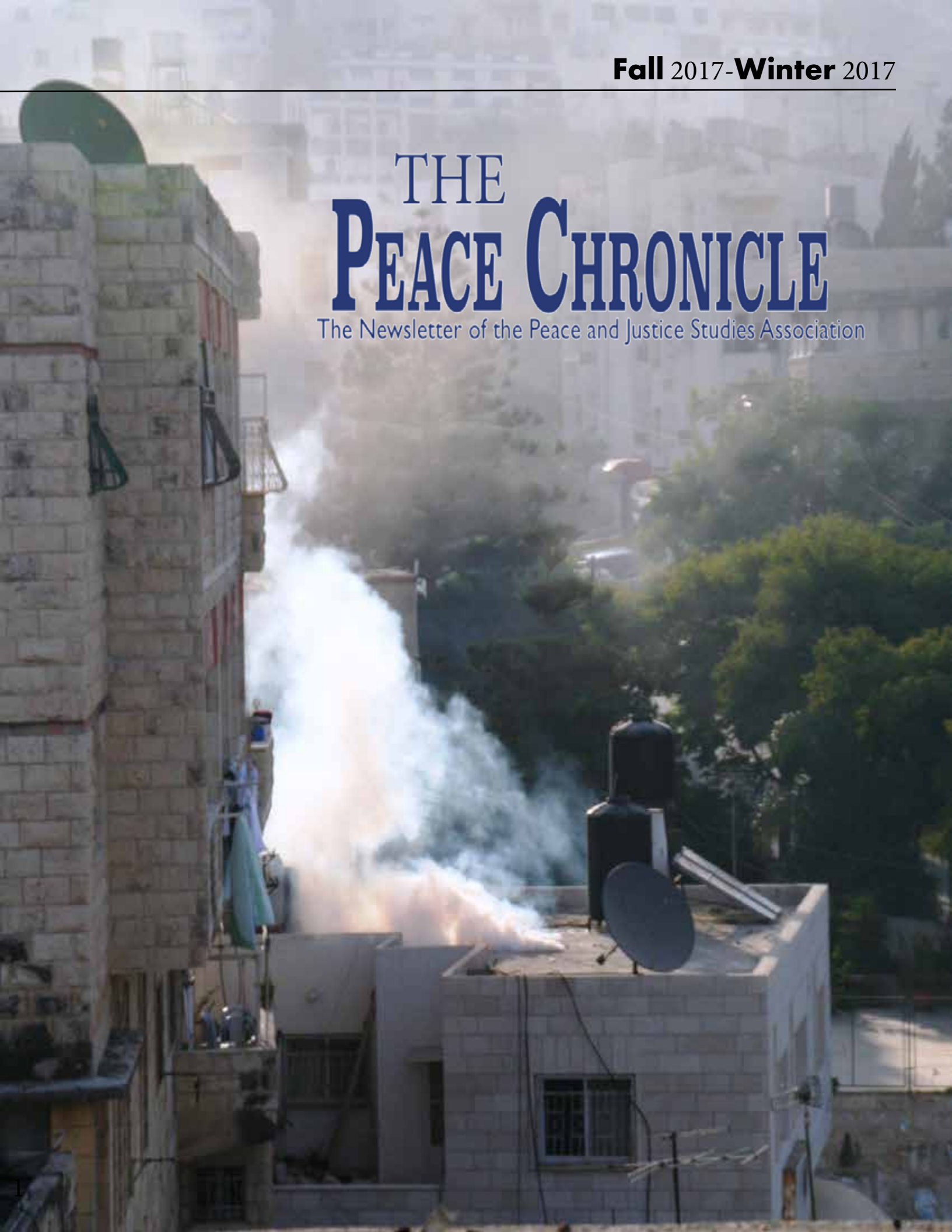


Fall 2017-Winter 2017

THE PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



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The Peace and Justice Studies Association (PJSA) is a non--profit organization that was formed in 2001 as a result of a merger of the Consortium on Peace research, Education and Development (COPRED) and the Peace Studies Association (PSA). Both organizations provided leadership in the broadly defined fields of peace, conflict, and justice studies. We are dedicated to bringing together academics, K-112 teachers and grassroots activists to explore alternatives to violence and share visions and strategies for peace-- building, social justice, and social change. PJSA serves as a professional association for scholars in fields including (but not limited to) peace, justice, and conflict studies, and is the North American affiliate of the International Peace Research Association (IPRA).

Our Mission:

PJSA works to create a just and peaceful world through:

- The promotion of peace studies within universities, colleges and K-12 grade levels
- The forging of alliances among educators, students, activists, and other peace practitioners in order to enhance each other's work on peace, conflict and non-violence
- The creation and nurturing of alternatives to structures of inequality and injustice, war and violence through education, research and action.

Editor:
Brendan Newman &
Michael Loadenthal

Template Design:
Brendan Newman

The Peace Chronicle is a regular publication of the PJSA, and is circulated to current and potential members. The Chronicle features new scholarship and literature, the latest developments in peace research and education, discussion of central issues in the peace and justice movement, book and film reviews, and other important resources for scholars, educators, and activists.



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Letter From The Editors:

Dear Readers,

It is our pleasure to introduce you to the Fall/Winter 2018 issue of The Peace Chronicle. First let us say, 'thank you' for being a member of the Peace and Justice Studies Association and for continuing to support such important work in these tumultuous times.

At Peace and Justice Studies Association we are dedicated to bringing together academics, K-12 teachers, and grassroots activists to explore alternatives to violence and share visions and strategies for peace-building, social justice, and social change. We thank all of the members who contributed content to this edition of The Peace Chronicle.

Starting last year in our Spring/Summer edition, the editorial team at the Peace Chronicle started asking our members to submit contributions. This move is in response to a request from our membership to have more input on the newsletter, and a desire from our editorial team to have the Chronicle more a collective effort and a shared reflection of the amazing work our members are engaged in.

In order to gather submissions for the next issue, we are using a Google form to collect material. In order to contribute, visit <https://goo.gl/D27w1f> and complete the fields to contextualize your submission. At the end of the form you may either paste your contribution in as text or email the file as an attachment.

As far as content, we are looking for book reviews (500 word max), film reviews (500 word max), position papers (1,500 word max), essays (1,500 word max), letters, news, event report backs (e.g. conference, demonstration), short blurb reporting (500 word max), job postings (500 word max), advertisements, announcements for new publications (500 word max), programs and projects, opportunities for folks to publish and collaborate, or other forms of commentary on our work, our world, and our struggles.

We hope that this new form of association-wide publishing will make for a more dynamic, diverse and engaging newsletter that more closely reflects our network. In conjunction with this new method of gathering content, the Peace Chronicle will look more modern. This change started last year in our Spring/Summer edition and this revision is continuing on through this edition.

The deadline for the Spring-Summer issue is May 14, 2018.

If you have questions, please contact Michael@peacejusticestudies.org or thepeacechronicle@gmail.com.

Sincerely,

Brendan Newman
Editor In Chief



Michael Loadenthal
Executive Director



Incoming Co-Chair Letter

While we all continue to address the numerous challenges in the world in our work as peacemakers, activists, peacebuilders, and peace educators, we would like to utilize this space of the Chronicle to focus on gratitude; and, as we take stock of the current state of the PJSa, there are many reasons to give thanks.

First, we are thankful to our wonderful conference hosts and the entire team at University of Alabama, Birmingham. We extend a special thanks to PJSa board member Kevin Higgs, a lead organizer of the conference, and our host on the pre-conference Civil Rights tour of Montgomery and Birmingham. The tour included visits to the Civil Rights Memorial Center, Dexter Avenue King Memorial Baptist Church and Birmingham Civil Rights Institute, and included a lunch during which Rev. Lawton Higgs delivered a personal and inspiring reflection on his journey out of racism and his current peacebuilding work in Alabama. The conference that followed in the coming days included a wide range of educational sessions, inspiring speakers, deep conversations, and fun extras, all set in a city with a rich history and facilitated by wonderful students, faculty and staff. It is always refreshing to occupy the same space, albeit for a short time, with people doing such rich and diverse peacebuilding work. We would surely be remiss without a loud shout-out to our energetic and highly capable Executive Director, Michael Loadenthal, not just for his work on the conference but for the many other things that he and his team of students have done to make PJSa a more relevant and vibrant organization.

Second, we extend our deepest gratitude to our outgoing Board members, many of whom are still actively involved in PJSa. Daryn Cambridge, Jack Payden Travers, Fatima Ahmed, Randy Janzen, Nurana Rajabova, Timothy Donais, and David Ragland—while we will miss having you on the Board, we appreciate all you have done and will continue to do to advance the causes of peace and justice. A special thank you to outgoing Co-Chair Edmund Pries, whose tireless work to help the Board be more efficient and strategic has left us in a far better place than before his tenure.

Third, we welcome our new Board members! We're pleased to have Kate Meehan, Wendy Kroeker, Amanda Byron, Emily Welty, Sherrie Alexander, Polly Walker and Nicole Johnson join us, along with Steven Schroeder, who is co-author here and new Co-Chair. It is clear from the enthusiastic conversations at the conference and in the Board meeting that this group is eager to work collaboratively to ensure the smooth functioning and growth of PJSa in the years to come.

Finally, we are grateful that our members and our Board remain willing to address proactively the numerous challenges of our day. One of the most complex topics that emerged from our conference, and that surely warrants our continued dialogue, is in relation to nonviolence. Questions arose in our conversations about the nature of nonviolence, particularly: what are the most suitable nonviolent approaches? Which tactics are the most effective and most consistent with our values? Should there be a PJSa statement on this issue? If so, what would it include/not include? Addressing these issues will be the central theme of the 2018 conference at Arcadia University in Philadelphia in 2018. Stay tuned to the Peace Chronicle for details on this conference!



In Peace,
Laura Finley and Steven Schroeder, Co-chairs



2018 PJSA CONFERENCE



AT ARCADIA UNIVERSITY

ARCADIA
UNIVERSITY

INTERNATIONAL PEACE
AND CONFLICT RESOLUTION

September 28-30

GREATER PHILADELPHIA

Questions? Contact info@peacejusticestudies.org

The Director's Cut: "The Beautiful Struggle that is 2018"

It has been a little over a year since I wrote my last "Director's Cut", and as an association we continue to grow and change. Since that time, we hosted a historic conference in Birmingham, Alabama, as part of the International Campaign to Abolish Nuclear Weapons, a member of our board won the 2017 Nobel Peace Prize, and I find myself as a defendant in the largest federal, felony, prosecution of demonstrators in US history. Before the close of 2018, myself and nearly 200 others will face trial while potential life sentences hang over our heads. (If this is news to you, please visit defendj20resistance.org to get informed)!

These are truly historic times.

Our 2017 conference in Birmingham was a milestone in PJSA's history. For more than four days we interlinked a growing movement of scholars, educators, practitioners, and activists to discuss not only peace, but also justice. We have strived to not only examine the past—the treaties and conflicts, laws and struggles—but to also look towards the future, through better understanding the contemporary moment. Our 2017 conference brought frontline activists to the forefront, and cemented our focus on deepening engagement to the social movements of today.

Following the conference, there was a great deal of enthusiastic discussion about what it means to be an association dedicated to nonviolence in violent times. In the last year, political demonstrations have been the site of lethal violence, accompanied by a judiciary increasingly prone to malicious prosecution. While this is certainly not a new occurrence, it has quickly become a staple of such assemblies, and as such, what it means to be 'in the streets' is changing. These shifts have provided a strong disincentive for active engagement across the political spectrum.

When anti-racist demonstrators were surrounded by torch-wielding white supremacists in Charlottesville, Virginia, we were reminded of these risks and of what self-defense means for those engaged in nonviolent social change. When hundreds of counter-inaugural marchers in DC were brutally attacked by police, herded through the streets, and arrested en masse, we were reminded of the increasing risks faced by who seek to stand in the face of power. When federal forces raid convenience stores and housing shelters in search of undocumented citizens, we are reminded of what it means to act in solidarity.

What does nonviolence, or more aptly, revolutionary nonviolence look like in 2018 and beyond? Does it look the same as it did 50 years ago, during the turmoil of 1968? How must our movements today adapt, when our opponents embrace violent retribution and a perceived historic wrong?

Over the next several months, PJSA will be exploring these questions, culminating in our 2018 conference, to be held at Arcadia University in Philadelphia. The theme of the conference—'Nonviolence in violent times'—is an unavoidable challenge our communities must consider in the months to come. As an Association, we plan to facilitate inquiry not only at the conference site, but in the interim periods. To that end, in the coming months, we will be developing and releasing materials to allow our community to discuss these questions collectively.

In my role as Executive Director, I help to set the association's priorities and objectives. However, the stated desire to focus on this theme did not come from me, nor our board, but rather from you, our membership. We heard the excited conversations in the hallways of UAB, the passionate responses many of you had to our speakers, and the email exchanges in the days after. It is because of these animated rumblings that we find ourselves with a clear mandate for 2018.

These post-conference conversations have been invigorating, and while we are still busy hashing out precise plans for 2018, here's a sneak peak of the questions we're seeking to explore:

1. How can revolutionary nonviolence be a framework for creating peace, and challenging structural, cultural, and direct forms of violence, while also growing and diversifying our movements?

2. How has the government, police, and other State forces served to redefine the violence/nonviolence continuum? What are the legal challenges, precedents and cases which are defining and redefining nonviolence as they pertain to social movements, activism and those engaged with creating peace and change?

3. What lessons can we draw from the movements against the War in Vietnam, struggles against South African Apartheid, and those countering austerity, and other structural inequities?

4. How have our notions of solidarity, charity, saviorism and internationalism changed?

5. What is the relationship between nonviolent civil disobedience and community self-defense? Does this definition serve to empower or silence our broader community of changemakers?

6. How can revolutionary nonviolence serve as a challenge to structural inequalities and not simply episodic resistance?

7. How can we create King's 'beloved community' in our homes, in our movements, and in our collective actions?

8. What can educators, scholars, activists and practitioners dedicated to the study of peace and the ending of violence do to engage today, tomorrow and into the future?

Certainly, over the next year there will be lively exchange, disagreement, and dissent, but we welcome it with open arms. The questions we are seeking to advance are fundamental to our field remaining relevant in an era marked by unbridled authoritarianism, polarization, growing inequality, ecological crisis, and a rising awareness of the intersectional nature of our movements.

The questions facing us are fraught with challenges, and as we interrogate them, it becomes convenient to demonize, blame, and externalize our frustrations. In these moments, I am reminded of the words of the anarchist-pacifist Colman McCarthy, a personal hero and (dare I say), friend, who said:

"It's too easy only to blame the militarists, racists, sexists & other pushers of violence for the mess we're in. What is harder is self-examination, moving beyond caring by looking inward to ask the personal question: What more should I be doing everyday to bring about a peace & justice based world, whether across the ocean or across the living room?"

I place Colman's words as a challenge to all of us. While we investigate, debate, and disagree about what our movements can and should be doing, we must not lose sight of what we are doing as individuals. Are we acting with compassion, empathy, and a desire to inculcate a spirit of justice, or are we motivated by animus and reactionary scorn?

How do we confront violence, inequality, intolerance, and fear with a revolutionary type of love? To risk borrowing a tired quote, I am reminded of the words of Che Guevara, who famously said in 1965,

"At the risk of seeming ridiculous, let me say that the true revolutionary is guided by a great feeling of love...[We] must idealize this love of the people, of the most sacred causes, and make it one and indivisible."

In these days marred by white supremacist rallies, ICE raids, grand jury indictments, wild weather, and near daily examples of xenophobic, fascist, and ignorant Tweets from our Executive, it is sometimes hard to remember. I try—on a daily and hourly basis—to act with love in my heart rather than anger in my body. Even when my blood seems to boil in response to what I'm seeing, I do all that I can to remember that I work for social change out of a love of liberation, not a hatred of oppression. I leave you with the words of another personal hero, Brooklyn-based MC Talib Kweli, who in his 2004 track, I try writes:

"Life is a beautiful struggle.
People search through the rubble for a suitable hustle.
Some people usin' the noodle, some people usin' the muscle.
Some people put it all together, make it fit like a puzzle.
Come on, say it now,
Life is a beautiful struggle"

This world and this work is a lifetime of beautiful struggle. I try and remind myself of this each and every day, and I welcome you to do the same.

In defiant optimism:



Michael Loadenthal
Visiting Professor of Sociology & Social Justice, Miami University of Oxford
(Michael@peacejusticestudies.org)

THE PEACE CHRONICLE

Principled Nonviolence Entails Anarchism

Mark Lance

Georgetown University, Professor of Philosophy, Professor of Justice and Peace

I run into quite a few people in PJSA – online or in person – who claim to endorse principled nonviolence, by which I mean the view that violence is always morally impermissible, and yet endorse the existence of and working with various state institutions. In its most jarring form, I've seen claims that, on the grounds of principled nonviolence, one should cooperate with the police in arresting anyone who engages in things like property destruction, or physical self-defense against Nazis or police. I believe this position to be incoherent.

Let me clarify my premise and conclusion. By 'anarchism' here, I am going to mean only the rejection of the state as a morally justifiable form of social organization. (Much more is typically meant by the term, but this is a core, and it is this rejection that I think principled nonviolence forces on one.) And I want to weaken principled nonviolence a bit. My conclusion, I claim follows, whether or not one believes that there are specific situations in which isolated violent acts are morally permissible. All that I will mean by PN in what follows is a rejection of social practices instituted through the use and threat of violence – regularized, institutionalized, coercive violence. As long as you reject that – or endorse any view that implies that – you must reject the state, or so I claim.

What is the state? I think, following classical political theory, that it is the concentration of a monopoly on violence, not in the sense of being the only violent force, but of being the violent power which dwarfs and dominates all others. But more basically even than this, the argument is simple: states implement practices and forms of social organization through passing laws. Laws – in distinction from social habits, historical practices, and freely taken decisions – are rules that are enforceable by the legal system. And that is to say: if you don't follow them, you are subject to the power of armed men who will throw you in a cage. If you resist this, you are subject to death.

My point is not merely that the state engages in violence – execution, torture, imprisonment, war, etc. – but that everything the state institutes is instituted by way of threat of, and frequently actual use of, violence. Take the most benign and valuable state program you like, say a program to bring food to poor folks. For the state to institute such a program is for them to pass a law requiring that certain things take place. Some people will give up food from their farm for such and so compensation. These other people will transport it for other defined compensation. Others will receive it. And all of this has the power of law. Which is to say: if someone violates any of this – if a farmer demands different compensation, a driver takes it somewhere else, someone not authorized takes the food – they are subject to legal sanction. And that sanction is backstopped, as all legal sanctions are, with guns and cages. (I am assuming here that we are all familiar with structural violence, and not so limiting our nonviolence to immediate agential acts, though even if one was, were the state never to engage in those, it's threats and structural violence would be meaningless. Similarly, I'm assuming that threats of violence are violent. If I put a gun to your head and demand your money, that was a crime of violence, whether or not I actually shoot you. But again, no state is especially hesitant to carry out its threats, nor could it be and retain the sort of power it has.)

Thus, anything the state does involves at the minimum a threat of violence, a threat backed up by institutions – police and prisons – which are routinely actually violent, and which are entirely based around violence. It is only through such a threat that something takes on the status of "law" and it is only through the passing of laws that states institute practices.

Now one could quibble about what we mean by "state". I am certainly not suggesting that any form of complex social organization is violent. We could imagine farmers, truckers, social workers, and hungry folks working together - say as a result of directly democratic deliberation and well-ingrained habits of mutual aid – so as to do the same things that this government program does, bypassing the legal system entirely. We all do that sort of thing whenever we decide where to go to dinner after the conference session or start a grassroots movement. Which is to say, we can imagine anarchist forms of social organization!

When social practices are instilled in us through cooperation and rational deliberation rather than the threat of force, we have precisely the form of organization that anarchists propose as an alternative to the state.

Now one might well think the idea that society at large could be organized in such a horizontalist manner to be utopian. One might believe that coercive hierarchically instituted forms of organization are necessary. Though I am, in fact, an anarchist, I am not here arguing for anarchism. That's a much bigger issue. But I am insisting that if you believe in state institutions – institutions created through the enforcement power of The Law (a polite word for guns and cages) – you are in no position to reject political actions on the basis of principled nonviolence, because you are yourself endorsing violence on a mass scale. Thus, while one might well object to, say, property destruction or physical confrontations with police by a black bloc group on tactical grounds – say arguing that in this context this action will not help achieve the ends that we strive for – one cannot reject it “in principle” while at the same time colluding with the state.

That's simply inconsistent because the state is violence, in all its functions.

“Constructive Program” network forming within PJSA

Michael Karlberg

Professor, Communication Studies, Western Washington University

At the recent PJSA conference in Birmingham, two sessions were held on the concept of nonviolent constructive programs. The concept of a “constructive program” was articulated by Mahatma Gandhi in a 1941 booklet he authored by that name. Yet the concept has wider application beyond Gandhi's work and the lineage of practice directly associated with it. The two PJSA sessions on this theme resulted in the formation of an informal network of individuals interested in further exploring the theory and practice of constructive programs. To bring some initial clarity and focus to this initiative, the following description of a constructive program was arrived at: A constructive program involves the creation of radical alternatives to socially oppressive and/or ecologically unsustainable systems and relationships. It is characterized by sustained efforts to construct new social structures, institutions, and practices based on normative commitments to social justice and/or ecological integrity. Sustained constructive programs advance through systematic and reflective processes of learning in action, training, and capacity building. In this sense, a constructive program is not merely a reformist program within a dysfunctional and oppressive social order. Rather, it is an attempt to construct elements of a radically new social order. Within a given movement, constructive programs and programs of contentious resistance against oppression might be pursued as complementary strategies. But a constructive program might also be pursued as an independent strategy. In the latter case, this often occurs in a wider social context characterized by diverse processes of political contestation and resistance in the face of oppression. Also, even when constructive programs are pursued as independent strategies they are often met by violent repression from powerful vested interests. Therefore, constructive programs must often be characterized by resilience in the face of repression. If you are interested in joining this informal network that will focus on the theory and practice of constructive programs, please send your name, contact info, and a very brief description of your background and relevant interests to michael.karlberg@wwu.edu so you can receive emails about future steps in this initiative.

THE PEACE CHRONICLE

Mass Incarceration/Police Brutality with Gandhian Politics

Robert Munizza

Roanoke College

A lot of people will argue that Mohandas Gandhi was not the most orthodox person. The fact of the matter is, he was not. That is what made him a great leader and a great activist. He was no different than the average person, yet many people had looked up to him. He is not the model citizen nor was he perfect, but perfection is unattainable. Gandhi simply followed what he believed in and he would still hold a lot of respect and get a lot accomplished in today's society. Gandhi and his methods would be powerful in solving the modern day issues of mass incarceration and police brutality in the United States. This is an issue that has gone on for many years and it never seems to gain enough attention to get something done about it. Gandhi's nonviolent methods of Satyagraha were, for the most part successful, because they brought attention to issues and caused real political and social change. If we were to take these methods and carry them over to the modern issues, we may see a positive change.

What the movement needs is one true leader, like Gandhi, that can keep the focus on the issue at hand and not allow it to shift away while everybody waits for another tragedy. That is the reality in the United States, people only focus on an issue when it becomes a tragedy, but then they let it shift away. Police brutality is one such issue that is talked about in spurts. The focus is only brought after a tragedy such as that of Freddie Gray of Baltimore and Michael Brown of Ferguson. Unfortunately, these tragedies are not rare instances, they are just two such instances that gained national attention and had the real potential to incite real change to the injustices faced. Following the killing of Michael Brown, "demonstrators across the United States held die-ins and protests at malls on Black Friday...declaring, 'No Justice, no profits'". These protests gained a lot of attention, there was just no capitalization from the activists while they had the spotlight. They allowed their cause to simmer out and lose attention.

Gandhi kept focus on something until he achieves his goal of eradicating it or causing a real change. These modern issues of Police Brutality and Mass Incarceration stem from a variety of reasons, one of which being the criminalization of being poor in the United States. One notable fact is that "right now in the United States, ten million people – representing two-thirds of all current and former offenders in the country – owe a total of \$50 billion in accumulated fines, costs, fees, charges for room and board in jails and prisons, and other impositions". These citizens are, figuratively, "thrown to the wolves" and it is made a crime to be unable to pay small fines. Gandhi's theory of "filling the jails" may help in this instance, but, with the business the United States has created out of the prison industry, they may continue to build more. The modern policing system in the United States has been taken over by capitalism and is another way for the wealthy in this country to continue to line their pockets while leaving others behind with no remorse.

Gandhian-styled protests in today's world would look much different than it did during Gandhi's lifetime. The United States, however, has much more latitude than Gandhi would have had in British India and South Africa. There are more protections in place to defend the right to protest than were in effect during Gandhi's protests during the colonial rule. Gandhi had "appreciated that [violence] was often born out of frustration, that many who used [violence] hated it and resorted to it only because they saw no other way to fight entrenched injustices". Gandhi was not, by any means, someone who ever thought that violence was alright, but he did appreciate that people became violent out of true commitment to their cause. He had always seen there was an alternative course of action than violence, but some people believe that violence is the only way to have their voices heard. This is one major viewpoint that Gandhi would have against the modern day movements that are fighting against racial injustices in the United States. According to Historian Joseph McGill, movements such as Black Lives Matter and other similar activist groups believe that violence is the only way to be heard.

Establishing the Gandhian methods of Satyagraha is difficult in a society that is so driven by violence. The teachings that Gandhi had imposed through Satyagraha were that "...no one was so degenerate that he could not be won over by appealing to his fellow-feeling and humanity". Gandhi's teachings had always been about appealing to the humanity of all subjects no matter how unjust their view of society may have been. He had believed that deep down all people could be in touch with their souls had human beings. This is one view that should be able to transcend into our modern day issues stemming from racism. After certain issues, there were peaceful protests that sent a powerful message and could have been seen as a Gandhian protest.

One such was the 'Die-In' for Michael Brown. This was a "four-and-a-half-minute die-in for Michael Brown that corresponds to the four and a half hours that he lay in the street after his murder". This was a peaceful protest that sent a powerful message to the people of Ferguson whom did not want to indict the police officer that murdered this innocent African American boy.

Gandhi's methods of nonviolence are studied by nearly any peaceful activist in the world. So much so that Dr. Martin Luther King Jr had quoted Gandhi in his "Letter from Birmingham Jail" and he also had a photo of Gandhi hanging in his office and his home. Gandhi is called "an icon of nonviolence [whom had spend] more than two thousand days in jail as he sought to end the oppression of his people". Gandhi was not afraid to push the law a little bit if it was an "unjust law". He did not break a law violently, but he broke the laws that were established the main goal of oppression. Because of this, he had gained the attention of the people and the leaders. They knew that he was an icon and they could not turn him into a martyr so they were hoping that leaving him in prison for a period would change his perspective. However, this had the adverse effect and Gandhi had begun to promote simply "filling the jails" and he did not mind staying there. He had gained international attention and, because of this, is one of the most (if not the most) notable peaceful activist of all time. Dr. King was just one of many students of Gandhi's methods of nonviolence and the methods are those that may be studied for hundreds of years to come.

The problem with Gandhi's method of nonviolence is that he was the leader and was prepared to be a martyr. Gandhi had other followers that were prepared to carry out his mission, but he was truly the focal point that had brought it all together. People had respected Gandhi and listened to him. He had become a great leader, so he should not have been so willing to become a martyr also. As a leader, his duty was to keep the movement moving regardless of what kind of oppressions they were faced with. He had always put himself into the middle of the danger, which was noble, but also risky. If Gandhi had been assassinated sooner than he had, the movement may have simmered out with him. He may have freed India, but he may not have put a stop to the Indo-Pakistani conflict. This is only a theory, but it is one that could very much have become a reality. Gandhi's non-selfishness may have been the factor that carried him so successfully in his movement, but it could also have been a weak-point.

For different social activist groups in the United States, coming together under a leader would be a challenge. Many of the groups, however, have a similar enemy: the State. Gandhi would have agreed at this when he said "The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence". Gandhi, like many of the modern day activists, have realized that the institution is a promoter of violence. This leads to many people's mistrust of the state and the government, rightfully so. However, consensus is the only way to lead to a peaceful resolution of these issues. The government generally does not like to debate these issues or even acknowledge that there is even an issue, because of the money made from the prisons, but it is an issue that needs to be mentioned. The United States is slowly becoming, if it is not already seen as, a police state. There are more and more instances of media being manipulated to hide the true version of what is happening out in the nation with police brutality. One such revealer of the truth is the modern film "Whose Streets?". This film depicts the issues from Ferguson when Michael Brown was killed and it shines light on the perspective that the government and the police were attempting to hide the real media of what was happening and show only the violence on the protestors side. Many instances, they would even replay the same tapes over and over again to put the citizens against the protestors and make the police look like the "good guys".

The very real issues of Mass Incarceration and Police Brutality, unfortunately, are downgraded in our world. Depending on where you go for your news, many of the major news corporations do not show you the full story.

We may live in a "free" country but that does not mean they do not try to impose certain views on us. Neglecting major issues like this only "loads the dynamite" more for a larger explosion to follow. The activist groups working against these issues do not have the numbers or the support needed to incite real change. That is why it is up to a unifier to bring these varied groups together and implement a Gandhian style of activism to promote social and political change. It is time we stop the institutions whom are benefiting economically from Mass Incarceration from making the rules.

THE PEACE CHRONICLE

We need to have people who experience the criminalization of poverty in America to have their voices heard. We do not live in a country with a state-sponsored news network, so it is time we allow the news to gather the full news and have everybody's voice heard. The rift among the people can be sealed and it is done one stop at a time.

Gandhi's methods of nonviolence were very successful in freeing India, with some unforeseen repercussions. His methods were not perfect but they had done an overall good job at averting what could have been a disastrous crisis. There was not ultimate nonviolence the entire time, but it had been a lot less deadly than it could have been. Putting methods like these under a unified group of people may show results. This hypothesis remains untested with our modern day issues as many different groups are pushing for the spotlight and are, inversely, taking the focus away from the issues at hand. If these groups would stop going against each other and unify under their similarities, a stronger movement may be born from the ashes like a Phoenix. With a unified group and an understanding of Gandhi's Satyagraha, we may see real political and social change for the better of our country in the near future.

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A DIRECT PLEA FOR YOUR ONGOING SUPPORT

Like many nonprofits, the PJSa has been challenged to maintain the resources necessary for the business of providing professional opportunities and support for our members. Make no mistake: we are committed to you and the work that you do in the world, and have no plans of going anywhere any time soon! Still, in recent years we have seen an uptick in costs, and we are in the midst of developing new initiatives that will enhance our work yet also require resources.

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Officers pepper spray people near West North Avenue and Pennsylvania Avenue in Baltimore, MD during a protest for Freddie Gray. (Source: ABC News)



THE PEACE CHRONICLE

An Interview with Dr. Stephen Zunes

Kylie Stephens

The decision by the American Academy of Religion (AAR) to cancel a panel at its 2017 Annual Meeting spurred a conversation with Dr. Stephen Zunes, Professor of Politics and International Studies and coordinator of the Middle Eastern Studies program at the University of San Francisco. The AAR's Annual Meeting brings together the foremost scholars of religion to engage in a variety of events where ideas are shared and debated. Dr. Zunes had planned to attend as part of a panel discussion that was intended to explore the role of religion and religious actors in movements like the Palestinian call for Boycott, Divestment and Sanctions (BDS). Dr. Zunes expertise on the Israel-Palestine conflict and his background in studying political and social movements made him a particularly well-suited speaker on this topic. AAR ultimately decided to cancel its BDS panel, which shows just how sensitive this topic is, even among academics.

The following summary reflection stems from a recent interview in which Dr. Zunes discussed his experience as one of the scheduled panelists at the AAR meeting. This interview, conducted by the University of North Carolina at Greensboro graduate student Kylie Stephens, also delves into how BDS fits into the larger picture of academic freedom and the overall American discourse regarding the recently reignited debate over Jerusalem and the future of Israel-Palestine.

President Trump's decision to recognize Jerusalem as Israel's capital has thrown the conflict between Israelis and Palestinians back into the American public's consciousness. Those who study this conflict, or have a personal connection to it, realize that in terms of foreign policy and academia, the relevancy and divisiveness of this issue never waned. In a recent interview, Dr. Stephen Zunes, a prominent scholar on the Middle East and a Professor of Politics and International Studies at the University of San Francisco, discussed his views on the abrupt cancellation of a panel he was scheduled to participate in at the American Academy of Religion's annual conference. This panel was intended to create dialogue on the topic of BDS and was originally planned as part of AAR's Annual Meeting. This event, held last month in Boston, brought together scholars and others whose work engages in the study of religion. The roundtable session, in which Dr. Zunes and others had planned to discuss BDS, was titled, "Arguing Boycott, Divestment and Sanction (BDS) and Religion."

Before delving into the specifics of AAR's decision to cancel the panel, and how this reflects in light of President Trump's recent announcement regarding Jerusalem, it's important to have an understanding of why a nonviolent movement like BDS is so contentious. Much of the controversy surrounding BDS can be traced to how the movement has been framed by both sides. The anti-BDS crowd promotes the narrative that BDS is inherently anti-Israel and that supporters of the movements are calling for the destruction of the Jewish state. Those who are pro-BDS frame the mission as pro-peace and reject claims of anti-Semitism by focusing on the movement's commitment to seeking justice and equality for Palestinians. Supporters of BDS point out that it employs a non-violent strategy inspired by previous boycotts like those advocated for by the Anti-Apartheid Movement (AAM) in South Africa. The official BDS statement announces that, "Palestinian civil society calls for boycott, divestment and sanctions against Israel until it complies with international law and universal principles of human rights." Many argue this is a reasonable request, especially since it advocates a non-violent approach to a conflict that has been characterized by a vicious cycle of violence. The topic of BDS, however, becomes complicated by factors like historical anti-Semitism, existing and proposed American policy in regard to Israel, and concerns over the stifling of ideas and freedom of speech that are often part of academic boycotts. Dr. Zunes touched on each of these topics in his discussion of BDS and the AAR's unprecedented decision to cancel the panel he was scheduled to participate in.

In response to the initial question of why AAR canceled the session, Dr. Zunes was quick to clarify that officially the panel had not been canceled but postponed, presumably until next year's Annual Meeting. He stated that the cancelation for this year's meeting was ultimately due to panelists choosing not to participate, however, he added that the chain of events leading to this decision was, "highly unusual." Two strongly anti-BDS panelists

Dr. Zunes stated that he interpreted the official reason for the cancellation to be that AAR leadership felt it, “no longer fulfilled the scope of the originally conceived panel as approved by the AAR Executive Committee.”

While diverse opinions are certainly an important part of ensuring vibrant discussion, Dr. Zunes expressed concern over the ability of people with dissenting opinions to hijack the fate of controversial topics by choosing to abruptly dropout of this event, and others similar to it. Dr. Zunes did point out that, after uproar over the cancellation, an “informal exploratory session” was allowed to proceed. The cancellation of the planned panel had the ironic effect of giving the re-instated exploratory session, “more attention than it would have had it not been canceled.”

Dr. Zunes acknowledged, “strictly within their guidelines the AAR Executive Committee had the right to cancel this program” but went on describe how unusual this was especially in light of the informal nature of the roundtable style panel that had been planned. AAR is, according to its website, “a learned society and professional association of teachers and research scholars.” While the focus of AAR’s Annual Meeting is religious studies and caters to scholars of religion, it is normal for conferences like these to include academics from related fields. Dr. Zunes noted that roundtable sessions at academic conferences often, “include people from the outside,” and even with formal panels it’s normal for the scope and composition of the panelists to evolve over the period between the proposal and the actual event. He agreed that while the two missing panelists would have brought a broader spectrum of opinions to the table, other concerns that had been raised were in regard to the professional advocacy work and lack of religious scholarship among the remaining group. Speaking about himself, Dr. Zunes said, “I am not a scholar of religion. I am a political scientist who studies faith based social movements.” To drive home his point in how unprecedented this cancellation was, Dr. Zunes pointed out, “the fact is if you look hard enough, you would probably find any number of other panels which have strayed somewhat from their original focus. On other panels you’d find people who have clear advocacy positions.” So while the AAR did act within its rights in choosing to cancel, it acted in a way that was atypical of past decisions. Dr. Zunes pointed out that this experience highlighted how, “yet again Israel-Palestine is treated differently than other issues.”

As a scholarly association dedicated to religious studies, the AAR is composed of a highly diverse membership. Dr. Zunes made note of this diversity saying members ranged from “liberation theologians to Biblical literalists.” He went on to recognize that the sequence of events leading up to the Annual Meeting, with two panelists dropping out and the mediator unable to attend, left AAR leadership in a difficult position. Dr. Zunes did express that the decision to cancel the BDS panel was representative of how contentious this topic is and also exemplified how the narrative surrounding this issue has the potential to be more easily stifled due to its sensitive nature. Despite this, he praised the AAR for allowing the exploratory session to proceed. In a follow-up call he stressed that the AAR had reached out to let him know that the organization planned to draw up specific guidelines on how to handle future incidents involving panelists removing themselves at the last minute.

In addition to speaking about the panel cancellation, which itself highlights the sensitivity surrounding BDS, Dr. Zunes shared the paper he prepared for the Annual Meeting. This paper was titled, “Reflections on BDS” and, although it was not published by AAR, it was read in its entirety at the informal exploratory session. In this paper he notes the reasons for the controversy surrounding BDS. He points to the close relationship between the U.S. and Israeli governments, brings up the issue of anti-Arab/anti-Muslim sentiments and notes the power that big corporations often wield in shaping these narratives. Most interestingly, however, is his astute observation that BDS is made especially controversial by the tendency for people on both side of the argument to conflate Israel with the territories it illegally occupies. He reminds us that, “one can be an advocate of certain aspects of BDS without endorsing the whole package,” and points to Christian denominations that have done this by choosing to divest from companies, “which are directly supporting the Israeli occupation and illegal settlements.” When the debate of controversial topics takes center stage in the public discourse, details, like distinguishing Israel from the occupied territories, are often lost.

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In the case of BDS, a lack of detail can cause the topic to be portrayed as black or white, instead of in the shades of gray where it really resides. Dr. Zunes highlights the complexity of BDS by noting: the official BDS call from Palestinian civil society organizations calls not just for the end of the Israeli occupation but for equality for Palestinians within Israel, including the right of return for Palestinian refugees (a right currently limited under Israeli law to Jews only.) This would presumably mean that Israel would no longer have a majority Jewish population. So, while this is not a call for “the destruction of Israel” in a violent sense, it would certainly mean that Israel would no longer be the “Jewish state” as we know it today.

If one takes the time to parse out the realities of what Dr. Zunes has revealed here, the predicament of how BDS is perceived, both in the public and academic realm, become clear. In the U.S. we, supposedly, believe in equality – thus the Palestinian desire to be treated as such within their native land should not be shocking. Similarly, the Palestinian refugees desire for the right of return should not be surprising given that it was recognized by U.N. Resolution 194 way back in 1948 as an element of the Israel-Palestine conflict that needed to be settled. Complicating these seemingly basic Palestinian needs is the fact that Israel exists, with acknowledgement from the U.S., as a Jewish state. This is not to say that Israel does not have the right to exist, rather it reveals that within the overall context of Israel-Palestine, there are smaller, more specific issues that occur beneath the surface of the overarching conflict. This harkens to Máire Dugan’s “Nested Theory of Conflict,” which suggests that conflicts reside at different levels and that specific issues can be nested beneath one another while occurring within the context of a larger conflict. In the case of Israel-Palestine, issues like the Palestinian right of return show how the structure of the Israeli state complicates the question of return for Palestinian refugees. Similarly, BDS challenges the structures of Israeli industry and society. This is all further complicated by anti-Semitism and the fact that historic social structures of the Western world have led many Jewish Israelis to fear they will be perpetually discriminated against.

Historic anti-Semitism is real and has led to legitimate concerns over Israel being unfairly singled out for its transgressions. Dr. Zunes rightfully points out, “history is replete with examples of Jews being scapegoated to deflect criticism from those who really held power and being unfairly singled out for misdeeds primarily committed by Gentiles.” This brings up the question of how to move the Israel-Palestine conflict, as well as BDS, beyond the cycle of arguing over accusations of anti-Semitism and Israel’s claims of being unfairly singled out by international bodies like the U.N. Dr. Zunes proposes evolving BDS by expanding its call to include all countries who are “legally-recognized captive nations.” Western Sahara, occupied by Moroccan forces, is the only other country that fits this description based on international law. Among the many similarities Dr. Zunes noted between Palestine and Western Sahara, one of the most striking in regard to BDS was how Morocco and Israel have benefitted from exploiting the natural resources in their occupied territories and the role of U.S. companies in this process. Dr. Zunes suggests, “including all occupations in the divestment campaign help protect BDS advocates from spurious charges of ‘anti-Semitism’ and broaden its appeal, it would help bring attention to the little-known but important self-determination struggle of the Sahrawi people.” By evolving BDS to include Western Sahara, the debate in both conflicts can be moved toward a legitimate focus on international law and human rights.

Protracted conflicts, like Israel-Palestine, require creative thinking and open dialogue for positive change to occur. While lasting progress toward conflict transformation is more likely to happen through the self-determination of both Palestinians and Israelis, the reality is that international actors, especially the U.S. and the U.N., are deeply involved with both sides of this issue. The U.S. provides Israel with more than \$3 billion in military aid each year and President Trump’s recent decision to recognize Jerusalem as Israel’s capital breaks with the majority of the world, which has viewed the status of Jerusalem as unresolved for the past 50 years. The U.N., on the other hand, regularly admonishes Israel for human rights abuses and annexation of Palestinian land. A U.N. resolution condemning the U.S. decision to recognize Jerusalem as the Israeli capital was put to a vote and resulted in 128 countries siding with the U.N., with only 9 countries voting “no” and 35 abstaining. From examining these limited examples, it’s clear that international bodies and foreign governments play a prominent role in this conflict and will therefore be involved, at least to some degree, in any type of peace process.

The very nature of BDS involves parties existing outside the conflict zone. By appealing to people, as well as governments and companies, around the world, the BDS movement brings the narrative of non-violent Palestinian resistance to areas that often only hear about the conflict when another round of violence occurs.

Expanding BDS to include Western Sahara is one way to show that the movement is not driven by anti-Semitic underpinnings while also shedding light on a conflict even less well known than the plight of the Palestinians. In the West, our governments and big corporations are often involved in foreign conflicts yet the narratives we hear about these issues are not representative of each region's population. This is why it's so important that public and academic discourse not be stifled. Critical exploration of occurrences like the AAR's cancellation of the BDS panel are important in today's political climate.

By taking a closer look at this incident, we can learn why certain decisions were made and explore whether or not they're really examples of censorship. In this case, the AAR did not conspire to suppress a specific narrative. Careful examination of this incident, however, reveals that foreign conflicts are often tangled in the on-going domestic tug-of-war over how controversial topics are presented in public and academic forums. In an America where our leadership makes unprecedented foreign policy decisions that break with the solidarity of our allies, while ignoring international law and human rights abuses, it's all the more important to ensure that lively debate is not being extinguished.

PEACE AND JUSTICE STUDIES ASSOCIATION

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The Peace and Justice Studies Association

Creating a more just and peaceful world...through research, education, and action.



October 2017

Dear PJSJA colleagues and Peace Science Digest readers,

This special issue, the first formal collaboration between Peace and Justice Studies Association (PJSJA) in-house Peace Chronicle and the monthly communications tool of the War Prevention Society, is cause for celebration. Though not a merger, it signals an on-going effort that—like PJSJA itself—takes place when collegial forces understand that there are stronger grounds for working together than reasons to remain separate. In decades past, leaders of the Peace Studies Association and the Consortium on Peace Research, Education, and Development understood that there were too many areas of duplication of effort to continue in our various silos. PJSJA was born of that realization, and the joint issue which makes its debut at this PJSJA 2017 conference comes together in recognition that we can all enjoy deeper impact when we find grounds for cooperation.

The 2017 conference itself is a special coming together: an historic opportunity to bring together leaders in the academic and activist fields of peace and justice, civil rights and human rights, liberation and freedom for all. Birmingham reminds us of some of our past tragedies and victories, of the need to ask not whether we need to be extremists, but as Dr. King did in his Letter from a Birmingham Jail: “what kind of extremists we will be”? Birmingham reminds us of our current choices and challenges, between gun-toting hate-mongers looking like they’ll be elected to the Senate because of their brand of alt-right radicalism, or youthful visionaries who were just elected Mayor because of their outside-of-the-mainstream ability to excite broad groups based on deeply-rooted beliefs. This conference must remind us of the historic but unfulfilled call to act in revolutionary solidarity with one another and for those most oppressed, to come together across racial, ethnic, religious, ideological, strategic and tactical, gendered, sexual orientation, class, and other lines of division—to build truly bottom-up beloved communities which are empowered to transform this nation-state amalgam of peoples into a force for deep and lasting social change.

In this age, the task of transforming our world to one oriented towards peace can no longer be driven or led by small pockets of older white guys, holding the purse strings and calling the shots. Our Advisory Boards, staffs, memberships, and constituencies must reflect the science, wisdom, experience, and dreams of all the peoples surrounding us. This is not primarily a question of “outreach” or of whose lives matter. It is an age-old question of politics and economics, of institutional power in our society and our movements as well. This conference, and the collaborations we build to unleash unprecedented levels of new excitement, new research, and a new generation of adherents, brings together many of those who could be fundamental to birthing truly new and renewed movements. To truly move beyond all war, beyond the violence and oppression which is the cause of most war, we must not squander these opportunities. Let us work in many and diverse manners—for the extreme and wholly necessary goal of lasting peace which is the fruit of justice. To do otherwise with the fate of the earth before us would be very unscientific indeed.

Matt Meyer

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PJSJA (North American Affiliate of International Peace Research Association)

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This piece earned Tim the 2017 “Best Dissertation of the Year Award”. Below is a abstract of the dissertation.

Given the representation of Palestinian violence as either cause of and/or response to Israeli military domination of Palestinian life and land, many observers ask: “Where is the Palestinian Gandhi?” (or Palestinian Mandela or Palestinian King). The implication is that if there was a Palestinian leader who could lead a mass program of nonviolent direct action—like Gandhi performed in British colonial controlled India—Palestinians would make more political inroads that could lead to ending Israeli military occupation and establishing a state.

My dissertation examines and problematizes this “Palestinian Gandhi” question and the discourse that produces it by identifying and exploring the contours of alternative Palestinian discourses of resistance. By exploring these discourses, and the concepts and categories that Palestinians use for describing civil resistance, my dissertation addresses the problematic of representing political agency or subjectivity in areas of conflict and violence, in this case Palestine in the post-Oslo era (2000-present).

Drawing particularly from discourse and postcolonial theory, I explore the discursive construction and obfuscation of Palestinian political subjectivity by examining narratives and practices of nonviolence and resistance in and about Palestine—how certain forms of resistance are identified while other forms are obscured. I do not attempt a history of nonviolence in Palestine but rather a Gramscian “inventory of the present” by tracing a genealogy of the representation of violence, nonviolence, and resistance in Palestine. Particular attention is given to the persistence of certain understandings of nonviolent resistance that are expressed in questions such as “Where is the Palestinian Gandhi?”, interrogating the metanarrative that sets normative expectations regarding appropriate or acceptable nonviolence and civil resistance. I also identify and address a gap left by an unproblematic observation of nonviolent resistance that does not consider how it is always articulated within a discourse that at the same time acknowledges and obscures, authorizes and de-authorizes, acts of power and resistance.

The Palestinian Gandhi question is examined in terms of its linkage to a “great men” theory of history—the idea that history can be explained by the impact of great men (due to their personal charisma, wisdom, political skill, etc.). I challenge this notion, describing the ways that Palestinians articulate their resistance in terms of the combined effect of many smaller events which are driven by what thousands of ordinary individuals do every day. This both presents a different theory of history as well as an understanding of civil resistance as community resistance—a non-elitist, decentralized leadership effort involving many members of the community.

Following this critical inquiry, my dissertation examines narratives of Palestinian resistance encountered in my fieldwork and research in terms of two alternative counter-discourses of resistance—what I refer to as discourses of “political economy of resistance” and “transnational solidarities and resistance.” This resistance can be heard in the narration of small-scale farmers as a critical front in Palestinians’ struggle for freedom, presenting alternative development models based on economies of resistance and steadfastness. It can be seen in the efforts of Palestinian social solidarities that work to link popular, grassroots work and the struggle to defend land—underscoring the central role that land plays in settler-colonial struggles—efforts that attempt to defend political, social and economic rights and reinforce international solidarity with their struggles.

Increased scholarly attention is being paid to issues of resistance, agency, and political subjectivity in the post-Oslo era in occupied Palestine. My dissertation looks specifically at these issues and their role in articulating politics and power. It gives greater attention to the constitutive role of marginalized people in the production of concepts and practices of resistance arguing this helps us identify the overlooked and seemingly everyday practices of colonized groups—destabilizing binary divisions such as those between resistance and nonresistance or the political and apolitical. It also offers aid in our recognition of the colonialist legacy latent in contemporary international relations and peacebuilding theory and practice, reminding us to constantly revisit and rethink the ways we inhabit a world shaped by colonial history.

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A critical point in my dissertation is as much methodological as it is theoretical: unsettling rigid distinctions not only opens productive lines of inquiry into possible discursive fields that embrace the inherently contingent and fluid identities of the social fabric, but it also begins to recognize the locations from which these discourses are produced—speaking again to the articulation of discourse, the production of knowledge and the relationship both have with power. In other words, I am identifying a methodological distinction between 1) going to Palestine looking to find social and political expressions of nonviolence—to determine if Palestinians fit the category—and 2) seeing and hearing what Palestinians are already doing, with a view toward problematization and “subjugated knowledges” that already assumes their constitutive role in constructing and articulating nonviolence. And I am making a methodological claim that if you hold to the former you will be constrained in your ability to see the latter. This is important not least for discovering new ways to talk about history, change, and resistance, and imagining alternative “worlding” practices.

I think this relates to how we talk about nonviolence. We often approach, or talk about, nonviolence as if it is a thing in the world, as if there is some essence that we are trying to uncover and describe, and then point to in the practices and behaviors of others (who are not incidentally racialized and gendered in particular ways). In addition to a kind of poststructural critique of the search for the essence of nonviolence as if it exists as a thing—as a category set apart from history and politics—there is the point that our understandings of violence and nonviolence are co-constituted, one doesn’t exist without the other. And so any notion of nonviolence is incoherent without some reference to the notion of violence it requires in order to be a thing in the world.

This is an important point. But even that can miss the colonial constitution of the violence/nonviolence binary. And if the colonial/modern context that makes possible (and thinkable) the violence/nonviolence distinction is not directly named and addressed, then we miss a big piece. A very big piece. And I think that piece has something to do with the discursive function of the violence/nonviolence distinction—namely that it operates to (de-)authorize particular acts by particular people at particular times. This is significant not least because of its implications for notions of political subjectivity and the “right to politics.” In the late-colonial/modern context, given the hegemonic reach of racist discourses about Palestine and Palestinians, Palestinians are only able to be seen as violent. They can’t not be violent given their subject position in this dominant discourse. Regardless of the characteristics of nonviolence that we might claim as ontologically prior to observation and analysis, if Palestinians plant a tree, boycott a product, or even pray or have babies, it will be articulated as violence. (Or as Spivak, Said, and so many others already put it, Palestinians are still only represented in this discourse.)

As we look to PJSAs 2018 conference, I am excited about the possibility of these conversations—with goals to (re-)historicize and (re-)politicize—that can move us toward articulating a PJSa research agenda linked to movements on streets all over the world.

Timothy Seidel teaches courses on politics, development, and peacebuilding in the Department of Applied Social Sciences and the Center for Justice and Peacebuilding at Eastern Mennonite University. He also serves as director of the Center for Interfaith Engagement, a center that promotes collaboration among scholars and practitioners to build a more just and peaceful world through interreligious and intercultural understanding.

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Please send postings to info@peacejusticestudies.org.

What We Learned About Youth Violence, Youth Suffer In Silence

Douglas A. Wain

YouthAlert! (YA!) A Nonprofit Chairty

There is an old saying about violence: “People who do violence either don’t know better or don’t care.” Having just completed three consecutive years of doing our in-school violence and bullying prevention program in middle schools and high schools reaching 9,436 youth, we can now safely rule out that kids don’t care. We learned much about youth through our program and the most important thing we learned that no matter what kids say, or do, the fact is that they all have feelings. And we can’t deny it, and they can’t deny it.

And when a youth’s feelings take a turn for the worst a staggering amount of these youth suffer in silence. And this “suffering in silence” takes a huge toll of them. It’s true that a wound neglected is a wound infected. That is why I now always take everything a youth says to me – good, bad, or indifferent – very seriously. You cannot take it for granted youth will share their thoughts, feelings, beliefs, with you, or anyone.

We have also learned that youth are just as smart as adults. We adults just have more information through experience and education. When youth gain this education and these experiences through discussion and live role playing, we found that they instinctively learn to recognize true choices and that they almost always make the right choices.

Also, many young people don’t see consequences coming. Some falsely believe that “everyone gets away with everything,” or “jail is not that bad.” Having done our presentation in youth detention facilities I can say that prison is the unhappiness place in the world for a youth. All incarcerated youth say the same thing: “I want to go home.” And most are shocked to be in prison.

We think that’s because some youth don’t really understand adults on the issues of violence and peace. They don’t realize the heightened importance these issues are to us. We might not be able to stop someone from doing violence the first time, but we sure can, and will, stop them from doing it a second time.

Violence, bullying, and abuse are the head of the snake. They are the number one root causes of all human problems, including substance abuse, mental health issues, and even human survival. We have not made great strides in these other areas because we have not yet hit the nail on the head, which is fighting and dramatically reducing violence, bullying, and abuse.

Homicide is the leading cause of death for African Americans ages 10-24 years old. America has no greater problem because it has no greater asset than its black youth. That is because America has no greater asset than its youth. As adults, we must get more involved in what often looks like a youth-versus-youth war, a war against youth, here in the U. S. and around the world. This is evident in the areas of sexual violence, terrorism, and especially conventional warfare.

There are so many promising and proven ways to reduce violence in youth, such as family involvement, mentoring, education, increased access to health services, hospital interventions, faith counseling, mediation, meditation, pets, fun youth activities, and gainful employment.

Our experience is that most all violence prevention programs work if you are there, you care, and you try. Solutions cannot be “mailed in” and you cannot just bring them into your world, you need to meet them half-way in “their world”. What kids will learn the most is not the contents of the program but the kindness and equally an adult gave them in-person. Otherwise, even the finest programs won’t trickle down to their world. Teamwork, adults and youth working together, equally, in person, side-by-side, is a powerful solution to end youth violence, bullying, and abuse. But we need to recognize equality and practice equity to get there. Yes, it takes a village, but it must be a fair and just village that excludes no one. For as another old saying goes, if you are not at the table, you are on the menu.



ASK THE PEACE CAREERS COACH

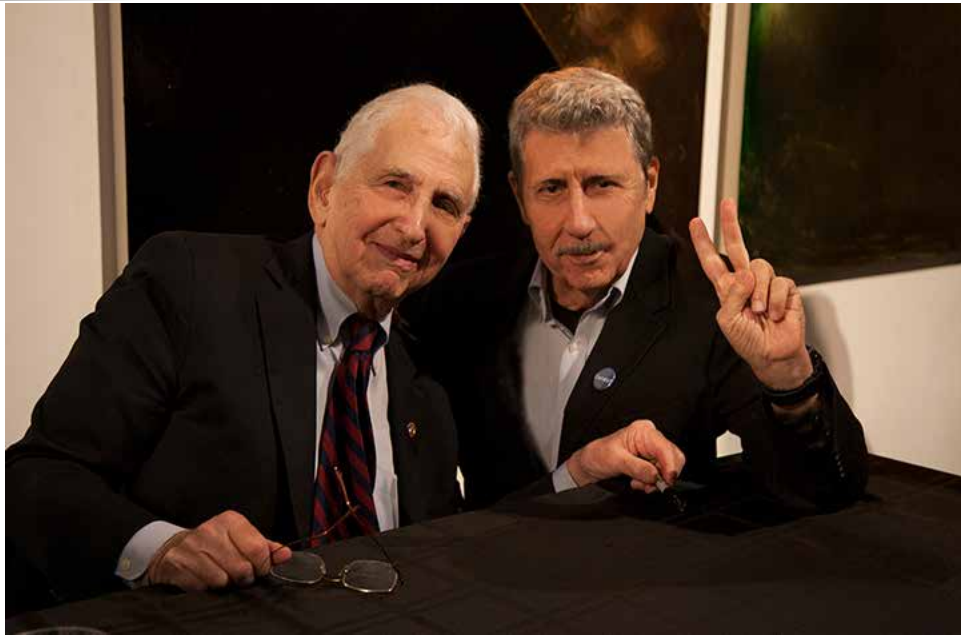
By David J. Smith

Striving for work-life balance is increasingly studied and talked about in all employment settings. The belief is that if one works incessantly without limits, they can threaten their physical and emotional health and thereby set themselves up for serious health problems, both physical and psychological, later in life. Employers are starting to be concerned about this. Shawn Burn, Ph.D. in Psychology Today (9/7/15) writes “Workplaces that support employee wellbeing and allow time for employee recovery are part of creating a sustainable workforce where employees don’t become burned-out and ineffective.” In other words, employers that recognize the importance of balance understand that having a healthy workforce leads to better work.

But there is a conundrum here. Younger workers are often willing, physically able, and have lifestyles and freedom from obligations (such as no children) that allow them to work crazy hours without breaks or recreation. Part of this is thought to be generational, though there is some evidence that Millennials are looking for balance (“Millennials want a work-life balance. Their bosses just don’t know why,” Washington Post, 5/5/15). Moreover, if you are committed to peace work, your passion is often in overdrive, particularly at a time when the political and social climate demands everyone to be “all in.” You might think you are indestructible: “I can work without much sleep and still get it all done! I just need another Red Bull.” Biology strongly indicates otherwise, and the liberties we take with our health in our 20s come back to haunt us in our 50s (trust me, I know).

This can present a dilemma in applying for a job. How should you present yourself in an interview? Do you leave the impression that you are available all the time and can be called on at all hours of the day or night? Or do you indicate that you are fully dedicated to the job, but need to have “down time” to recharge your batteries, exercise, read or write, refocus, think about “big ideas,” volunteer, and be a part of a greater community and your family?

Clearly, the latter is the better approach. It is how it is presented that is so important. Make the point that your off hours are not about being a “slug” but rather helps you be a better person (and employee). Your off hours directly benefit your work environment by providing you with the space and opportunity to seek balance in life. This suggests that both sides of you – the professional and personal – support each other – a Yin and Yang approach. In that context, a prospective employer should recognize that your maturity and self-awareness are valuable to their organization and you are the employee for them. And if they don’t, maybe it’s not the place for you.



DOCUMENTARY FILM IN PROGRESS ON CONSCIENTIOUS OBJECTION TO WAR AND TODAY'S DOOMSDAY THREATS!

In 1968, when Francesco applies as a conscientious objector (CO) and becomes a prominent peace activist, America is extremely divided and polarized, even more so than today! Francesco's fiancée, Jane, weary of the bitter ostracism from Francesco's unpopular stand as a CO, gives him an ultimatum – "Either drop conscientious objection and move to Canada with me or I'm leaving." No one thinks Francesco's conscientious objection is a sane idea: his parents, his brother, his draft attorney, and his best friend - a naval officer serving in Vietnam in charge of the guns on a destroyer. Jerry and Francesco exchange moving letters relating to the war abroad and the war at home. Their friendship, despite their vast political differences, speaks to the importance of maintaining a spirit of tolerance in the face of great division.

Along Francesco's incredible journey, his life intersects with many of the era's iconic figures: President John F. Kennedy, President Lyndon Johnson, Sen. Robert F. Kennedy, Sen. Eugene McCarthy, Sen. George McGovern, Cesar Chavez, Joan Baez, Jane Fonda, Peter-Paul-&-Mary, and Muhammad Ali. Recently, Francesco met with someone who had inspired him in 1971 – Daniel Ellsberg.

Francesco asked Ellsberg what he thought of the conscientious objectors in the Sixties, and Ellsberg replied, "There would have been no Pentagon Papers revealed if it wasn't for conscientious objectors. They inspired me!"

In addition to the personal story, Francesco's film honors conscientious objectors throughout American history who suffered greatly in order to champion nonviolence.

For more information, or to help with the film, email Francesco Da Vinci:
francescoproductions1@gmail.com

THE PEACE CHRONICLE

Why Peace Education Matters

Carlos Manuel López

Educator, MA in International Relations and Conflict Resolution

When asked by his students how someone could exercise “humaneness” (Jen), Confucius said: “Is humaneness a thing remote? I wish to be humane, and behold! Humaneness is at hand” for he explained that humaneness is “to love all men” and “to know all men.” (Confucius) Naturally, taking into account the fact that Confucius grew up in a patriarchal society, we would need to adjust his concept of Jen, or Humaneness, to state, “it is to love all people” and “it is to know all people” in order for our “humanity” to be inclusive of all peoples regardless of gender, social status, national or ethnic origin, religious belief or political affiliation, and sexual orientation and/or self-identification. Just looking at the social progress that has taken place in the world since Confucius’ time where women are now able to vote in many parts of the world, where slavery is finally deemed immoral and wrong, where human rights are now considered to be an important part of our social, economic, and political discourse, provides clear evidence that the key to a more harmonious and peaceful society is rooted in our “humanity” and improving our understanding of each other’s humanity; that is how our desire to live more peacefully can flourish.

A perfect example of this desire for peace, and seeing “the other’s” humanity, can be found in the 1998 Peace Agreement between Peru and Ecuador that included a creative use of the concept of sovereignty, by granting Ecuador a square kilometer in a place called Tiwinza along the border to build a monument to its fallen soldiers. (New York Times, 1998) Understanding was reached because both nations began to see each other not just as geographical neighbors but also as fellow human beings, and by allowing such a monument for Ecuadorian soldiers in Peruvian soil, it acknowledged the Ecuadorian soldiers’ humanity, and showed Peru’s humaneness towards its neighbor to the north. Coincidentally, 1998 also marked the signing of the Good Friday Agreement that ended the bitter sectarian violence in Northern Ireland, known as “The Troubles,” that had lasted for 30 years between Catholics/Republicans on one side, wishing to join the rest of Ireland as one nation, and the Protestants/Loyalists on the other side, wishing to remain British subjects. Today, there are no more bombings and acts of terror in Northern Ireland, but there is still a lot of work to be done when it comes to living together peacefully. Here is where the importance of “peace education” comes into play as the key to reaching the level of “humaneness” that Confucius spoke about over 2000 years ago.

Peace education can serve as a transformative tool for rebuilding or constructing new or improved relationships between groups of people by creating spaces for learning, understanding and humanizing “the other.” The peace agreements in Northern Ireland and the one between Peru and Ecuador are examples of “transformative spaces” that have allowed increased understanding and learning from “the other” for a more peaceful coexistence. Uli Jäger, a German political scientist, sociologist and education specialist, points out that peace education has to be taught as a life or human “value” to be developed from the earliest stages of education; in other words, it begins with children. Jäger states that “the earlier the better” as a means to preventing conflicts and/or transforming them towards more positive outcomes by building relationships that will produce a more peaceful coexistence. (Jäger, 2014) However, this does not mean that peace education needs to be focused only on children, it simply means that it starts with them. The next step is to involve our families and communities; to help them see the importance of learning from one another to live in peace. Of course, this does not mean that conflict will cease to exist, but what it means is that our capacities to prevent violent conflicts will be developed, as well as our capacities to resolve conflicts more peacefully.

The first steps towards a peace education framework, however, starts by developing our understanding of the meaning of “peace” and “non-violence.” If we do not know what living in “peace” looks like within the contexts of particular social conflicts, if we do not know what we are looking for in “peace,” then many of us may not be able to find it. This is more so in a community or societies that have never experienced any sort of peaceful coexistence, where conflicts have lasted for generations, and have become or are seen as “normal life.”

In such cases, there is no precedent on how to live peacefully. For example, the events in places like Charlottesville and Ferguson are simply the symptoms of a long standing, and systemic racism that have permeated every aspect of US society for over 300 years. Nowhere since the inception of the US as an independent nation has there been a “peaceful coexistence” of the races where African Americans are afforded the same “humanity” and “dignity” as “Whites.” From Slavery, to the Civil War and the birth of the KKK and Segregation, to the turbulent years of the Civil Rights Movement and the so-called War on Drugs, and police racial profiling, “coexistence” between both groups has been less than peaceful. In terms of Restorative Justice and repairing relationships, there is no relationship to repair, there is nothing to go back to when there was a “good relationship.” In other words, the relationship needs to be built up from scratch. No amount of legislation can make things right if the structural violence committed against the African American community continues to exist. Hence, Charlottesville, Ferguson and the rise of Black Lives Matter as pleas for justice, as pleas for “humaneness.”

However, in order to find the meaning of “peace” and “non-violence,” we need to understand the violence that we ourselves commit on others within our own social structures. To such an end, it was the Norwegian sociologist and mathematician, Johan Galtung, who first embarked on a thoughtful analysis into the meaning of these two elusive concepts of “peace” and “non-violence” by first looking at the meaning of violence in its many forms, including structural violence. Galtung points out that there are three main principles to consider in our search for the meaning of peace: 1) peace has to include the absence of violence, 2) peace should endeavor to pursue social justice, i.e. addressing the structural violence, as an end goal, and 3) although social justice may be complex and difficult, it should be attainable. (Galtung, 1969) Therefore, peace and non-violence can be reached by transforming the injustices within the same social structures that give rise to those injustices, and in order to do that, we must also endeavor to engage those on the side of injustice, those who are not able to see that injustice, so they too can begin to understand where true justice begins: by preserving and promoting the dignity of every human being. Peace education, therefore, requires what John Paul Lederach calls the “moral imagination,” by challenging our imagination and creative powers to envision a world that is able to coexist without violence, and less conflict. For example, a foreign language can be part of peace education where children learn about other cultures, and peoples. Study abroad programs are another example that can be incorporated as part of a Peace Education Curriculum where young people can experience other cultures first hand. Community service projects in poor neighborhoods or homeless shelters, can help change the attitudes that many of us have towards homeless people. This is the art of the “moral imagination” that Lederach speaks of, to use our creative capacities for greater understanding of “the other” whether “the other” is in our community or thousands of miles away in a foreign land.

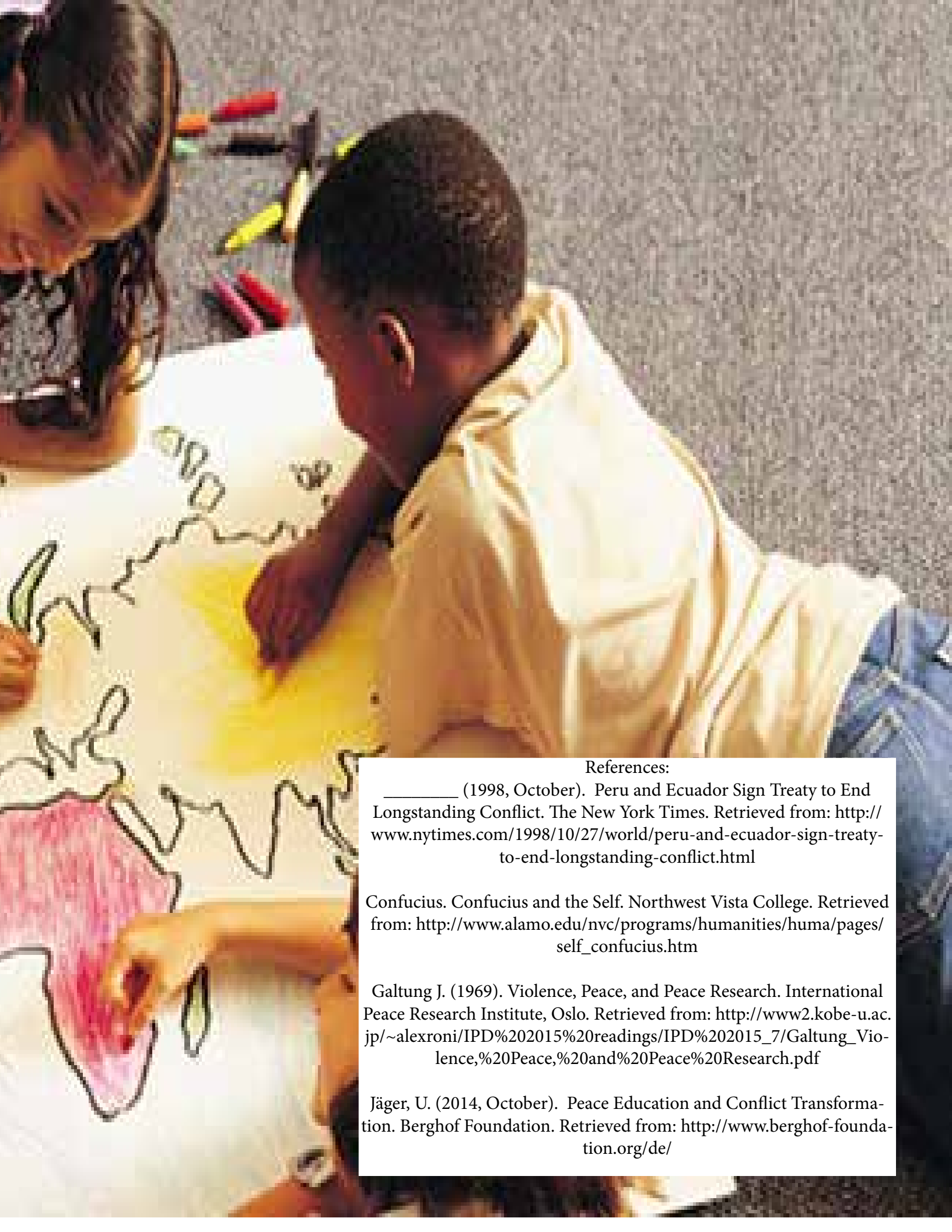
As an educator and former professor of peace and conflict studies at Northwest Vista College, a community college in San Antonio, Texas, I continuously incorporated a peace education curriculum in an effort to expose my students to the understanding of “the other.” This included exposure to a diversity of cultures, philosophies and belief systems, and concepts such as Restorative Justice, Conflict Transformation, and basic skills on Dialogue, all of them geared towards building relationships, and transforming and preventing conflicts for a more peaceful coexistence. Last year, I traveled to Northern Ireland as part of a class I took towards a Conflict Transform Certificate from St. Mary’s University in San Antonio. In one of our field trips to Belfast, I had the opportunity to meet with former combatants from both sides of the conflict during “The Troubles.” On one occasion, two members of opposing paramilitary forces sat next to each other, and shared their stories of violent conflict. At the end, they both agreed that they were now in a better place working towards living together in peace rather than killing each other. The Good Friday Agreement provided them the space they needed to transform the conflict with one another and within themselves. Now, they have become students and teachers for a more peaceful coexistence in Northern Ireland. Confucius said: “anyone learning without thought is lost, anyone thinking but not learning is in peril.” (Confucius) These two men are learning from one another, coexisting with each other. In doing so, they are overcoming the perils of violent conflict just as Tiwinza has opened the door to peace between Peru and Ecuador with a little “moral imagination,” and that is why “peace education matters.”



What is non-violence, if not the
voice for peace?

What is peace, if not the voice for
social justice?

I hope one day to have the strength,
I hope one day to raise that voice.



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THE PEACE CHRONICLE

ICAN wins the Nobel Peace Prize

The Nobel Peace Prize was awarded to the International Campaign to Abolish Nuclear Weapons. (ICAN). PJSa would like to congratulate Emily Welty, PJSa Board Member, and everyone else involved with ICAN on this achievement .

Emily Welty and her husband Matthew Bolton, both professors at Pace University, have been working for three years on negotiations of a nuclear weapons ban with ICAN.



ICAN has led the way in recent years in campaigning for an international treaty to make nuclear weapons illegal. The Nobel Prize adds momentum to the Treaty on the Prohibition of Nuclear Weapons adopted at the United Nations by more than 120 countries on July 7 of 2017, and should help move the process of ratification, requiring 50 additional countries. The treaty makes nuclear arms illegal and calls for assistance to victims and remediation of environmental damage.

Welty is the Vice Moderator of the World Council of Churches Commission on International Affairs which is a member of ICAN and Main Representative to the United Nations for the International Peace Research Association. In addition, she serves as the Student Awards Chair for PJSa. Her focus has been primarily on mobilizing communities of faith to speak out on nuclear disarmament.

Below is an excerpt from an interview done by WCC news following the signing of the Treaty on the Prohibition of Nuclear Weapons.

Q: As vice moderator for the WCC Commission of the Churches on International Affairs - and in your other roles - you have worked many years to bring justice for those affected by the use and testing of nuclear weapons. What are your strongest personal impressions of the recent nuclear ban treaty?

Dr. Welty: "I still feel so excited about it. On one hand, it feels unbelievable that we did it. At the same time it feels so obvious: of course nuclear weapons should be illegal - of course they should! For so many people, it's common sense.

I have also been inspired and I feel so indebted to both my elders here in the USA and to some of our ancestors who dedicated their lives to on-the-ground advocacy. For example, to stand there the day the treaty was signed, and to be able to be in the room and watch longtime activists like Srs. Carol Gilbert and Ardeth Platte, Dominican sisters of Grand Rapids, Michigan. These two incredible nuns have worked their entire lives; they have spent years in prison. One of the first things I said to them was, "We did this for you." Immediately they said, "We've got more work to do." Now we will forever be able to mark what they sacrificed. The two of them boarded a plane for Germany two weeks later to take a copy of the ban treaty with them and presented it to the commander of Buchel Air Force Base in Germany where 20 USA nuclear weapons are based.

Q: Do you think we will reach a world free from nuclear weapons in your lifetime?

Dr. Welty: I have to believe that. Everyone said it would be impossible to pass a treaty banning nuclear weapons but we did. I believe I will live to see it.

MASTER OF PEACE AND CONFLICT STUDIES

AT THE UNIVERSITY OF WATERLOO

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- › Leadership and Crisis Communication
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uwaterloo.ca/mpacs



UNIVERSITY OF
WATERLOO



Conrad Grebel
University College



SUPPORT J20 DEFENDANTS

On January 20, 230 people were mass arrested during demonstrations against Donald Trump's Inauguration.

Initially charged with felony rioting, an additional indictment was issued in April charging the remaining defendants with 8 felonies each including rioting, conspiracy, and destruction of property. The defendants face the possibility of 75 years in prison.

The charges are a dramatic escalation in the repression of resistance in the United States. It's important that we support those who take risks to challenge the oppressive systems that seek to run our lives. Solidarity has many forms; let's resist this attack!

Peace Studies: Edges & Innovations

Cambridge Scholars Press

The Peace and Justice Studies Association brought this new book series into existence to meet a need in the peace studies literature. "Edges and Innovations" is about the intersection and areas of concern, need, or academic work where exciting research has not yet produced sufficient literature.

Book titles now, or soon to be, off the press include:

- Peace Studies: Between Tradition and Innovation
- Cultural Violence in the Classroom: Peace, Conflict, and Education in Israel
- Peace and Social Justice Education on Campus: Faculty and Student Perspective
- Genderspectives: Reflection on Gender from a Communication Point of View
- Trumpism: The Politics of Gender from a Post-Propitious America
- Introduction to Conflict Analysis and Transformation: A Practical Guide for Students and Activists
- Political Correctness in the Era of Trump: Threat to Freedom or Ideological Scapegoat?

To submit a proposal or have a conversation about a proposal, contact the series editors:

Dr. Laura Finley LFinley@barry.edu
or
Dr. Michael Minch mminch@uvu.edu

“Revolutionary Nonviolence in Violent Times: 50 years since 1968”



Annual conference of the Peace & Justice Studies Association

September 28-30, 2018
Arcadia University, Philadelphia, PA

Proposal Submission Deadline:
April 15, 2018



Violence in North America is endemic; its institutionalized -- structural, physical, psychological spiritual and emotional -- through the prison industrial complex, the military and police forces, proliferation of gun violence, poverty, racism, sexism, and some would argue capitalism itself. With the growth of hate groups in the US and Canada, increasing acts of violence against marginalized communities both by states and individuals, and a widening income gap, violence appears to be intensifying both locally and globally. Clashes abound with increasingly visible movements advocating for white supremacy, a growing frequency of violent interactions at political demonstrations, and recurrent debates between notions of ‘free speech’ and community self-defense. The current administration has demonstrated its failure to condemn violence by neo-Nazis and other racist forces while criminalizing acts which have historically been considered protected forms of political expression.

Yet, none of this is new. Fifty years ago, 1968, was a worldwide year of protest and revolution. Civil Rights movements in the US and Northern Ireland, student movements, anti-Vietnam war protests and anti-oppression struggles spread across the globe from France, Northern Ireland, Spain, to Italy, Mexico, Brazil, Germany, and England. In the US, there were New York and Florida teachers’ strikes, sanitation strikes in St. Petersburg, Florida and Memphis, and the growth of the Delano grape strike in California to name a few. This was contrasted with the violent assassination of Dr. King, and accompanying riots in Baltimore, Chicago, Cincinnati, Detroit, Kansas City, Louisville, New York, Pittsburgh, Washington, Wilmington, and elsewhere. The Chinese Cultural Revolution was underway, and South Africa reaffirmed its commitment to a violent Apartheid state. Wars raged in Angola, Guinea-Bissau, Eritrea, Mozambique, Rhodesia, Yemen, Oman, Portugal, Korea and Malaysia, as well as recent coups in Guatemala Panama, Peru, Mali, the Republic of the Congo, Sierra Leone, and Iraq.

Both today and fifty years ago, violence and nonviolence were used as tactics as well as strategies. One might argue progress towards peace evades us. It isn’t particularly clear how to bring about sustainable change and progress. Are our notions and definitions of what constitutes violence and nonviolence oversimplified? What exactly has changed, if anything? What does revolutionary nonviolence, pacifism, and militancy look like then compared to now? How do we understand these terms and definitions today? How is revolutionary nonviolence expressed, practiced or utilized in this current political environment? What lessons and ideas still resonate? From the passive to the coercive, and from the Gandhian to the guerrilla, what are effective means of struggle today, and how are they different from the past?

As peace scholars, practitioners, teachers, and activists, we are interested in hearing reflections, critical engagements, and historical analyses about these and related themes, especially those which consider the following three central areas:

Systemic and Historical Visions of the Nonviolence-Violence Continuum

- How can revolutionary nonviolence be a framework for creating peace, and challenging structural, cultural, and direct forms of violence, while also growing and diversifying our movements?
- How has the government, police, and other State forces served to redefine the violence/nonviolence continuum? What are the legal challenges, precedents and cases which are defining and redefining nonviolence as they pertain to social movements, activism and those engaged with creating peace and change?
- What lessons can we draw from the movements against the War in Vietnam, struggles against South African Apartheid, and those countering austerity, and other structural inequities?

Creating the Beloved Community: Solidarity and Engagement

- Have our notions of solidarity, charity, saviorism and internationalism changed?
- What is the relationship between nonviolent civil disobedience and community self-defense? Community solidarity? Does this definition serve to empower or silence our broader community of changemakers?
- How might we challenge the easy equation of active pacifism with passive endurance? Is it possible to be a pacifist and an activist? What does that look like? Sound like?
- How can revolutionary nonviolence serve as a challenge to structural inequalities and not simply episodic resistance?
- How can we create King's 'beloved community' in our homes, in our movements, and in our collective actions?

Violence and Nonviolence in 'Our' Communities

- What can educators, scholars, activists and practitioners dedicated to the study of peace and the ending of violence do to engage today, tomorrow and into the future? How and where might such engagements unfold?
- Who are our partners in peacebuilding?
- How do we engage self-reflectively with the systemic violence -- cultural, spiritual, psychological, and, emotional -- embedded in peacebuilding organizations and communities? Or, to paraphrase Christian scripture, why do we look at the speck of sawdust in the others' eyes without acknowledging the log(s) in our own?

Debate around defining nonviolence has typically been mired in a distinction between the likes of Gandhi and Gene Sharp, and those advocating something else. If the mainstream media insists on championing a false dichotomy between passive liberalism and active, militant, opposition, we need to be on the forefront challenging this narrative. We know it has never been as simple as choosing between 'Martin and Malcolm', but rather placing oneself on an ever-expanding continuum from 'violence' to 'nonviolence'. It is time that we work to undo this simplistic frame, and to clarify what we mean when we say nonviolence today. If the field of Peace Studies fails to establish itself as both an advocate for change and a voice worthy of being heard, we risk relegating ourselves to irrelevance. This is a call for us to be engaged in the debates ongoing today in our classrooms, in the media, and in the streets, and to ask the challenging question: what is revolutionary nonviolence in 2018, 50 years after 1968?

Proposals will be considered from any field related to peace and justice studies such as African American Studies, Anthropology, Development Economics, Ecology, English, Gender Studies, Government, History, Indigenous Studies, International Relations, Justice Sciences, Peace Studies, Political Science, Psychology, Religious Studies, Social Movement Studies, Sociology, and so on.

Submissions from teachers, students, activists, youth, and first-time presenters as well as academics are welcome. The PJSJ conference provides a welcoming environment designed to facilitate the sharing of work and ideas across disciplines.

Submissions may propose various formats, including:

- Individually submitted papers (to be organized into panels by committee)
- Panels (3-4 individual papers or presenters linked thematically)
- Round table discussions (interactive, facilitated discussion led by presenter(s))
- Teaching and/or skills-building workshops
- Films, creative works, and art presentations

[Please submit your proposal by April 15, 2018, via this online form.](#)

Participants will be informed of the committee's decision by June, and the committee will publish a preliminary schedule in July. Details regarding registering (e.g. individual rates, group rates, etc.) are forthcoming.

For more information, contact info@peacejusticestudies.org or visit <https://www.peacejusticestudies.org>.



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Peace & Justice Studies Association

The Peace and Justice Studies Association (PJSA) is dedicated to bringing together academics, K-12 teachers, and grassroots activists to explore alternatives to violence and share visions and strategies for peacebuilding, social justice, and social change.

This broad membership helps to facilitate research that is highly relevant, and it allows us to quickly disseminate the latest findings to those who will be among the first to implement new policies. Our abilities to do this have been greatly enhanced in recent years with the formation of a speakers bureau, a syllabus collection project, and the creation of a very active publications committee.

PJSA serves as a professional association for scholars in the field of peace and conflict studies, and is the North American affiliate of the International Peace Research Association. In 2013, our offices moved to Georgetown

University in Washington D.C., greatly enhancing PJSA's national and international visibility.

We are a nonprofit organization that was originally formed in 2001 as a result of a merger of the Consortium on Peace Research, Education, and Development (COPRED) and the Peace Studies Association (PSA). Both organizations provided long-term leadership in the broadly defined fields of peace, conflict, and justice studies.

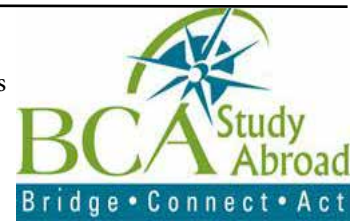
In 2010, PJSA became a bi-national organization with Canada, holding its first Canadian conference in Winnipeg, Manitoba. Since then, the PJSA has committed to holding its annual conference in Canada every third year; our 2013 conference was held in Waterloo, Ontario, and our 2016 conference was held at Selkirk College in Nelson & Castlegar, British Columbia

When was the last time you made a donation to the PJSA? We're guessing it's been a while, and we understand. In an increasingly complex world that places many demands on our time and resources, it's easy to have our attention diverted from the core of our work and the communities that support it. This is where the PJSA comes in: we're your peace and justice professional network, a community of trusted advisors, a place to share good news and seek assistance, a resource base to bolster what you do in the world. Can you help us continue to be all of this, and more, by making a donation in any amount today? We have an exciting array of new projects and initiatives already underway—and many more in store—all of which take resources to launch. Please help support the essential work of peace and justice!

PLEASE DONATE TODAY! (secure, online, tax-deductible): www.peacejusticestudies.org/donate



In 2005, BCA entered into a partnership with PJSA to promote peace and justice through education, research and action and to engage students, faculty, and college and university staff members in international programs focused on peace, justice and other issues of mutual concern. Through this partnership, PJSA Institutional members' students and PJSA student members will receive special consideration for BCA's distinctive educational programs all over the world. BCA will waive application fees for peace studies students from PJSA member institutions who want to attend BCA peace and justice studies programs abroad. For more information about BCA or applying to a program, email inquiry@BCAabroad.org or visit the BCA website at www.BCAabroad.org.



Since April 2005, PJSA and the Higher Education Consortium for Urban Affairs (HECUA) have been working together to provide opportunities for students to participate in academically rigorous, experiential learning programs focused on social justice and social change. Undergraduates enrolled at PJSA member institutions

receive special benefits when they enroll in HECUA programs: a discount of \$500 on the non-consortium fees for semester programs, and a discount of \$150 on the non-consortium fees for short programs. PJSA members also receive annual mailings of HECUA materials, and there is a PJSA liaison to the HECUA Board of Directors. Program sites include Bangladesh, Ecuador, Northern Ireland, Scandinavia, and the southern U.S. Complete program materials can be found at www.hecua.org.

In November 2008, PJSA partnered with the Center for Global Education (CGE) at Augsburg College to add another scholastic membership benefit. This new partnership will offer discounts to individual member and member institutions alike, including \$500 off fees for undergraduate students going on the Center's Mexico or Central America semester programs, or \$100 off fees for faculty, staff, or students going on the Center's international travel seminars or professional development programs. Since 1979, the CGE has been a pioneer in peace and justice studies abroad, and working towards a just and sustainable world has been central to their mission. Program details can be found Online at www.augsburg.edu/global.



PEACE SCIENCE DIGEST

A PROJECT BY THE WAR PREVENTION INITIATIVE

In 2017, PJSA partnered with the War Prevention Initiative's Peace Science Digest (PSD). PSD aims to provide analysis and awareness concerning the contributions peace research can make to prevent war and violence. They link

the work of academics to practitioners, educators, media, policy-makers, and others who can benefit from the research. PJSA and PSD will co-author a joint issue every year in conjunction with their annual conference. In addition, PJSA membership includes a free digital subscription to all PSD issues as well as discounted print copies.