opinion polling will be combined to provide measures of the political effectiveness and public acceptance of messages.
Brighter Futures: Reframing Our Understandings of Power in the Experiences and Practices of Women in the Kurdish Liberation Movement and the Autonomous Administration of North and East Syria (Stephanie Gibb-Clark, Iowa State University)		For over 100 years, the Kurdish peoples have battled their subjugated status as a minoritized racial-ethnic group within the nation-states of Turkey, Iraq, Iran, and Syria, among which Kurdistan is currently split. Movements for Kurdish Liberation have developed within the nation-state model, namely in Iraq and Turkey, which have led to years of violent war and dispossession. However, since the eruption of the 2013 Syrian Civil War, an anti-state, anti-authoritarian, anti-representational yet radically representative model of power has emerged in the theory and practice of the Autonomous Administration of North and East Syria. This paper explores this AANES model of power, paying particular attention to the theoretical connections between AANES praxis and anarcho-feminist and posthuman onto-epistemologies, axiological imperatives, and imaginal futures. In showing these connections, it is my intent to elucidate how the AANES model might provide practical solutions to continued Kurdish subjugation, as well as the violence of everyday life in Kurdistan and the Middle East.
Settler Colonialism Through Discourses of Conquest and Resistance (Sausan Ghosheh, George Mason University)		The paper examines the macro-cultural-and-political context in which international relations and conflict resolution theories and practices operate. It interrogates these theories as discursive regimes and intellectual structures of power—imposing and naturalizing a certain world order at the expense of others—and investigates the use of peacemaking as a system-maintaining mechanism for sustaining this imposed order when threatened. The paper zooms in on one type of conflict, settler colonialism, and draws upon critical, postmodern, and postcolonial theories to ground the construction, sustenance, and legitimation of the settler-colonial structure in transnational hegemony, primarily focusing on the

		ideological component of this transnational hegemony, analyzing the evolution of settler colonialism through its interaction and permeation with international discursive regimes taking place at the United Nations Security Council. The goal is to show how the international discursive regimes interact with settler-colonial discourses—both of colonized and colonizer—and how this interaction operates to further and stunt the settler-colonial structure.
[Panel 4B] Conflict, Justice, and US Politics	Exiting Whiteness and Patriarchy: Embracing Oneness, Breaking Free of Incarcerating Ideologies, and Enabling Pathways to Belonging (Chuck Egerton, University of North Carolina Greensboro)	This presentation explores the journey of ideological and spiritual transformation needed for the “whited” and gendered to exit the narrow, divisive, and incarcerating hegemonies of whiteness and patriarchy (soul-killing cancers that breed racism and sexism) to embrace the inclusive humanizing oneness and wholeness of loving belonging. I'll examine how the conditioning affects of whiteness and patriarchy causes a splintering, schizophrenic double consciousness, a false self, cloaking the existence and integrity of our soul. Subsequently, it weaves together salient concepts and truths from insightful sources to build a case for a departure from colonizing whiteness and patriarchy as ideologies in the process of navigating a journey home to oneness and belonging, with a unity and justice that upholds our diversity.
	Tabula Rasa? African Diasporic Women in the USA and the UK and the Quest for 'Life Success' as Justice (Anique John, California State University Long Beach)	Rethinking/deconstructing “the enemy” and “welcoming the stranger”. This paper will consider the marginalization of immigrant "stranger" aka African diasporic women in western societies and how justice can be obtained and is needed through their "life success"
	Restorative Justice in Carceral Spaces (Brittany Baker, Berea College)	The United States of America is the country with highest incarceration rate per capita. Additionally, to running for-profit prisons, our criminal legal system produces remarkably high rates of recidivism. Many of us have seen people we love treated as less than human once they enter the criminal legal system. Our criminal Legal system notoriously takes traumatized people, traumatizes them more, and then releases them back into communities with no healing and additional barriers to acquiring jobs, education, housing and more. When we look at other countries such as New Zealand, The Netherlands, Australia and other developed countries, we notice marked differences in the outcomes of their criminal legal systems. What are they doing differently? And how can we learn from these countries? Can we utilize what we learn in The United States in hopes of mending our criminal legal system?
	The War at Home: Exploring the Militarization of Social Welfare Policy (David Hornung, City University of New York-York College)	American foreign policy has received a lot of attention from critics who view the desire for complete military supremacy has come at the expense of peaceful diplomacy. However, when it comes to domestic policy, little examination as to how this “warrior mindset” has infiltrated the often culture-war fueled terrain of social welfare policy has been examined. This embrace of militarization has fostered an environment of bipartisan support for social welfare policies that are punitive, racist, and from a human rights perspective, unjust. This paper is an examination of the increasing militarization of U.S. domestic policy and how it has shaped current social welfare policy.

	Gun Violence in America: Framing for Positive Peace (William French, Loyola University of Chicago)	America faces a massive gun violence problem. I explore how insights drawn from criminal justice and the ethics of war & peace offer important perspectives on our problems. Guns are like land-mines. Their lethality lasts decades. Background checks of the purchaser do no good when a gun is picked up by someone else years later. We worry about sending our soldiers off in “harms way,” but now all of us, even our school kids, are forced to walk in harms way. Guns spread in massive numbers now constitute “weapons of mass destruction.” Gun control is a top national security priority.
[Panel 4C] Peace, Philosophy, Spirituality, Mindfulness	Sarvodaya: A Path to Sustainable Living and Positive Peace (Swasti Bhattacharyya, Banaras Hindu University)	On a daily basis, the women of the Brahma Vidya Mandir Ashram (an intentional, spiritually-focused community) demonstrate how Sarvodaya can be a path to sustainable living and positive peace. “Sarvodaya” is a Sanskrit word that Mahatma Gandhi and his disciple, confidant, and spiritual successor Vinoba Bhawe (1895-1982) brought into popular use in India: it refers to the wholistic uplifting of all life. As followers of Vinoba, the sisters of this ashram ground their lives in truth and Sarvodaya. Through an examination of one of their five vows, Shrama (manual labor), we see various ways their deep commitments to equality for all life, justice, and peace are the foundation of their life choices. I argue that the women in this community provide us with examples of what positive peace might look like. By learning from them and translating what they do into our own contexts, their lives can challenge and inspire each of us to consider how we might contribute to a more just world where everyone might flourish.
	Mindful Leadership – Leading with Peace & Purpose (Deepak Sridhar, Cities4Peace)	Multiple vectors, including COVID-19, climate change, and systemic inequalities, have elevated levels of stress and anxiety in communities at unprecedented levels, thereby threatening the mental health & well-being of our society. There is an urgent need to reduce stress and improve mental health & well-being within our communities. As leaders, our decisions matter. It is even more important now, to manage our mental well-being so that we can make decisions with compassion, dignity, and grace. During our experiential session on Mindful Leadership we will present our work in promoting positive peace via two case studies 1) urban challenge in America of enhancing community police relations in LA 2) building resilience and peacebuilding capacity of women peacebuilders from both sides of the Turkish and Greek Cypriots in Cyprus. The session will include profound breathing and meditation exercises, interactive discussions, and group processes.
	The Primacy of Love: The Essential bell hooks (Susan Cushman, Nassau Community College)	Long before the concept of intersectionality entered the lexicon of 21st century feminist parlance, bell hooks' earliest works, such as “Talking Back: Thinking Feminist, Thinking Black” and “Feminist Theory: From Margin to Center” exposed the toxicity of white capitalist patriarchy, and the (racist/classist) limitations of mainstream feminism. No doubt, these brilliant exposes have landed the late feminist icon on the “banned book” list of Florida’s AP African American Studies course since Florida's governor claims that hooks' texts, along with those of other revered black scholars—Kimberle Crenshaw and Angela Davis—violate his proposed “Stop-Woke” Act. This presentation challenges this proposed legislation and educational censorship, and champions the centrality of hooks’ work to feminism, to African Studies,

		and to Peace Studies. We will discuss not only the impact of hooks' trailblazing black feminist theoretical texts, but also her more recent emphasis on the concept of "Love"--how we all need to give and receive it for a more complete feminist identity and peaceful existence.
	Building Contemporary Collaborative Activism (Movement?): Dr. B.R. Ambedkar, Overcoming Social Identity Boundaries, and Creating the Spaces/Structures for Community Dialogue (Jeremy Rinker, University of North Carolina Greensboro)	Dr. B.R. Ambedkar (1891-1956), India's founding father, though little known in the West, was a global peacebuilder and advocate of inclusive contact as means to engage difference and change unjust social structures. Even though many have tried to portray him as an anti-national destructive force, indeed his agenda was collaborative, constructive, global, and pro-social. Resourcing contemporary data from a 2023 Fulbright-Nehru fellowship to India, this presentation will develop Ambedkar's ideas on fraternity and reframing of Indian history to argue for a unique Ambedkarite approach to ground an inclusive peace. Coupled with conflict praxis, Ambedkar's message of fraternity has broad and deep implications for Ambedkarite social change in India and social movement organization around the world.
[Panel 4D] Experimental and Forward Thinking Approaches to Peace	Advocating and Organizing for Peace with Justice within both the Non-Profit and the Military Industrial Complex (Jonathan W. Hutto, Sr, Independent Scholar)	I've been a Human Rights Organizer since my late teens-early 20's. My growth and progression is due to both thought and action, the most endearing experiences for me took place as a staffer at Amnesty International USA in the early 2000's, as an Enlisted Sailor within the United States Navy from 2004-2008 and most recently as a Community Organizer for Empower DC. Through my Lived Experiences, I wish to provide a primer for practitioners and change agents to engage in nonviolent direct action struggle no matter where they find themselves, with the onus being that the Internal is most primary.
	Curriculum Against Empire: Teaching the Military-Industrial Complex in the Anthropocene (Jerica Arents, DePaul University)	This conceptual study examines the unique role peace educators can play in curricularizing anti-imperialist, posthumanist education and action at the dawn of the Anthropocene. Considering a new rendering of the human as a geological force (Chakrabarty, 2009), American students must also examine their role as constituents of an imperial military power whose security infrastructure is a significant driver of climate change. Posthumanist theorizing can offer students possible ways of knowing, being, and doing that interrupt systems of violence, promote peace, and build sustainable communities.
	Approaches for Peacebuilding, Social Cohesion and Reconciliation (Noman Sajjad, University of Waterloo)	I intend to bring forth the experiential learning, outcomes and findings of the grassroots movements of strategic peacebuilding in the context of Pakistan where ethnic and religious conflicts have been at the core of the social divide. The presentation will unveil the impact of ethnic and religious differences. Alongside, it will showcase, how local peacebuilders created and implemented peace interventions, theories of change, and approaches to establishing a peace narrative among communities. While implementing those findings, I used arts as a tool to connect youth in conflict-ridden areas across Pakistan by engaging them through art, sports, theatre and music to inculcate peace values, generate a peace narrative and address social taboos with a solution-oriented approach among youth.
	It Bleeds, and It Desperately Needs: the future of peace	After 75 years of settler colonization of Palestinian land and 30 years of peace accords between Israel and the Palestine Liberation Organization (PLO), there is no peace, and the Palestinian dilemma remains an

by changing the discourse and practice (Eleyan Sawafta, Kennesaw State University)

insoluble conflict and humanitarian crisis. In addition, the political horizon related to Israeli control over the air, land, water, and all levers of development remains unclear. When the first Zionist immigration to the Palestinian lands began in 1840, Palestinian human rights were already at stake due to ethnic cleansing as the main strategy for the Zionist mainstream (Papp, 2016). In this sense, Palestinian human rights violations are rooted in Zionist discourse, summarized in Golda Meir's famous statement on Palestine, A land without a people, for a people without land (Garfinkle, 1991). Remarkably, Israel was established in 1948 specifically for people of Jewish descent fleeing the Holocaust to be a safe zone for their human rights. However, the nation became a high-risk place for them as they transferred their historical trauma to another nation and used harsh violence and forced repression to threaten the human rights of the indigenous people, transferring the indigenous people with various tools of violence, most commonly the military machine (Qumsiyeh. 2004).

It is important to mention that using the term 'Indigenous' to describe Palestinians in certain cases. It is true that Muslims, Jews, and Christians inhabited these Palestinian lands before and during Ottoman rule. However, due to the "Right of Return", the vast majority of Jews came during the nationalist, colonialist era of British rule, leading to an influx of Jews worldwide. The influx of settlers who contributed to Israel is considered a purely Jewish country, while others were viewed as immigrants. The latter are considered indigenous peoples because settler-colonialism exists as a structure, not an event, and seeks to fragment Palestinian society into small, isolated communities, even after multiple attempts to continue the peace process (Amara; Hawari, 2019).

The premise on which this paper is based is that even though human rights act ostensibly as the cornerstone of peace in the context of conflict and war, there is no peace without justice. In this paper, I first discuss the failure of peace processes from a human rights perspective, including the right to self-determination. Both Palestinian and Israeli human rights discourse must operate in the shadow of this reality. Although each discursive group faces different challenges, both exist in the absence of local justice, as the right to self-determination and many other rights are not realized under the extremist Israeli government. The second section portrays the forward-thinking approach to peace, by moving from high/policy level peacebuilding which is led by corrupted elites from both sides to middle and bottom levels of peacebuilding. Thus, to make the argument clear, this paper focuses on the human rights organizations such as Al-haq organization and B'Tselem (Israel Center for Human Rights) as middle-level potential peacebuilders, in addition to what is called somehow social change in Israel in light of refusing military service from some of the young left Israelis.

Overall, this paper shows that despite the current acceleration of the conflict in the area, there is a window for peacebuilding by creating joints between Israelis and Palestinians who see the Israeli government as a main threat and uses the logic of elimination. Without an agreement between the two parties on the meaning of human rights, no strong advocacy would exist between the two states (if this

		two-state solution is still valid); hence peacebuilding and justice efforts between the two states will continue to fail in both the short-term and the long-term.
	The cultivation of peace between us: The philosophy of Luce Irigaray and a sensitive conceptualization of positive peace (Andrea Wheeler, Iowa State University)	In this paper, I examine the contemporary environmental philosophy of pivotal feminist philosopher Luce Irigaray. I explore the notion of positive peace, as a sensitive political relation to be cultivated between two equal and different human subjects. This exploration is set within the context of aspirations for an environmentally responsible and socially equitable built environment and a duty to build a peaceful future.
[Panel 4E]	Applied Peacebuilding: Youth and community-focused interventions	
	Exploring Domestic Peacebuilding: Cocreated Programming for 16 – 24 year olds (Kjerstin Pugh, Columbia University)	
	LGBTQ+ Safety & Inclusivity in Public Education (Gab Hutchings, Columbia University)	
	Revolutionizing the educational system: Equality in learning between private and public schools in Haiti (Ruth Dupiche, Columbia University)	
	BIPOC Parents of Transgender Teens: Journeys of Allyship (Amy Jones, Columbia University)	
[Discussion 4A]	<ul style="list-style-type: none"> o Michelle Harris, University of Portland o Nya M’Bock, University of Pennsylvania 	Following a qualitative interview process, three themes are explored to create a structured path in higher education to incorporate peace, justice, and equity work into the participant's fields. We will be giving a short review of our interviews and the themes that emerged to show how our participants were able to interject the work of peace, justice, and equity into their careers, no matter the field of specialty. In part two of our workshop, we will be sharing ways that women can use the techniques that emerged as a result of this research. We hope to conclude this session with a short conversation to learn more from attendees and how they have been finding their paths to peace, justice, and equity.
Writer’s Studio	<ul style="list-style-type: none"> o Ana McCracken of the Ames Writers Collective 	

CONCURRENT SESSION #5

**[Panel 5A]
Exploring Gender,
Sexuality, and
Issues of Peace**

“How Can a Person Subject to Passion Represent Non-violence and Truth?": Queer Tensions within Gandhian Nonviolence (Geoffrey Bateman, Regis University)

In their struggle for positive peace, queer communities have historically challenged homo- and transphobic injustices through nonviolent resistance and direct action. Yet their adoption of nonviolence has required navigating and rethinking the implicit homophobia and heteronormativity at the core of this philosophy, which has presented unique challenges and created distinct barriers for queer activists. This paper examines Gandhi’s philosophy of nonviolence, highlighting the queer tensions within it. It sketches out the queer potential of Gandhian nonviolence for deconstructing and disrupting cultural norms of violence, masculinity, and sexuality, but more fully critiques its reliance on Gandhi’s distinctive fusing of brahmacharya with nonviolent power, authority, and effectiveness. His anchoring of nonviolence in celibate self-mastery sets up a nearly impossible bind to navigate for queer activists who follow Gandhi, like Bayard Rustin, who over the course of his lifetime worked to integrate their queer sexuality into their practice of nonviolent resistance.

Rereading McGuinness: Feminism, Consent, and Revolutionary Nonviolence in the 21st Century (Kelly Rae Kraemer, St. John’s University)

It’s been 30 years since Kate McGuinness published her groundbreaking article, “Gene Sharp’s Theory of Power: A Feminist Critique of Consent”. Has her often-cited critique stood the test of time? In this paper I will argue that it has not. McGuinness’s theory is trapped in a binary notion of sex, relies on an essentialist understanding of the category “woman”, and ignores the intersectional nature of gender identity. As a result, an argument that was rightly deemed innovative in the early 1990s reads as dated and exclusionary today. If we want to build feminist community rooted in conditions of positive peace and embrace the many contributions of women peacebuilders, we need to rethink the largely unquestioning acceptance of McGuinness’s critique within our field.

The Call for Two-Spirit Inclusivity: Deconstructing Colonial Narratives (Cam Marsengill, University of Iowa)

Traditionally in many Native cultures, Two-Spirit people were sacred leaders and well respected within their communities. However, colonial narratives of binary gender and heterosexuality were violently imposed on Native communities, and they changed their views in order to survive. With limited research in this area, Native Two-Spirit people are underrepresented populations, yet have remained connected to their cultural traditions. Today, Two-Spirit people often feel excluded from both LGBTQ+ and Native communities. In this presentation, we will discuss ways in which we can decolonize our views on gender and sexuality and educate, empower, and advocate for Two-Spirit folks. Participants will learn the historical value of Two-Spirits as we honor their past, ways to interconnect them in mainstream society in the present, and build bridges for a healthy and just future.

Reframing the Concept: Clare of Assisi and Positive Peace (Bernadette McNary-Zak, Rhodes College)

In the thirteenth century, Clare of Assisi (1193-1253 CE) founded a Roman Catholic community of contemplative cloistered women in San Damiano, Italy. By analyzing evidence for the concept of positive peace in Clare’s life and works, this paper identifies her as a woman peacebuilder. Contemporary followers, members of the Order of St. Clare (Poor Clares), realize her model for peacebuilding in the present.

<p>[Panel 5B]</p> <p>Environmental Justice and Peacemaking</p>	<p>Articulating Environmental Violence: Intersectional Reflections on an Emerging Framework (Garrett FitzGerald, Pace University)</p>	<p>Environmental violence (EV) is emerging as a key concept within Peace & Justice Studies for understanding how human-produced pollutants contribute to direct, structural, and cultural violence. While early research using the EV framework touches on interrelated identity categories including race, class, and gender in analyzing the impacts of EV on certain communities, it currently lacks an account of how these identities relate to one another in the context of EV and broader patterns of violence and injustice. This paper introduces an intersectional theorization of environmental violence intended to help further strengthen the concept's theoretical and practical applications.</p>
	<p>From Rape to Ecocide: 50 Years of Feminist Peacework (Selina Gallo-Cruz, Syracuse University)</p>	<p>Feminists have long undertaken systems analyses for what we now understand to be structural and intersectional peacebuilding. In this paper, I review writings from the 1970s onward in which feminists developed a focused conversation on the common foundations of violence against women and against the planet. I identify different levels of analysis in distinct theoretical approaches and discuss how a deep critical theory evolved into feminist, womanist, and ecofeminist traditions.</p>
	<p>Localizing Policymaking through Peacebuilding: Lessons from Colombian Social Leaders on Creating Community-Led Solutions to Climate Induced Displacement (Nikki Stoumen, New York University)</p>	<p>This research is a result of my two year relationship and month of field work conducted with Colombian peace researchers and colleagues. Using a participatory action peace building approach I worked with environmental leaders in Colombia to create a guide for policymakers who are designing adaptation strategies for climate displaced communities. I explored how local leaders' participation in policy creation enables effective protection frameworks for both advocates and affected communities, and how it contributes to international discourse on community-led responses to climate mobility. The accompanying film was made to share with diverse audiences in advocacy efforts.</p>
	<p>Establishing the Local Roots of Ecological Civilization: Educating Students About Environmental Advocacy and a Shared Future for All Life on Earth (Jaime Lechner and Dave Reilly, Niagara University)</p>	<p>A recent United Nations biodiversity conference emphasized the need to establish ecological civilization – recognizing that nature is the fundamental infrastructure supporting life on earth and calling for a renewed relationship between humans and nature. For such a transformative process to occur individuals need to create healthy and humane habitats in their backyards, but also to engage in collective efforts that involve community solutions to the ecological crises we face. This workshop and skills-sharing session will introduce student-led actions and advocacy that can be encouraged at local levels to protect biodiversity and promote sustainable solutions. Student reflections on building effective student organizations and promoting student engagement will also be introduced.</p>
<p>[Panel 5C]</p> <p>Peacebuilding and the Arts, Panel One</p>	<ul style="list-style-type: none"> o Emily Welty, Pace University o Dante Dallago, Pace University o Kalina Walaski, Pace University 	<p>This panel explores the increasing role that the performing and visual arts play in peacebuilding and social justice work. We are in the beginning stages of envisioning an edited volume of contributors reflecting on the intersection of these fields and will use this conference space as a starting point for that process.</p> <p>Our theoretical framework stretches in three directions: the role that the arts can play in addressing historical harms, the artistic practices being used as peacebuilding work right now and the way that the</p>

	<ul style="list-style-type: none"> ○ Jennifer Holmes, Pace University ○ Michelle Collins-Sibley, University of Mount Union ○ Michael Klein, University of St. Thomas 	arts imagine new futures. This panel brings together collaborators reflecting on these three orientations with research, pedagogy and current artistic practices.
[Panel 5D] Putting Plowshares to Work: Peace Studies Campus and Community Collaborations	<ul style="list-style-type: none"> ○ Katy Gray Brown, Manchester University ○ Elizabeth Kreps, Manchester University ○ Samuel Hupp, Manchester University ○ Colleen Caylor, Manchester University ○ Kora Beasley, Manchester University 	Manchester's peace studies curriculum, the first undergraduate program of its kind, has evolved in the 75 years since its establishment in 1948. Since 2021, the peace studies program has forged new collaborations with the environmental studies program (which, launched in 1971, is also one of the oldest in the United States). This panel will briefly outline some of the historic developments in Manchester's peace studies curriculum, culminating in presentations from current students describing new program initiatives concerning poverty, Indigenous rights, environmental racism, and environmental resiliency. These initiatives - ranging from travel courses to an institutional restorative justice project to the creation of demonstration gardens and a campus foodscape - demonstrate the dynamic possibilities of a peace studies program at even the smallest schools.
[Workshop 5A] Practicing Mindful Communication to Build Community and Foster Positive Peace	<ul style="list-style-type: none"> ○ Elavie Ndura, University of Washington Tacoma 	In this highly interactive workshop, I highlight and demonstrate how intersectional identities shape individual lived experiences and perspectives on the experiences of others who come from different socio-cultural backgrounds. I engage participants in activities that enhance their capacities to check assumptions based on socio-cultural identities and engaging in mindful conversations with others to uncover and affirm our shared humanity. Such cross-cultural engagement helps everyone understand that positive peace is realized at the nexus of shared experiences and commitments to bringing our authentic best selves to every conversation and every relationship that we willingly step into as we build community.
[Workshop 5B] Applying Systems Thinking to Solve Complex Problems	<ul style="list-style-type: none"> ○ Erin Bergquist, Iowa State University ○ Christina Campbell, Iowa State University ○ Sheri Marlin, Water Center for Systems Thinking 	Food and water systems play a pivotal role in the future of human and planetary health, with recent estimates reporting the food system alone can tip the scales of climate change towards sustainability. Transforming food and water systems into sustainable, resilient, and healthy food and water systems requires understanding the complex food system and focusing on interrelationships between drivers so that solutions can be realized. Systems thinking has the potential to offer solutions. This session aims to deepen participants understanding and application of systems thinking in an interactive, skill-building format.

SUNDAY, SEPTEMBER 17

CONCURRENT SESSION #6

<p>[Panel 6A]</p> <p>Peacebuilding: Developing an "Art and Science of Peace" undergraduate course</p>	<ul style="list-style-type: none"> ○ Erin Bergquist, Iowa State University ○ E. J. Bahng, Iowa State University ○ Christina Campbell, Iowa State University ○ Andrea Wheeler, Iowa State University ○ Kenneth "Mark" Bryden, Iowa State University ○ Simon Cordery, Iowa State University 	<p>This panel describes our collaborative journey to develop positive peace narratives and perspectives from diverse disciplines, focusing on creating future peacebuilders who realize and appreciate the interrelationships between humans, earth, and nature. We will share how we work to develop a space that enhances critical optimism, courage, compassion, collaboration, commitment, and a sense of community by engaging in iterative critical analysis of narratives of selves, behaviors, institutional systems, and environments from different points of view. We hope to inspire educators to create a transdisciplinary approach that equips the next generation of peacebuilders with the skills needed to lead positive peace efforts.</p>
<p>[Panel 6B]</p> <p>Peacebuilding and the Arts, Panel Two</p>	<ul style="list-style-type: none"> ○ Amanda Singer, Portland State University ○ Geoffrey Bateman, Regis College ○ Christie Skoorsmith, University of Washington ○ Jeffrey Aguiar, Nova Southeastern 	<p>This panel explores the increasing role that the performing and visual arts play in peacebuilding and social justice work. We are in the beginning stages of envisioning an edited volume of contributors reflecting on the intersection of these fields and will use this conference space as a starting point for that process. Our theoretical framework stretches in three directions: the role that the arts can play in addressing historical harms, the artistic practices being used as peacebuilding work right now and the way that the arts imagine new futures. This panel brings together collaborators reflecting on these three orientations with research, pedagogy and current artistic practices.</p>
<p>[Panel 6C]</p> <p>Peace and Justice through Recovery and Wellness</p>	<ul style="list-style-type: none"> ○ Michael Chadukiewicz, Yale University ○ Jennifer Chadukiewicz, The Southeastern Council on Alcoholism and Drug Dependence ○ Herbert Half Crow Boyd, Mashantucket Pequot Tribal Nation 	<p>Peace and Justice through Recovery and Wellness. The panel will present models for improving communities by supporting and promoting mental health and substance use recovery. The models include Recovery-Friendly Communities, Wellbriety, and Citizenship.</p> <p>Recovery-Friendly Communities supports those residents who are in recovery from a substance use disorder by raising awareness of the nature of such conditions, promoting health and recovery by reducing stigma and discrimination, and building or improving the environmental factors necessary for recoverees to flourish. Expected benefits of a Recovery-Friendly community may an increase in wellbeing through reduced substance use; reduced overdoses; reduced crime; an improved community sense of compassion, humanity, and citizenship; and positive statewide visibility.</p> <p>Wellbriety is a sustainable grassroots movement that provides culturally based healing for the next seven generations of Indigenous people. The mission of Wellbriety is to disseminate culturally based principles, values, and teachings to support healthy community development and servant leadership, and to support healing from alcohol, substance abuse, co-occurring disorders, and intergenerational trauma.</p> <p>Citizenship is a model of working with people seeking recovery from mental health challenges and substance use disorder. Citizenship not in the legal sense, rather a person's strong connections to the 5</p>

		Rs of roles, rights, responsibilities, resources, and relationship. Citizenship framework draws on social capital theory and the premise that well-connected social networks not only lead to an increase in an individual's productivity, but also promote people's wellbeing and mental wellness. The framework goes beyond an individual's connection to social networks or relationships; it also values a person's role in society, their ability to access resources, their ability to exercise their human and civic rights, and their capacity to act responsibly by contributing to society.
[Discussion 6A] Does a military draft make peace or war more likely?	<ul style="list-style-type: none"> o Edward Hasbrouck, Resisters.info o Mark Lance, Georgetown University o Matt Meyer, UMass Amherst o Habiba Choudhury, Wellesley College o Amy Rutenberg, Iowa State University 	Does the existence of military conscription embolden war planners and lead to more, larger, and longer wars? Or does a military draft, by increasing the number and diversity of people at risk of being drafted and sent into combat, catalyze and broaden the base of anti-war activism and lead to fewer, smaller, and shorter wars? Both views are held by people committed to peace, but despite the importance of this question to our opinion of the draft, it has rarely been debated openly. We will explore multiple perspective on a longstanding difference of opinion among peace activists and scholars.
[Discussion 6B] Knox College and Henry Hill Correctional Center: Expressivity across Borders	<ul style="list-style-type: none"> o Leanne Trapedo Sims, Knox College o Lee Buell, Knox College o Natalie Fluegel, Knox College o Izzy Oliver, Knox College o Joshua Carlos, Knox College o Eli Quint, Knox College o Nyah Brown, Knox College o Kesha Jackson, Knox College o Izumi Kitazawa, Knox College o Natalie Bodenhamer, Knox College 	In this roundtable panel, Dr. Leanne Trapedo Sims and her undergraduate students at Knox College, many of whom are minoring in Peace and Justice, will present their peacebuilding work at Henry Hill Correctional Center—a medium security men's prison in Galesburg, Illinois. Henry Hill is situated minutes away from Knox College—a small Liberal Arts College in Galesburg. In the spring term of 2023, ten Knox students accompanied Professor Trapedo Sims to study alongside 10 men at Henry Hill Correctional Center in a Peace and Justice studies class. The presentation will proffer the creative work (poetry) of the inside men; and the responses (art/epistolary) of the outside Knox students. The students will share a literary zine; as well as an ensuing dialogue across borders of difference. The deep work the students collaborated on is an apt model of reparative and transformative justice.
CONCURRENT SESSION #7		
[Panel 7A] Identity, Conflict, Caucasus	Alternatives to Rebellion for Russia's Ethnic Minorities (Ali Askerov, University of North Carolina – Greensboro)	During the 1990s, Russia's numerous ethnic minorities demanded greater autonomy or even independence, creating a serious challenge for the country's national unity and territorial integrity. As a newly independent state, Russia urgently needed substantial reforms to address the conflict between the republics and the Kremlin. However, Putin's ascension to power in 1999 brought a different approach to

		<p>subduing these problems. Despite this, the resurfacing of old tensions with the 2022 war in Ukraine shows that ethnic minorities in Russia do not endorse Moscow's aggression towards Ukraine as much as the Kremlin desires. The old grievances of ethnic republics have reemerged, leading to voices calling for greater rights. This paper critically examines the root causes of these ethnic tensions and proposes alternatives to rebellion against the Kremlin, focusing on Putin's approach to national unity and its impact on the ongoing conflict in Ukraine.</p>
	<p>At What Cost? The Strategic and Moral Dilemmas of Anti-Authoritarian Struggle (Sehrazat G. Mart, University of Notre Dame)</p>	<p>What accounts for differences in how young activists assess the risk and value of various non-violent protest activities in oppressive regimes? My research examines how the youth evaluate the strategic and moral worth of putting themselves at risk of state violence and prosecution in anti-authoritarian struggle and choose between creative and playful tactics versus confrontational and bold ones. I study a student movement in Turkey that started at Bogazici University – one of Turkey's top universities – and grew into an all-encompassing movement for democracy and social justice despite continuous state repression. I have completed 102 semi-structured interviews with student activists and their parents and 100+ hours of participant observation at events like activist meetings and protests. I argue that storytelling of past political struggles within families and numerous political settings plays a fundamental role in how young people perceive the costs and benefits of different protest tactics. Young activists listen to diverging stories of past political periods that indicate various political and moral wins and losses. Their interpretation of these past experiences in interaction with their sociocultural background and direct political observations leads to different assessments of the worthiness of making sacrifices for political change.</p>
	<p>The Fluidity of Conflict Actor Identities and Strategic Approaches to Peace: A Case of the Colombian Conflict (Nadia N. Nartey, Kennesaw State University)</p>	<p>The language-positivist ontological debate in International Relations (IR) literature (George & Campbell, 1990) theoretically reinforces an "either-or" identity bracket in the positionality of conflict actors – internal/external or local/international or conflictive/peaceful, or interest-driven/altruistic (Kappler, 2015). The binary conditioning of conflict identities rather presents a simplified view of conflict actors opposed to a more complex fluid identity hinged on actor interests (2015). The Colombian conflict is used as a case to dissect the non-binary identity position of conflict actors as influenced by their contextual and chronological political interests (2015). A multi-disciplinary and a multi-level approach to understanding conflict (Richmond, 2016a; Richmond 2016b) is discussed as a means for escaping the trap of the perception of binary conflict identities toward effective peace strategies.</p>
	<p>Embracing The Stranger (Ana Ursaru, Lilly Barnette, & Dayjha Carter-Hogg, Berea College)</p>	<p>Three art presentations by Berea College students on the theme of "Rethinking/deconstructing 'the enemy' and 'welcoming the stranger.'" Pieces will focus on the misrepresentations of immigrants or minority groups in various contexts, through the use of paintings, photography, costumes, and collages. Experiences depicted connect to presenters' identification with Black and Latino people in the United States, and with the Roma people in Romania. Subthemes of the presentations include: comparisons between minority-hood abroad and in the U.S., the dehumanization and fetishization of People of Color, myths about immigrants, and peacebuilding responses to all of the above.</p>

<p>[Panel 7B]</p> <p>Early Career Scholars Engaging with Extremism, Political Violence, and the Challenges for Peace</p>	<p>Theories of far-right radicalization (Bella Tuffias-Mora, Oberlin College)</p>	<p>Far right radicalization is growing, and with it far right terrorism, which is harmful to our democratic institutions. One main pathway for radicalization is the internet, social media platforms in particular. We propose a model for radicalization via social media that encompasses three stages of radicalization and one of de-radicalization. We test two methods of reducing radicalization: blocking far-right content and promoting content that actively de-radicalizes viewers. We find that promoting de-radicalizing content is more effective than blocking radicalizing content. We conclude that although promoting de-radicalizing content is more effective, it is not an action social media companies are likely to take.</p>
	<p>Terrogram, Accelerationism, & Critical Infrastructure Sabotage (Alexandria Grace Olsen, Georgetown University)</p>	
	<p>Exploring the Prosecution Project: a student-led, decentralized network studying political violence (Michael Loadenthal, The University of Cincinnati)</p>	<p>The Prosecution Project (tPP) is a long-term research program designed to track how political violence—terrorism, extremism, hate crimes, political protest—are prosecuted in the United States. Since its origins in 2017, tPP has been student-led, and operates as a decentralized network of largely autonomous research clusters and parings. In this session I will detail how tPP has managed to operate and expand over the past 6 years, and what it can offer to scholars seeking to understand and mitigate political violence. Through a ‘behind the scenes’ exploration of our platform, I hope to stimulate creative thinking about how to build and sustain decentralized research initiatives, and interrogate how open-source intelligence (OSINT) methods can be used to build a robust, transparent, and multi-use data source suitable for answering challenging questions of the day.</p>
<p>[Panel 7C]</p> <p>The Vocation of the Peacemaker: Student Perspectives and Commitments to Peacebuilding in the Professions</p>	<ul style="list-style-type: none"> o Niki Johnson, University of Mount Union o Leah Kadlecek, University of Mount Union o Gracyn Sage, University of Mount Union 	<p>This panel begins with general discussion of the "vocation" of the peacemaker (thereby making a direct connection to the October 2022 PJS conference) and then turns to student perspectives on integrating the work and goals of peace studies into future career plans as professionals in various fields. The session intends to draw out the highly interdisciplinary nature of peace studies by reflecting on paths one can take to pursue peace in professional settings such as a hospital, business, or courtroom.</p>
<p>[Panel 7D]</p> <p>Intersectional Approaches to Peace and Justice</p>	<ul style="list-style-type: none"> o Garrett FitzGerald, Pace University o Emily Welty, Pace University o Natalie Maclay Tijerina, Pace University 	<p>This panel explores the importance of intersectionality to the field of Peace & Justice Studies. Three of the papers are from students in the PJS program at Pace University who draw explicitly on intersectional theory and methods in addressing the complex interplay of power and identity in pressing contemporary issues. The fourth is a reflection from PJS faculty at Pace University on the lessons learned from centering intersectionality in PJS course design, pedagogy, research, and community engagement. The panel</p>

	<ul style="list-style-type: none"> ○ Camden Robertson, Pace University ○ Mikayla Meachem, Pace University 	<p>indicates some of the vital theoretical and practical implications that intersectionality holds for promoting a more just and peaceful world.</p>
<p>[Discussion 7A]</p> <p>Critical Friends for “Emerging Leaders of an Inclusive Future”</p>	<ul style="list-style-type: none"> ○ E.J. Bahng, Iowa State University ○ Carmen L. Gomes, Iowa State University ○ Sezen Sekmen, Kyungpook National University ○ Maria Florencia Giuliani, National University of Mar del Plata ○ Athena Hui Jiang, Iowa State University 	<p>This interactive discussion session allows members of the PJSA community to form spontaneous critical friends circles. Over the past two years, four multi-lingual, multi-cultural (MLMC) women from interdisciplinary fields read and re-read Barack Obama’s A Promised Land followed by iterative literature circle discussion sessions. Each of us extracted 12 lessons learned articulated by Barack Obama, a former and the first African American president of the U.S. and a Nobel Peace Prize winner 2009. Defined by philosopher Ken Wilber, the session circles will be structured as the world of I, the world of WE, and the world of IT along with its corresponding 12 lessons and related discussion points. The session participants collectively inquire about what it means to be a leader of an inclusive future. From the perspectives of the MLMC women scholars, we envision “emerging leaders of an inclusive future” as critical cohorts for a peaceful common future amid post-pandemic realities, climate injustice, and digital habitats of the 21st Century.</p>