

The PEACE CHRONICLE

The Newsletter of the Peace and Justice Studies Association



HERE WE GROW

INCREASING THE PEACE IN TURBULENT TIMES

INSIDE THIS ISSUE:

News, views, visions, and analyses on organizational growth and evolution...

PUBLICATIONS ‘ON FIRE’

NEW PJSA BOOK SERIES

2015 CONFERENCE CALL

‘14 CONFERENCE RECAP

Plus...

Navigating “The Shift”

Truth-Telling in Ferguson

Reflections on BDS

Grassroots Peace Education

Best of the (PJSA) Web



WINTER 2015

Letter from the Co-Chair	3
PJSA News and Notes.....	5
The Director’s Cut.....	6
News and Views.....	7
Publications Report	10
New Media Spotlight.....	11
Featured Articles	12
Join or Renew Now!.....	14
Reviews	16
Jobs and Resources.....	21
Events Calendar	23



The Peace and Justice Studies Association

Board of Directors

- Richard McCutcheon - Co-Chair
- Cris Toffolo - Co-Chair
- Jack Payden-Travers - Secretary
- Edmund Pries - Treasurer
- Elham Atashi - Media Liaison
- Swasti Bhattacharyya - Syllabi
- Ivan Boothe - Web Manager
- Daryn Cambridge - Social Media
- Laura Finley - Publications
- Steven Gelb - Conference Chair
- Sheherazade Jafari - Gender Issues
- Randy Janzen - Academic Liaison
- Anthony Jenkins - External Review
- Mark Lance - Nominations
- Ellen Lindeen - Fundraising
- Joy Meeker - K-12 Liaison
- Matt Meyer - IPRA Liaison
- Michael Minch - Research Liaison
- David Ragland - Membership Chair
- Timothy Seidel - Activist Liaison

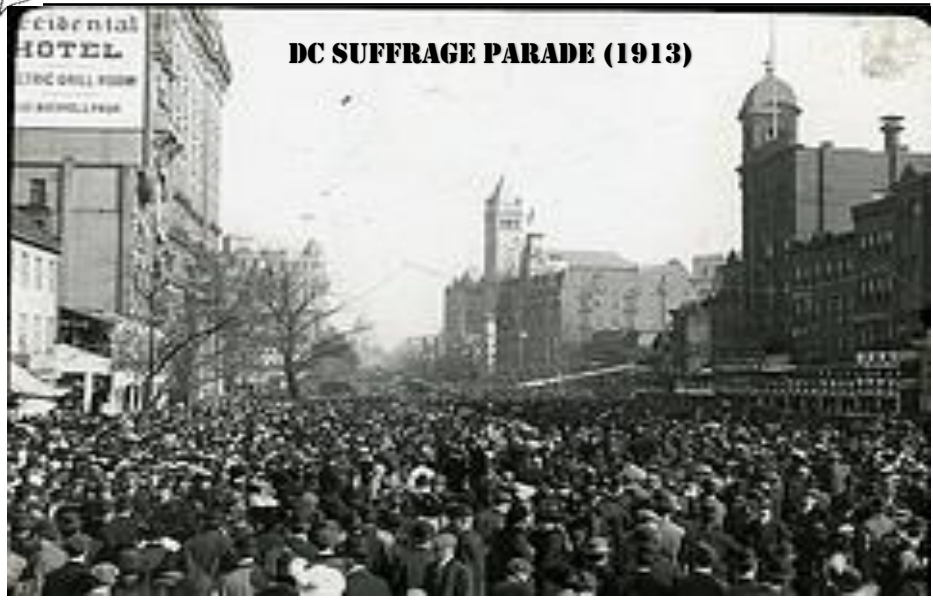
International Advisory Board

Honorary Co-Chairs

- Elise Boulding (Dec.)
- Betty Reardon

Members

- Mohammed Abu-Nimer
- Roberta Bacic
- Anthony Bing (Emeritus)
- Berenice Carroll
- Luis Nieves Falcón (Dec.)
- Richard Falk (Emeritus)
- Clint Fink
- Linda Forcey (Emeritus)
- Johan Galtung
- Maxine Greene
- Connie Hogarth
- Su Kapoor
- Hanna Newcombe (Dec.)
- Aurea Rodriguez
- Sonia Sanchez
- Mutulu Shakur, D.O.M.
- Cora Weiss
- Jody Williams
- Betty Williams



DC SUFFRAGE PARADE (1913)

PJSA

Who We Are

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-12 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

The 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.

The Peace Chronicle

.....

Editor

Randall Amster

Template Design

Shannon Wills

The Peace Chronicle is published by PJSA three times a year, 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. On the web: www.peacejusticestudies.org. To submit an article or announcement, or to inquire about advertising or networking opportunities, email: info@peacejusticestudies.org.

Twitter: @pjsatweets | Facebook: www.facebook.com/peacestudies

LETTER FROM THE CO-CHAIR

I have never been more excited or proud to be a member of PJSA. As most members know from reading and participating our list serve that PJSA members from a vibrant, supportive and helpful community. In a world where selfishness and privatization seem to have free reign, it is wonderful to read our list serve, for almost weekly, requests for assistance are responded to quickly, thoughtfully, and very generously by other members, often within hours. Whether it is sharing a great reading or syllabus, helping another member think through an idea, or spreading the word about an important event most queries elicit several thoughtful and enthusiastic replies. This is how we maintain solidarity and strengthen our ability to continue the tough work of helping to educate the next generation and the public about how to take the steps that are so desperately needed to make this a more just and peaceful world.

What many members may not see is this same generous spirit also animates the work of PJSA's very hard working volunteer board, and its growing number of committees, those who plan the wonderful PJSA conferences, and those who are now engaged in special projects for the organization. I have worked with many organizations and it is rare to see so many people volunteer so much of their time, energy and wisdom for the collective good. Perhaps no one has given more of his time in the last two years than our Website Manager, **Ivan Boothe**, who took on the enormous task of developing a new, much more functional, website for PJSA. This is still a work in progress, and we will see additional new functions become available in the coming months but already we were able to use our site in new ways starting at the annual meeting in San Diego last October.

But Ivan is not alone in being a very hard working board member. Starting about 6 years ago, under the leadership of the Co-chair **Margaret Groarke**, the board began having monthly calls which greatly increased the productivity of this body. Then a couple of years ago we began to think of board members as potential "chairs of committees." **Joanie Connors** was the first one to experiment with this approach, when she skillfully developed and led the publications committee. When Joanie cycled off the board **Laura Finley** took up this big task, and now we are convinced she does not sleep given all that she is able to accomplish! Working closely, with **Michael Minch** (Research Liaison) and other dedicated committee members, PJSA now as a new book series with Cambridge Scholars Publishing (see page five for more information), and a much stronger relationship with our journal *Peace & Change*. The latter is due to the energy and leadership of **Michael Goode** who took over the Associate Editorship position about a year ago. In addition to doing a review of the many journals in our field, Laura, working with **David Ragland**, edited a special issues of the *Peace Studies Journal*. The publications committee also oversees another new PJSA initiative, which is producing occasional "position papers" on issues of key importance to the justice and peace movement. And the committee oversees the *Global Directory* (which is sorely in need of an update if you are interested in helping out). Possible upcoming projects include ideas for a new journal and possibly starting a Wikipedia-like online history resource, an idea brought to the committee by a PJSA member. **Swasti Bhattacharyya**, who also works with this committee is also spearheading the Syllabus Exchange Project, a data base of resource for our members to more formally and systematically share these resources, beyond what happens regularly on our list serve. If you have other publishing related ideas please do share them with this active group!

But Publications is not the only ambitious committee working on our behalf. **Sheherazade Jafari** has grown the Gender committee into a vibrant group that is taking on various projects and played an important role at the San Diego conference, giving space for dialogue about complex gender issues that were raised by some of the keynote speakers' comments.

Mark Lance, working with PJSA's former ED, **Simona Sharoni**, Founding Chair **Matt Meyer**, Conference Chair **Randy Janzen**, **Ellen Lindeen**, **Ivan Boothe**, and others, did the careful research and writing to develop PJSA's new policy on the Boycott, Divestment and Sanctions (BDS) Movement which was thoughtfully vetted at the annual membership meeting in San Diego last fall, to a packed room. This resulted in some great teaching materials getting posted to our website and to a membership wide vote to endorse the BDS movement, becoming only the fourth professional organization in North American to do so. Just last month PJSA was mentioned in *The Nation* magazine for taking this stand.

But our new activism as an organization was not limited to this issue. Under the leadership of **David Ragland** PJSA's very vibrant Diversity Committee has now become deeply involved in St. Louis/Ferguson, the epicenter of the emerging national movement to end racist police violence. David has been working tirelessly since last summer, often in Ferguson, to bring together local and national people and groups. His hard work will reach a high point March 14-16 with a Truth Telling weekend, during which victims of racist police violence will share their stories. This event will include training sessions to help people develop their skills to grow this movement. This effort has been endorsed by Dr. Barnard Lafayette and Dr. Ruby Sales, as well as those who led truth commissions in Greensboro and Oakland. On a public call in December Dr. Lafayette (famous from his leading role in the Nashville lunch counter sit-ins and from helping to found SCLC) said he has been waiting decades for a new generation of leaders to revitalize the struggle for equal rights for African-Americans, and he now is inspired by the David's work on this front.

Supporting all of this is **Ellen Lindeen** who has returned to the board as Chair of the Fund Raising committee. We are still actively recruiting members to help her with this vital work, which is going both to help PJSA generally and to support our project in Ferguson.

In addition to their work as Board Co-Chair and Treasurer, respectively, **Rick McCutcheon** and **Edmund Pries** continue to be involved in discussions in Canada about creating a new peace studies educational association there, hopefully one that will be very closely aligned with PJSA. And **Matt Meyer** continues to put PJSA on the map globally though his behind the scenes leadership with the International Peace Research Association (IPRA) of which PJSA is the North American affiliate.

The main problem with writing a piece like this is that space does not permit me to fully sing the praises of all of our great board members, and our hard working Executive Director, **Randall Amster**. In brief, a shout goes out to **Jack Payden-Travers** for great work as our Secretary; **Tony Jenkins** for his work getting PJSA's program review facility in place, which is now bearing fruit in terms of more calls to have PJSA review programs around the country; and **Steve Gelb** for running a fantastic conference last fall at the University of San Diego. We also are excited to have **Elham Atashi** join the board from Georgetown University, as well as longtime PJSA member **Joy Meeker** from Saybrook University.

If the above has inspired you to deepen your involvement with PJSA please reach out to me, or go on the website and contact board members directly. We are always glad for more hands to do our important work.



Cris Toffolo

PJSA Board Co-Chair



Announcing our 2015 conference...

**CULTIVATING THE JUST AND PEACEABLE SELF:
UNDERSTANDING TRANSFORMATION AND TRANSFORMING
UNDERSTANDING IN RESEARCH AND PRACTICE**

The Peace and Justice Studies Association

invites you to our annual conference

October 15-17, 2015

at

**JAMES MADISON UNIVERSITY
HARRISONBURG, VA, USA**

*Open to all academics, activists, students, artists,
educators, practitioners, and peace professionals*

The Peace and Justice Studies Association (PJSA) Conference Committee invites submissions for its 2015 Annual Meeting, to be held on the campus of James Madison University (JMU) in Harrisonburg, Virginia, from Thursday **October 15** through Saturday **October 17**. Taking place in the heart of the beautiful Shenandoah Valley during its fall foliage season, the 2015 PJSA conference is part of a three-year initiative entitled *Cultivating the Globally Sustainable Self: Summit Series on Transformative Teaching, Training, and Learning in Research and Practice*. Highly consistent with the mission and values of PJSA, as well as the overarching goals of the summit series, *Cultivating the Just and Peaceable Self* will bring together key stakeholders in pursuit of two interrelated goals: (1) **Understanding the Content and Process of Transformation** and (2) **Transforming Understanding into Research and Practice**.

Informed by these two goals, those interested in contributing to the conference may propose various formats, including papers and research presentations, round-table discussions, teaching or skill-building workshops, poster sessions, panels, films, and creative works using a variety of means. In your submission, please indicate which question/s has/have informed the development of your proposal. All proposals must be submitted online through the PJSA website: www.peacejusticestudies.org/conference. **The proposal deadline is April 30, 2015.** For more information, contact: info@peacejusticestudies.org.

For more info, and to register, please visit:

www.peacejusticestudies.org

WE LOOK FORWARD TO SEEING YOU THERE IN OCTOBER!

WELCOME TO OUR NEW BOARD MEMBERS!

Joy Meeker, PhD has taught peace and conflict studies for the past two decades at institutions including Colgate University, Northland College, and Sonoma State University. She is currently faculty at Saybrook



University in their Transformative Social Change specialization, as well as the Interim Director of the graduate Educational Program at Meridian University. She is co-editing an introductory peace studies text that intends to make current, diverse voices more easily available to peace studies classrooms. She is also a conflict consultant specializing in intercultural conflict and teaches nonviolent response to conflict with women imprisoned in Central California Women's Facility.

Timothy Seidel is a doctoral candidate in the School of International Service at American University in Washington, DC. His research interests include the theoretical and theological foundations of peacebuilding, conflict resolution, and nonviolent resistance.



Seidel's dissertation is an inquiry into the discursive construction and obfuscation of Palestinian subjectivity by examining narrations of nonviolent resistance in Palestine, drawing from discourse and post-colonial theory and theology, to identify their conceptual ranges as well as discursive constructions. He has worked over the past ten years in various development and peacebuilding contexts in North America and the Middle East, including working for several years with Mennonite Central Commit-

tee (MCC), first as peace development worker in Palestine-Israel and then as director of Peace and Justice Ministries. Seidel was a contributing author to *Under Vine and Fig Tree: Biblical Theologies of Land and the Palestinian-Israeli Conflict* (Cascadia Press, 2007), *Conflict Transformation and Restorative Justice Manual: Foundations and Skills for Mediation and Facilitation* (Mennonite Central Committee, 2009), and *Nonviolent Resistance and the Second Intifada: Activism and Advocacy* (Palgrave, 2011). He is also adjunct instructor at Lancaster Theological Seminary.

Elham Atashi, PhD teaches in the Justice and Peace Studies Program at Georgetown University. Her research interests primarily focus on transition and transformation of conflicts involving peacebuilding, peace processes and reconciliation. She has published on issues relating to local experiences and responses to violent conflicts, traditional and grass roots approaches to peacebuilding in post conflict societies, transformation of arms groups to political parties, justice and collective memory, and the role of youth in violence and its resistance. She works extensively as a practitioner focusing on peacebuilding on the ground by providing trainings, facilitation of dialogues for groups in conflict and educational workshops in Rwanda, Northern Ireland, the Middle East, Afghanistan and Central Asia. She serves on the editorial board of the Africa Peace and Conflict Journal and on the Executive Committee of the Peace Studies section of the International Studies Association.



NEW PJS BOOK SERIES LAUNCHED!

Peace Studies: Edges and Innovations

Cambridge Scholars Publishing (www.cambridgescholars.com)

The series will focus in particular on: reconceptualizing and expanding peace education, looking to and drawing from communities that have been marginalized, overlooked, or forgotten; gender, multiculturalism, and diversity; positive peace/justice; innovative peacebuilding strategies and movements; the relationship between peace studies and contemporary problematics (e.g., climate change, indigenous peoples' rights); the relationship among disciplines within peace studies, looking at the overlap, interpenetration, and symbiosis that enriches our work, pushes it forward, and builds peace; issues in criminal justice, focusing on restorative justice.

This new book series will seek to fill gaps in the conflict, peace, justice, and reconciliation literature and simultaneously present texts on the cutting edge of our discipline. It will combine academic rigor and accessible prose, rendering the books appropriate for scholars, classrooms, practitioners, activists, policymakers, and even a general educated readership.

Proposals should include: (1) a three to five page abstract; (2) a statement as to the text's need and its targeted audience; (3) a Table of Contents with subchapter headings and estimated chapter lengths; (4) a timeframe for completion; (5) a short statement about the author's expertise at it relates to this project, biodata, and a CV from each author. Inquiries about proposals should be sent to: Dr. Michael Minch at mminch@uvu.edu; Dr. Laura Finley at lfinley@barry.edu.





THE DIRECTOR'S CUT

COVER OF DARKNESS, RAYS OF LIGHT

by **Randall Amster**, *PJSA Executive Director*



The announcement arrived at the telegraphed moment, conveniently scheduled for prime time in most zones. A decision said to shed light on a matter of national importance is revealed only after dark, with the lede buried under a pile of prosecutorial dereliction. When the decisive words are finally uttered, they echo with unintended irony as a broken system delivers its own self-indictment: “No True Bill.”

We’ve been here before, far too many times. Anguish fills the air, slowly replaced by tear gas and smoke. Rage smolders from the friction of perpetual despair, finally igniting fires that engulf a handful of structures. People are urged to lodge their complaints but keep their place, to express their views but only from the sidelines, to follow the rule of law but relegate their quest for justice. The convenient spectacle of “violence in the streets” obscures the perpetuation of “structural violence” everywhere.

Is it at all surprising that an incendiary decision revealed under cover of darkness leads to flames of unrest? Can anyone envision a scenario where “no probable cause exists” sufficient to support an indictment if Michael Brown had shot and killed Darren Wilson? Is the normalization of a police apparatus increasingly indistinguishable from a military force merely seen as a cost of doing business?

These are some of the lingering questions to be grappled with in the days ahead. The details of the tragic encounter between Brown and Wilson will only tell us part of the story, and even if Wilson had been indicted it might have been

at best a necessary but not sufficient step toward justice in America. The problems before us are thoroughly systemic, structurally embedded, and historically palpable.

The stain of slavery and genocide remains the nation’s unreconciled legacy, transmuted over the centuries into accepted social policy, playing out every day in panoptic fashion from schools and hospitals to prisons and malls. An ostensible “land of the free” with its wealth built through servitude, a body politic plagued by untreated -isms coursing through its veins with devastating ongoing effects.

There will be time in the days ahead to disentangle the true magnitude of the task. Yet the ray of light during a dark night in the country’s history is that the issues have been joined publicly and unwaveringly. Impoverishment, disempowerment, disenfranchisement, corruption, militarism, racism, hopelessness. The list goes on, and the intersectionality of that which ails us becomes apparent even amidst the haze.

Viewed from another angle, perhaps one that will come to define the legacy of Ferguson, pointed calls for peace are issued from a multitude of fronts, the President openly acknowledges that the roots of the problem run deep, and the mainstream media invoke phrases such as “nonviolent direct action” and “civil disobedience” in anticipation of a potential shift from immediate reaction to measured resistance.

Whatever transpires going forward, some things will not change. Michael Brown’s family will never have him back, representing a trauma that most parents can only begin to comprehend. A legal system incapable of obtaining an indictment against Darren Wilson winds up indicting itself in the process. Young people access the depths of their frustration, and many are radicalized for the struggles ahead.

The misnomer that is our “justice system” paradoxically touts its transparency in the opacity of nightfall. Yet as the smoke dissipates and the dust settles, the first cracks of daylight form on the horizon, announcing a new day at hand. A thing once seen cannot be unseen; a collective vision is not easily denied. The cover of darkness, once lifted, reveals a faint but steady light that points the way forward.



NEWS AND VIEWS: “The Shift” by Kathy Kelly

Helping Each Other Do Easier Time

Here in Lexington federal prison, Atwood Hall defies the normal Bureau of Prisons fixation on gleaming floors and spotless surfaces. Creaky, rusty, full of peeling paint, chipped tiles, and leaky plumbing, Atwood just won't pass muster. But of the four federal prisons I've lived in, this particular “unit” may be the most conducive to mental health. Generally, the Bureau of Prisons system pushes guards to value buffed floors more than the people buffing the floors, walking the floors. Here, the atmosphere seems less uptight, albeit tinged with resigned acceptance that everyone is more or less “stuck” in what one prisoner described as “the armpit of the system.”

I think every prison throughout the system should be closed, but if it weren't for the asbestos and concerns about toxic water, perhaps this old hall would be better than the more modern “facilities” prison architects have designed. At any rate, new prisoners arrive each week, indicating “the warehouse” is open for storing more human beings. I thought of my younger self, this morning, while gazing out of a third floor window at fields, trees and farms outside. In 1989, when this prison was a maximum security prison for women, I spent nine months here after having planted corn on nuclear missile silo sites in Missouri. Confined to first floor environs, other prisoners and I stared at the fields and horses outside the prison through chain link fences and coiled barbed wire. Even so, we saw a beautiful spring, that year, in Kentucky. Reliably, spring will again emerge.

Slowly, I'm forming relationships now, unusual friendships that will likely grow. I'm also finding extended time to read and study. In the prison library, I found Siddhartha Mukherjee's *The Emperor of Maladies: a Biography of Cancer*. When I finished reading it, I felt troubled and deeply moved. Mukherjee, an oncologist and researcher, traces the history of cancer. His narrative includes personal stories about himself and his patients. Through their lives and struggles, he draws readers into scientific discussions of the disease itself as well as the slow and often disappointing developments of treatment and prevention. He believes he must help his patients resist total despair. Mukherjee notes (p.397) how concentration camp survivor Primo Levi had “often remarked that among the most fatal qualities of the camp was its ability to erase the idea of a life outside and beyond itself... To be in the camps was to abnegate history, identity and personality — but it was the erasure of the future that was the most chilling.”

I've heard prison described as “hard time.” It's a phrase given strange and tragic resonance by the walling off of these women's futures. Shortly before I arrived here, a woman on my floor had removed all her photos from her bulletin board, convinced that she would soon be among a few inmates recently granted immediate release because of retroactive changes in sentencing laws for drug related charges. “I'm not going to get immediate release,” she sadly told me. When she finished recomposing the board, she told me about each photo. Like pieces of a puzzle, the stories helped form her life story, full of human desire to love and be loved. She'll likely be here for 33 more months, having already been “down” for seventeen months. The cherished photos and memories, the painful fact of their own love for the world outside, helps pull women through hellish feelings of utter isolation and despair.

Our society barely recognizes the futility of imprisoning people for onerously long sentences. I think of Mukherjee and wonder

whether U.S. people invested as much money in cancer research as they did in Super Bowl celebrations this year.

“We must rapidly begin the shift from a thing-oriented society to a person-oriented society,” said Dr. King in “Beyond Vietnam,” and it's a shift that in many ways we've yet to make. He called for a rapid shift, and said, “We are at the moment when our lives must be placed on the line if our nation is to survive its own folly.” And yet a foolish over-concern for our own safety, as well as for “profit motives and property rights,” locks these women away and bombs the poor in distant countries, and barely notices what it has done.

So much is spent on entertainment, so little to abolish punishing inequality, or the cancer of war. Abolitionists like King urged humans to abandon the cruel futility of war and to shut down the development, sale, storage and use of weapons. “A nation that continues, year after year, to spend more money on military defense than on programs of social uplift is approaching spiritual death.”

I'm fortunate, here in prison, to revisit through memories my young friends in Afghanistan embracing King, in Rabbi Abraham Heschel's words, as “a voice, a vision, and a way.” They are working full tilt at plans for expanding an alternative school for street kids, and at supplying their poorest neighbors with blankets and local seamstresses with work, and they're working to cultivate soil as well as imagination, striving for a border-free world. They help one another overcome desires for revenge, they show a light of human dignity that has at times transformed, and never wholly failed to illuminate, even the darkest times.

A few nights ago, at dinner, a fellow inmate here remarked that the food was bland and overcooked. Then she turned to me, her eyes suddenly having filled with tears. “Some of the people you met in Afghanistan,” she said, “might call this a feast.”

If the liberating day ever arrives when Dr. Martin Luther King's goals are realized, spirits coursing through Atwood Hall will have contributed toward our collective release from the vise-like grip of “militarism, racism and economic exploitation.” Every day, here in Atwood Hall, prisoners long to receive fairness, forgiveness and love but instead offer these treasures to those around them. Yesterday, at a choir rehearsal, we practiced a song called “Breaking the Chains.” The lively refrain, “I hear the chains falling,” filled the small chapel. Swaying and clapping, we could believe another world is coming.

I'm learning from my fellow prisoners, who will remain here long past my meager three months' sentence. Our society may or may not learn, from any commitment we show now, to free its prisoners. If we turn to each other with a readiness to share resources, live simply and practice fairness, perhaps it will find a way to end cruelties as wrongheaded as this prison system. Meanwhile the shift we make in our own lives might help give us and our suffering neighbors the saving vision beyond our present moment, and light to see a shared future through isolation and darkness. A moment can become a movement but in any case it's worthwhile to do all we can to help each other do easier time.

Kathy Kelly, co-coordinator of *Voices for Creative Nonviolence* (info@vcnv.org), is in federal prison for participation in an anti-drone protest. She can receive mail at: KATHY KELLY 04971-045; FMC LEXINGTON; FEDERAL MEDICAL CENTER; SATELLITE CAMP; P.O. BOX 14525; LEXINGTON, KY 40512. Kathy Kelly (Kathy@vcnv.org) is distributed by PeaceVoice.



NEWS AND VIEWS: Reflections on BDS from Matt Meyer

At their 2014 annual conference and just after, the Peace and Justice Studies Association (PJSA), North American affiliate of the International Peace Research Association, decided to endorse a strong statement in support of the Palestinian Boycott, Divestment and Sanctions movement. This Open Letter to Students by PJSA's Founding Chair and IPRA representative Matt Meyer, a third generation Brooklyn-born activist of Jewish descent, was written at the request of a fellow professor of peace studies.

Dear students,

I appreciate this opportunity to write to you directly, as your professor has invited me to be part of what sounds like a rigorous and thoughtful discussion within the class. Electronic communication, as you must surely know, has its ups and downs, but allow me this method to share some of my own perspectives across geographic lines.

My entry into a life of politics took place in the early 1980s, as I graduated from high school and began attending New York University without much of a clear sense of what I wanted to or could do with a general studies ("liberal arts") degree. I was quickly attracted to the many peace groups active in New York at that time, and grew especially close to a group dedicated to nonviolent social change: the War Resisters League (WRL), which works for the elimination of "war and all the causes of war." WRL is a secular organization, taking its positions based on ethical and political rather than religious or spiritual viewpoints.

Growing up in an almost-exclusively Jewish community in Brooklyn, New York, however, I listened to stories from my father about playing stickball as a child with Meir Kahane – the man who later founded the violent white supremacist Jewish Defense League and the Israeli ultra-nationalist, far-right political party *Kach*. Dad



wasn't proud of this connection, but we were far from being critical of Israel itself, and shuddered at the declarations that Zionism equaled racism. As I got older and my thoughts about

peace and justice matured, it became clear to me that our ideals about Israel as a safe haven for Jews were less and less based on objective reality; there is no safety in the enforced segregation, exclusion and, yes, racism in the ways in which modern, militarized Israel treats Palestine as a second-class colony.

I ended up becoming an African studies scholar and solidarity activist, working throughout the African continent to help community-based groups develop strong organizations against all forms of injustice. My adult life, therefore, has been centered on freedom struggles against racism and colonialism, so the South African example – where mass movements around the globe, led

by those most oppressed within the apartheid state – is always at the forefront of my heart and mind. Just ten years before Nelson Mandela won the first democratic elections in that country, very few academics or activists anticipated that the political structures of the white minority regime would be defeated in our life-time with comparatively little bloodshed or violence. Once that extraordinary achievement took place, there was little doubt that it was in large part due to the powerful, nonviolent international economic campaigns of boycott, divestment, and sanctions (BDS) against South African institutions.

It is easy to forget that, at the height of the struggle against apartheid, many liberals and conservatives alike decried the BDS strategies on many grounds: it would hurt Black South Africans, it was too isolating and punishing to an entire country, it was too blunt and broad a tool, and so on. (This was also, by the way, at a time when most people still considered imprisoned South African leader Nelson Mandela a terrorist, for refusing to call for an end to the armed struggle against apartheid). It took no less of a figure than Archbishop Desmond Tutu to state clearly and courageously that Black South Africans and others were already being hurt – by apartheid itself – and that BDS was one of the few effective ways in which non-South Africans could help the plight of the dispossessed.

Today, Palestinian civil society unites in the call for a BDS which can nonviolently dislodge the Israeli settler colonialism which makes the whole region unstable and filled with injustice. When the recent bombs began to rain down on Gaza, I happened to be with Archbishop Tutu himself, at his offices in Cape Town. "God must be weeping," this Nobel prize-winning theologian said sadly to me. "I would not want to be in God's shoes today."

Within the Peace and Justice Studies Association (PJSA), a binational academic group I helped to found, I wrote to the membership as we were contemplating taking a position on BDS. I noted the ways in which the dialogue was both heartening and saddening:

What excites me most is the level of thoughtful engagement: most of it fairly constructive, much of it quite creative, almost all of it respectful despite some deep and passionately felt differences, at least among some folks at "both" sides of the divide (quotation marks because I always believe that there are more than two sides).

What distresses me most is that the center of so many concerns seems to be the protection of the academic and political space of the privileged, rather than standing with the oppressed. I am deeply saddened that so much attention and angst within our ranks centers not on those most hurt by the settler-colonial segregation of contemporary Zionist expansion, but by, from and for those who have gained and do gain (like it or not, supportive of it or not, involved in it directly or not) from the oppression of others

(continued on next page)

NEWS AND VIEWS: Reflections on BDS from Matt Meyer

(continued from previous page)

I am affirmed by the fact that people feel an openness and agency within PJSA to propose interesting solutions and ideas, working to express feelings of antagonism, distrust and/or being dictated to. But is also noteworthy to me that there is a sense among some that individual ingenuity on the part of white male academics from the Global North might trump basic solidarity for a large cross-section of those most affected by the topic, who have posited their own solutions and ask that we accept their lead.

As a nonviolent activist who believes deeply that, like Gandhi (who consistently worked to stand with the oppressed), there are many truths to be told and lived – I am hoping that we can forge as broad, deep, and large a unitary agreement within PJSA about supporting BDS without excluding other solidarity actions for peace with justice. But I am also aware that no single campaign in history – not the Salt March, nor the Montgomery Bus Boycott, nor anything attempted in the so-called Middle East – was without its contentious sticking points: one phrase or perspective that didn't fully embrace every viewpoint of everyone involved. Moving forward despite these differences is a sign of political maturity, not of exclusion, and it has been made abundantly clear in many, many ways that no individual will be boycotted, excluded, ousted, or rejected whatever the decision about BDS.

As a revolutionary supporter of self-determination and liberation for all people, I believe that standing aside at this time is unthinkable and complicit with heinous crimes; for Palestine, for many Palestinian people, and for the long-term *survival* of the ideal of Jewishness as a potential force for good and humanity, I believe that solidarity with Palestinian civil society is our most urgent task – and that supporting this proposal for BDS is the clearest and most direct manifestation of that task.

As a founder of PJSA, I want to make certain that we take no action which will divide this fine and growing organization. But with the very same principle, I know that to take little or no action about Palestine at this moment – to not accept the action most endorsed by Palestinian and South African and international nonviolent leaders the world over – would mean a spiritual division which would be as harmful to the future of PJSA as anything. Let us be gentle and careful with one another, mindful that we want to cause as little distress within our ranks as possible. But let us firmly endorse this BDS proposal, as we live up to our principals of supporting not just peace as the absence of momentary acts of war, but as the beloved presence of justice.

For you of the younger generations, the leaders of today and tomorrow: Now is a time for action. But it is also a time when we need to understand nuance and the grey areas between strat-

egies and tactics, between the need for group decisions and the need for individual flexibility within those decisions.

An historic example might be of use here:

During the highly successful nonviolent anti-apartheid divestment movement, we were never calling for individual whites to be ostracized from the movement, just because they continued to live and work in South Africa, thus receiving daily unfair privileges because of their "race." Some of these whites were able to break with their institutions, but many simply could not – and no one from the international community (and very few from inside the country) held anything against those whites who had to find their own ways and means to break with apartheid and support one form or another of the anti-apartheid movement. The international boycott was to sever ties with apartheid institutions (academic, political, economic, sports-related, cultural, etc.). Even in these cases, there were some "gray" areas which the movement both internationally and inside SA remained somewhat open about. Paul Simon and the Graceland musical project was/is one such prominent example. Technically, Simon violated the boycott and received some flack for that. But as it was clear that what he was doing was actually supporting the movement against apartheid, and working with banned and exiled South African artists as well as those of all races inside the country (he and the band and Miriam Makeba and Hugh Masekela ended their concerts with the whole audience singing the banned ANC anthem *N'kosi sikelel i'Afrika*), the movement as a whole became less rigid about the work and less critical of him. Harry Belafonte – noted ANC supporter and friend of Paul Simon – helped with some mediation and dialogue, and a teachable moment advanced the cause.

This story is useful, I think, because it demonstrates how creative work can and must be done – without rigidity or dogma. But it also can't be done without a set of principles to adhere to, and at this moment within the Palestinian/Israeli struggle (as with South Africa decades ago), BDS is the most prominent and accepted nonviolent way to advance the cause.

PJSA joining the BDS movement puts us clearly on the side of justice for Palestine, as advanced, articulated, and stated by a wide and diverse range of Palestinians. It puts us in a position to advocate for all the diverse means of building for long-lasting peace in the region, and in our own North American communities. Like any organizational position, it should not be a litmus test for who we will or will not speak (or listen) to, nor a bludgeon to smash down opposing positions.

Therefore, let us be proud that the Peace and Justice Studies Association joins Palestinian peace leaders in the call for BDS, as we work together for a land of milk and honey and olive trees as well.

Sincerely for a Just Peace,

Matt Meyer

War Resisters Int'l Africa Support Network coordinator;

IPRA UN NGO/ECOSOC representative;

Founding Chair, Peace and Justice Studies Association



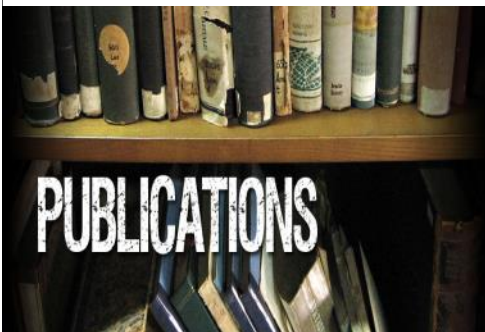
PJSA Publications Committee Is “On Fire”!

2014-15 has been a big year for the PJSA Publications Committee! As current chair, I offer the following recap of our achievements as well as identify some future projects.

Achievements

Due to a new position as executive director of a sexual assault center, Joanie Connors had to step down as chair of the committee. Joanie was a tremendous champion for this committee and her energy and organization were fundamental to initiating a number of the efforts detailed below. We are tremendously thankful to Joanie for her leadership and are glad that she is available as a committee member.

In late 2013, as part of our strategic agenda, PJSA began issuing position papers on current topics related to peace-building and peace education. These position papers are authored by PJSA members (board and other) and so far have addressed the need to support indigenous activists, best practices in school violence prevention, ending police brutality and ensuring justice, and violence and reconciliation in Gaza.



Another position paper on gender and violence is in progress. Proposed position papers are vetted through the Publications committee,

which then makes a recommendation to the full board to vote for approval. Once approved, position papers are posted on the PJSA website, on the PJSA listserv, and on social media. They are also sent to relevant peace-related organizations. The Publications committee thanks members Joseph Schroeder and Heidi Huse as well as board members Laura Finley, David Ragland, and Randy Janzen for their contributions.

In 2014, PJSA Publications members Michael Minch and Laura Finley secured a book series agreement with Cambridge Scholars Publishing. The first book, *Peace Studies Between Tradition and Innovation*, was edited by Randall Amster, Laura Finley, Rick McCutcheon and Edmund Pries and includes chapters from many 2013 conference presenters. It should be available in 2015. The second book, *Peace*

and *Social Justice Activism in Higher Education: Faculty and Student Perspectives*, is being edited by Laura Finley and Kelly Concannon. Michael Minch and Laura Finley welcome proposals for books in the series. Please email lfinley@barry.edu and mminch@uvu.edu for more information.

Due to health issues, Judith Stevenson had to step down as Associate Editor of Peace and Change in 2014. The Publications Committee thanks her for her service and wishes to thank Michael Goode who has taken over from Judith. Members are encouraged to submit manuscripts to the journal and may contact Michael with questions at mgoode@uvu.edu.

Publications committee members Laura Finley and David Ragland represented PJSA in co-editing a special issue of the Peace Studies Journal focused on the 2014 conference theme, “Courageous Peace.” The issue has been presented to journal editor Anthony Nocella and will be available online some time in December 2015. We thank the many PJSA members who contributed articles and reviews and who helped review submissions to make the process both smooth and interesting. The Peace Studies Journal can be found at <http://peaceconsortium.org/peace-studies-journal>.

Publications committee members continue to author regular op-eds for PeaceVoice, which is coordinated by long-time activist and former PJSA board member Tom Hastings. We encourage peacemakers, peacebuilders, and peace educators to learn more about PeaceVoice at www.peacevoice.info/ and to submit their work to Tom at pcwtom@gmail.com.

Upcoming Projects:

- * Work with Ivan Boothe, PJSA’s web designer, to update and integrate the Global Directory on the new website. The Publications committee thanks member Sarah Doerrer for her work on updating the directory.
- * Seek new proposals for books and position papers.
- * Ensure consistent and positive relationship with Peace and Change as editor Erika Kuhlman ends her tenure.
- * Consider a proposal from member Roger Peace for a progressive peace website.

* * *

Again, we welcome your input and involvement with any of our work! For questions or additional information, please contact Publications Chair Laura Finley: lfinley@barry.edu.



NEW MEDIA SPOTLIGHT

Intersectionality and Social Change

This volume (edited by Lynne Woehrle) explores the question, what can the insights of intersectionality studies contribute to our quest to understand and analyze social movements, conflict and change? This collection of papers is part of a continued broadening and deepening of the theoretical contributions of intersectional analysis in understanding social structures and human practices. It lends an analytical eye to questions of how race, class, and gender shape strategy and experience in social change processes, but it also extends our view to include thinking about how analysis of age, religion, or sexual identity can influence the model. The papers contribute to our growing understanding of ways to use the social power analysis unique to the intersectional lens to offer new perspectives on well-researched questions such as group identity development in conflict, coalition organizing, and movement resonance. Through the intersectional lens questions that are often ignored and populations that are traditionally marginalized become the heart of the analysis. The final section of the volume introduces another theme by considering how surveillance and information sharing shape the complex relationship between democratic freedoms and hegemonic governmental systems.

More info: <http://www.emeraldinsight.com/doi/book/10.1108/S0163-786X201437>



CALL FOR SUBMISSIONS: JOURNAL OF RESISTANCE STUDIES (INAUGURAL ISSUES)

www.resistance-journal.org

The *Journal of Resistance Studies* is a new international, interdisciplinary and peer-reviewed scientific journal that explores unarmed resistance. The articles we want to publish focus on critical understandings of resistance strategies, discourses, tactics, effects, causes, contexts and experiences. Our aim is to advance an understanding of how resistance might undermine repression, injustices and domination of any kind, as well as how resistance might nurture autonomous subjectivity, as e.g. constructive work, alternative communities, oppositional ways of thinking. We invite journal articles or book reviews and debate contributions.

The Journal of Resistance Studies is searching for texts with critical reflections, evaluations, theoretical developments or more empirical based analysis. We encourage a broad and critical discussion on the possibilities, forms, and conditions, as well as problematics of 'resistance'. We avoid dogmatic agendas and do not favor any particular framework, and encourage a debate on definitions of 'resistance'. Our long term ambition is to further the development of a heterodox scientific field of 'resistance studies', a field that critically engages with and learns from other relevant fields that discuss similar phenomena while using other key concepts, such as e.g. activism, contention, deconstruction, disengagement, disobedience, disruption, encroachment, identity politics, insurgency, mimicry, multitude, performativity, protest, queering, rebellion, refusal, riot, revolution, social movement, or other relevant concepts.

1. Articles are restricted to a maximum of **12 000 words**, including all elements (title page, abstract, notes, references, tables, biographical statement, etc.); **2. Comments** column with research-based policy articles and comments to articles published in earlier issues of JRS. These are up to **5 000 words**; **3. Book Reviews** are up to **3 000 words**, normally shorter; **4. Short reviews** (of books, movies, web-sites etc) are up to **400 words**. Articles, Comments, and Book Reviews are peer-reviewed.

Deadline for the Spring issue is March 1; for the Autumn issue September 1. More info: Jorgen@resistance-journal.org.



FEATURE: The Faces of the Children...

This acceptance speech was prepared by Noor Mir, who received the PJSA's "Next Generation Peacemaker" Award in October 2014.

Dear friends of peace and justice for all,

I am humbled to be receiving this award today. Thank you. I am overwhelmed by the recognition you all have given me for my work and it has inspired me to continue on my journey.

I was born and raised in the beautiful, hilly capital of Islamabad, Pakistan. Nurtured by a big family and comfortably ensconced in a firmly upper class household, I never felt the lack of clean water or electricity, the troubles of the landless peasantry, the fear of what summer brings—monsoons that sweep whole villages off the ground. I grew up knowing summer was for crates of mangoes and that I could escape the monsoon by taking summer trips to the United States, that I could watch the news about the shortage of food, and I saw feudalism reflected only in the books I would read. We had dinner table debates about Israel and Palestine and the revolving door of dictatorships, but I never viewed myself as being a part and parcel of the system that maintained the status quo. The summer before I left Pakistan for college in the US, the Taliban had turned the mosque and madrassah down the street, titled the “Red Mosque” due to the striking color of its bricks, into a militant stronghold. The leaders of this insurrection had taken the children of the school there captive and were using them to barter exchanges with the army. Our neighborhood was placed under curfew, and while I watched what was happening on television over dinner, safe and warm behind the gates of my house, I heard the loud booms of the battle all around me. We heard that the army had moved in and many children had been killed, but that the leaders had been taken care of. This shook me profoundly, and does, to this day.

I carried this story with me to the United States but unaware of the power it held over my heart and my head. As stories of the United States using drones appeared more and more frequently in my horizon, I became curious. I had recently finished reading a book titled “A History of Bombing” by Sven Lindqvist that traced the etymology of bombing in itself, and perceptions of bombers through time. The book had illustrations of hot air balloons being mistaken as alien aircraft, to sci-fi portrayals of deadly force. It also had an excerpt about the British bombing of what was then Northern India, of the forced separation of Pashtuns that had lived along what is now the Afghanistan-Pakistan border for centuries and carried with them a strong sense of pride and honor for their land. It was this strip that had then been used by the United States as a staging ground for their war against the Soviets, where the inhabitants of the land had been used as pawns and trained as warriors over a power struggle between two giants. And now, it was the same strip that was being surveyed and bombed to accommodate the paranoia of the United States that the same warriors they had trained twenty years ago were growing stronger. All I could think of was the children in that Red Mosque that night, that had been sent there to study because their families were too poor to do it themselves, too indebted to a classist and feudal economic system that was created to oppress them. The children that died in that Mosque tonight were failed by the system. And as I embarked on my journey to

dig in deep into drones during a summer in Pakistan, those are the stories that struck me most. The stories of the children that were too scared to go to schools because community centers were being targeted. The stories of the little girls that had lost their whole families. The poetry that arose out of the ashes the drones left behind, the way they called them “parrots” or birds sent from another world. Those were the stories left at the edges of the mainstream narrative, and those were the ones I wished to illuminate. I carried this with me as I campaigned against drones with CODEPINK, Women for Peace and as we brought these stories to the forefront of the debate at every hearing, at military exhibitions, in Senator’s offices. We wanted the right voices to be heard.

I thought of these children in the Mosque again as I walked the streets of Ferguson, Missouri, this past month. When I saw the burnt down KwikTrip, my eyes didn’t immediately register the damage to the building. They zoomed into the crowd of children chalking on the sidewalks, the young black organizers that were drawing triangles of oppression and leading trainings in the middle of West Florissant street, the young boys and girls propped onto the shoulders of their parents as they marched for what seemed like not days, but weeks. I thought of these children when schools shut down, when they said they wanted life to return to normal, when they led chants of “Hands Up, Don’t Shoot”, fists in the air, earnestly, because they meant it. The system had failed these children, too.

I think about the children in all of these places because they are the faces of our new resistance. Assatta Shakur said, “We can’t afford to be spectators while our lives deteriorate. We have to truly love our people and work to make that love stronger.” We need to be working harder to connect our struggles. We need to illuminate the intersections that the systems of capitalism and warfare want to keep darkened. When we talk about lethal drones in Pakistan, we need to be talking about the use of surveillance drones on communities of color in the cities around us. When we talk about Guantanamo Bay, we need to be talking about the United States’ abhorrent treatment of prisoners, of its worship of the draconian and cruel practice of solitary confinement. When we talk about landless peasantry in places like Pakistan, we need to be thinking about orange pickers in Florida that are beaten and chained so we can have a pleasant breakfast. When we rise up against the World Bank and similarly oppressive economic institutions for their global malpractice, we need to be standing shoulder to shoulder with laborers in this country that are still paid far below what they need to survive.

I do what I do because the faces of those children that summer, in that Mosque, still haunt me. Everyone has a different reason to be doing what we do. But we must do it right. We must seek to illuminate the corners where stories have been lost, where the web of connections is suppressed and broken to keep us in the dark. We must keep our struggles whole and unified by walking the paths that keep us all connected. I am truly humbled to be part of a community that believes in justice for all. I thank each and every one of you for choosing to walk those paths and shining a light on these stories that would otherwise be forgotten. Thank you! — **Noor Mir**, Amnesty International

FEATURE: From Tragedy to Transformation

Shifting from Punitive to Restorative Justice

One of the reasons our nation was so engrossed in the happenings of Ferguson, which is essentially part of St. Louis with its the same problems, is that young Black Americans, stood up and refused to go home. They demanded and proclaimed that their human dignity was of the utmost importance. “Black lives matter” is a moral is a self-adjudicating claim that is equal in moral force as any declaration or bill of rights. What gives it such force is that people in their righteous indignation and frustration with the current conditions and history of dehumanization, declare for the world to hear that our lives are as urgent a matter of justice as any live. As such black lives require attention whatever is required for a dignified life. American



(in)justice still fails, in its procedures to acknowledge the worthiness of Black lives as indicated by the continuous onslaught of killings by police,

militarization and support of violent militaries around the world.

American Justice is procedural, which means that if the procedure and the institutions are fair, then the outcome will be fair. This is highly problematic if laws that constitute procedure are made to benefit the wealthy or the majority. American justice is also punitive, meaning punishment, instead of addressing the root causes of conflict is the focus. The truth telling project, while interested in truth and reconciliation for Ferguson and Beyond, is concerned justice. As a result, we are planning the Truth-Telling weekend March 13-16 to challenge the current focus on punitive justice and call for concerned people across the country to agitate for justice that restores and finds the root causes of conflict.

The truth-telling weekend invites people from across the country who’ve experienced police violence to share their stories so that the larger American public can understand that such brutality is systemic and connected to structural violence. As well we invite any grassroots community program to come and share, in a poster session, the projects that empowered their communities. The truth-telling weekend summit will begin with an overview of truth and reconciliation,

and move to truth-telling, where stories are shared and move to transformation so that groups can plan for possibilities when after the weekend. During the weekend their will be a concert, a silent march and an interfaith service. Some of the features speakers are Dr. Bernard Lafayette, Chairman of the SCLC and co-founder of SNCC and Dr. Imani Michelle Scott, author of “Crimes Against Humanity: Can a Truth and Reconciliation Process Heal America’s Racial Conflict.

We welcome you to come, bring your students, encourage people from your community to come and be a part of beginning a transformational process at this important moment in history.

Visit us at thetruthtellingproject.org, register at <https://www.eventbrite.com/e/the-truth-telling-weekend-tickets-15142872740>, check out our fb page <https://www.facebook.com/truthtellingproject> and follow us on twitter @truthtellersstl.

The Truth Telling Project is the result of a partnership between the Center for Education Equity, the Peace and Justice Studies Association, The Fellowship of Reconciliation, The National Peace Academy, The Sophia Project, and Cardinal Ritter College Prep.

David Ragland, PJSA Membership Chair



THE TRUTH TELLING PROJECT

www.thetruthtellingproject.org/

Welcome to a place where your voice can be heard. The Truth Telling Project is part of the chorus of voices demanding justice. The protests and rage around the shooting of Michael Brown in Ferguson have revealed a need for local and national conversations about police violence against communities of color. This is a place to speak your truth, and to listen to the truths of others. Through understanding the problem, we can take action to make things right.



Peace and Justice Studies Association Membership Form

Please fill out this form and send it with a check made out to PJSA, to:
Peace and Justice Studies Association
1421 37th Street NW | Suite 130, Poulton Hall | Georgetown University | Washington, DC 20057
Alternatively, you can sign up for membership on our website, at
<https://www.peacejusticestudies.org/membership>

(Check One)

<input type="checkbox"/> Renewal	
<input type="checkbox"/> New Member	Full Name _____

(Check One)

<input type="checkbox"/> Individual Member	Institutional Affiliation _____
<input type="checkbox"/> Institutional Member	Name of Institution _____
	Designated Representative _____

Contact Information

Mailing Address:	_____

Phone:	_____ Fax: _____
Email:	_____

Individual Membership: Options with our journal, *Peace & Change*, and without journal. (Check One)

WITH JOURNAL		<input type="checkbox"/> \$1000 Sponsoring Member, Gold
<input type="checkbox"/> \$50 Student		<input type="checkbox"/> \$2000 Lifetime Member (1-time fee)
<input type="checkbox"/> \$80 Low Income/Retired		WITHOUT JOURNAL
<input type="checkbox"/> \$120 Basic Member		<input type="checkbox"/> \$20 Student
<input type="checkbox"/> \$250 Sponsoring Member, Bronze		<input type="checkbox"/> \$65 Low Income/Retired
<input type="checkbox"/> \$500 Sponsoring Member, Silver		<input type="checkbox"/> \$100 Basic Individual

Institutional Membership: *PJSA is committed to the peace process and accordingly practices an equity of fee scales for membership, self-managed on the honor system.*
(Check One)

<input type="checkbox"/> \$210	Small Program/Low Income Organization (up to 3 userIDs, 6 listserv emails)
<input type="checkbox"/> \$325	Basic/Medium-sized Organization (up to 5 userIDs, 10 listserv emails)
<input type="checkbox"/> \$600	Large/Sponsoring Institution (up to 10 userIDs, 20 listserv emails)
<input type="checkbox"/> \$1500	Extra-large/Leadership Institution (up to 20 userIDs, 40 listserv emails)

Please refer to our website for more details about additional benefits at each level.

Tax-deductible Contribution to PJSA: _____ TOTAL PAYMENT ENCLOSED: _____

(PLEASE NOTE THAT WE CAN ONLY ACCEPT PAYMENTS IN \$USD)

To be excluded from one-time uses of our mailing list by peace & justice entities, check here: <input type="checkbox"/>

A Joint Project of the Peace and Justice Studies Association and the International Peace Research Association Foundation

GLOBAL DIRECTORY OF
PEACE STUDIES AND CONFLICT
RESOLUTION PROGRAMS



PRINT COPIES OF THE GLOBAL DIRECTORY: \$9.95 SHIPPED ANYWHERE IN THE U.S.!

FOR MORE INFORMATION OR TO PLACE AN ORDER, EMAIL US AT: info@peacejusticestudies.org

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.

Our members are the lifeblood and *raison d'être* for the PJSA. Please help with a gift today, or recruit a new member tomorrow! Consider leaving a legacy to support the work of peace. And continue participating in this effort, in these ways:

MAKE A DONATION TODAY (securely online, tax-deductible): www.peacejusticestudies.org/donate

KEEP YOUR MEMBERSHIP CURRENT: www.peacejusticestudies.org/membership

RECRUIT NEW MEMBERS; HOST AN UPCOMING CONFERENCE; SERVE ON THE BOARD; AND MUCH MORE!

The PJSA is an important component in our mutual work as educators, activists, and peacebuilders. If it didn't exist, we would surely have to invent it! We ask for your reinvigorated support to maintain this collegial shared space that we call the PJSA...

PJSA IN PARTNERSHIP WITH THE CSOP

We are delighted to announce a cross-promotional partnership between the Canadian School of Peacebuilding (CSOP) and the Peace and Justice Studies Association (PJSA). The CSOP brings together local, national, and international practitioners and students of peace annually for intensive one-week courses on peacebuilding. Its goal is to serve peacebuilders around the world by bringing them together in a collaborative learning community, nurturing and equipping them for various forms of peace practice and exposing them to some of the most significant, emerging ideas and teachers in the field. Under this agreement, CSOP will promote the PJSA through its extensive network, and the PJSA will be a sponsor of the annual peacebuilding program. For more info: www.csop.cmu.ca.



PJSA IN PARTNERSHIP WITH THE NPA

It is our pleasure to announce the formation of a partnership between the PJSA and the National Peace Academy (NPA). PJSA and NPA share many common goals and visions, and we are certain that this new partnership will serve in growing and promoting our shared interests. The NPA's mission is to support, advance, and nurture cultures of peace by conducting research and facilitating learning toward the development of peace systems and the development of the full spectrum of the peacebuilder. The NPA is especially interested in establishing partnerships with PJSA members' institutions and organizations. Through this partnership, the NPA will be offering a 15 percent tuition discount to individual PJSA members, and to the faculty, staff, students, and community members who have membership status in PJSA due to their institutional affiliations. This discount will apply to most NPA-led workshops and trainings. The NPA will also grant priority in registration to current PJSA members who apply to any of their programs with limited space. More info: www.nationalpeaceacademy.us.



PJSA FINANCIAL REPORT — STEADY AS WE GROW...

The fiscal year of 2014 was another solid year for the PJSA, as we once again passed the "break even" point, albeit narrowly. For the year, we had total revenues of just over \$67k as against total operating expenses of just over \$65k, yielding a net of just over \$2k for the year. These are slim margins to be working on—yet in a nod to organizational stability, the numbers for 2014 were almost exactly on par with our five-year averages from 2010 to the present.

Overall, we remain on firm ground as we move toward implementation of a host of new initiatives and projects, including our book series (see page five), our partnership with the Truth Telling Project in Missouri (see page 13), our busy publications committee (see page 10), and all the rest of the impressive array of undertakings at hand (see co-chair Cris Toffolo's note on page three). All of this takes resources—so please help by keeping your membership up to date, recruiting others to join, and supporting the PJSA with a donation (one-time or recurring) in any amount!



REVIEW: Peace Education from the Grassroots

Peace Education from the Grassroots, Edited by Ian M. Harris (2013). 322 pages. A volume in a series in Peace Education (Ian Harris, Edward Brantmeier, Jing Ling, Series Editors). Information Age Publishing, Inc.

Author Paul Hawken estimates that there are presently between one and two million organizations devoted to social justice and ecological sustainability around the world. He envisions this “blessed unrest” could be a true social movement if proper networking and connections between and among groups can be made. *Peace Education from the Grassroots*, edited by Ian Harris, contributes to the growing literature on educating for peace (up from 10 books in 1980 to over 300 today) and in reading the volume I was reminded of Hawken's words, full of hope and possibility. The book is the first that I know of in its breadth and diversity of encapsulating the myriad activities of so many peace educators around the world. I came away from its reading feeling renewed hope for the power of pedagogy to transform our world. And for the importance of ongoing networking efforts between and among the many peace educators in so many areas of the globe who seek to devote their lives to create cultures of peace wherever they are.

The book has a very good editor's Preface. In the words of Ian Harris, history most often tells the stories of the elites, not the grass-roots activists and the educators who are seeking to envision and work toward a more peaceful world. In fourteen chapters covering efforts in thirteen countries around the globe, readers are introduced to a wide diversity of multi-disciplinary approaches, activities and foci of peace education efforts.

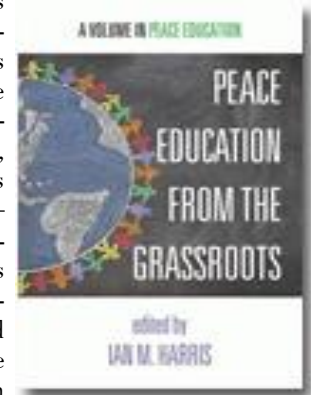
Several themes run through the book. Peace cannot be imposed, rather efforts toward it must come from the will of the people. Pedagogy must have its roots in a contextual, regional base. Many, if not most, peace education efforts have begun out of the efforts of those concerned about the effects of decades of conflict, wars and structural violence, with the concomitant wish to transform suffering into visions for a more peaceful world. The specifics of many programs are directly related to the cultural and political history of a particular country. We see that in the roots of the conflicts themselves lie the seeds of transformation. And that these many approaches to peace learning complement each other and contribute to the rich diversity of the emerging discipline of *irenology*, from the Greek word for peace, *irene*. Another theme in the book is the importance of developing long term viability and sustainability of grass-roots efforts. Several chapters highlight the ongoing need for adequate funding of programs.

The variety of pedagogical approaches discussed in the book includes seminars, after school activities, lectures, workshops, all within the context of the conflict and violence in a particular region. Many activities focus on the training of educators who will then educate the youth of their geo-

graphic regions. There is some focus on theoretical approaches and analysis of programs and projects. Most, chapters, however, highlight pedagogical efforts at relationship building, interactive learning, understanding of each regional history and its conflicts and the development of empathy toward others. Some focus directly on restorative justice and efforts toward reconciliation. Some use arts, theater, sports (soccer in El Salvador as an example), music, poetry—and there are a couple of examples around the erection of memorials to those who have suffered from wars and conflicts. In the former East Germany, a town which housed a labor/concentration camp which was a branch of the infamous Buchenwald, a former inmate's experiences and her stories, are used as a means of fostering understanding and transformation with local school children. A museum in Japan has developed educational efforts dedicated to the trauma suffered by citizens during of the battle of Okinawa. The chapters in the book focus on peace education in the following countries and regions: Jamaica, Mexico, the Philippines, El Salvador, Belgium, Uganda, the U.S., Korea, Canada, Spain, Northeast India, Germany, Japan. One chapter focuses on the International Committee of the Red Cross and its efforts in countries in the Balkans, Senegal, the U.S. and the Islamic world to highlight the humanitarian consequences of war. The aim is to teach toward human dignity and the respect for life.

The book has an excellent, comprehensive bibliography categorized into conceptual areas and types of peace education. Ian Harris in his Preface notes several concepts that are not included in the volume. These include the teaching of strategies of nonviolence (Sharp/Kingian) and those teaching toward sustainability. Given the crisis we face on our planet at this time in history, concerns over environmental degradation, over consumption and waste, climate change, rising and acidic sea levels, the end of easily attainable oil and continued economic fall-out, this latter omission is a felt one. Overall the volume's strength lies in highlighting the integral relationship between research, activism and education—where does one end and the other begin? Networking is seen as a tool most relevant to the peace educators of our time.

Mary Lee Morrison is a Connecticut based writer, educator and activist and the author of Elise Boulding: a Life in the Cause of Peace (2005) and co-author, with Ian Harris, of the second (2003) and third (2013) editions of Peace Education (see the ad on page 22).



REVIEW: A New Theology of Peace

Terrence J. Rynne, *Jesus Christ, Peacemaker: A New Theology of Peace*. Maryknoll, NY: Orbis, 2014. 250pp.

“The only people who don’t realize that Jesus was nonviolent,” Gandhi once wrote, “are the Christians.” It will be harder for Christians – or anyone – to miss this obvious fact about Jesus once they have read Terrence Rynne’s book, as I would warmly recommend we do.

To summarize the approach, Rynne carefully reviews the Gospel evidence, along with a great deal of the relevant scholarship, to craft an interpretation that gets us beyond natural law thinking (which gave us “just war theory”) and even somewhat beyond moral reasoning, which for better or worse has become an abstract, and therefore not compelling framework for moderns. (One of the trickiest problems I faced when teaching Gandhi at the university was getting students to translate his moral vocabulary onto an acceptable, scientific frame). It is in this sense that the nonviolence argument presented here can be called a “new theology,” since otherwise the call to nonviolence predated Jesus (and has yet to be widely answered). Yet the title is also somewhat of a misnomer, in the sense that it’s not primarily a theology but rather a scientific, framework for which he’s arguing: that nonviolence is non-physical fact of nature that becomes visible to us when we know what we’re looking for. The result of his approach is to re-ground who Jesus was and what he stood for in terms we can respond to whether we profess a religion or not: he was a God-conscious being (my language here) showing his people and ultimately all of us that nonviolence is a force of nature we can use, one that at this point in human evolution we *must* use to redirect our steps from the brink of political and ecological disaster.

What are we left with if we miss the nonviolent message of Jesus’s life? Rynne quotes Schillebeekx (p. 65): “we

turn its redemptive significance into a myth, sometimes even a bloody and sadistic myth” (think of Mel Gibson’s *The Passion*).

Rynne argues that the Catholic church is moving away from this stance, for example from the just war theory which, while originating as a way of moderating conflict in the days of Ambrose and Augustine has metastasized into a moral whitewash for all wars – once again, as with the machine gun, mustard gas, and dynamite “the good is enemy of the best.” I for one sincerely hope that he’s right (and the papacy of Francis would bear it out). He points out that while there were only four Catholics among the 3,989 CO’s in WWI but 4, 294 among the 34,255 so classified in 1969. That’s hopeful, indeed; and in the area of constructive program – essential to the shift from a negative definition of nonviolence to full, or principled nonviolence today – he cites other examples of Catholic action that are not just humanitarian but potentially system-changing.

Of course, this is by no means only a Catholic phenomenon. As I write (as Rynne points out), Nonviolent Peaceforce is preparing an intervention in Syria. One cannot imagine a tougher test, but however it turns out, Rynne claims with justice that at this point, given the worldwide spread of nonviolence since Gandhi and King, “no one could miss...the epoch-making power of nonviolent action” (179). That is, if there were not “the deep culture of violence that we have grown up in” (190). More on this in a moment.

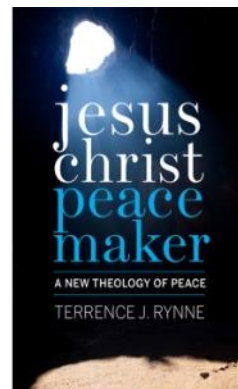
On a technical point, he wants *teleios* to mean ‘inclusive;’ nice, but I don’t believe it. Jesus is saying, ‘Be ye therefore perfect’ or ‘complete’ (desiring nothing from outside oneself), which would eventually make us ‘inclusive’ (as our Father in Heaven is) but it’s a stretch, I think, to translate the word that way. In classical Greek, for example, *teleios* was used of an ‘unblemished’ animal suitable for

sacrifice. In fact, I missed discussion of René Girard’s work on the perversion of sacrificial logic in the reception of Jesus’s crucifixion by later centuries – but you can’t do everything.

In the end, Rynne does the best one can to make his case – *if it needs to be made*; that is, if the whole impact of the surviving deeds and words were not obvious – for a nonviolent Jesus in the mature, post-Gandhian sense of the word. The evidence is tragically thin; as a colleague of mine at Berkeley once put it, “you can’t get much traction” on what survives even if one includes, as one should, the fascinating evidence of some of the extra-canonical Gospels (a can of worms that Rynne does not open).

As we know to our cost, people believe what they find convenient to believe, in this unscientific, commercial-based culture more than ever. But it is good to uphold the truth and the force of reason for those who want to believe some important things even if they are extremely “inconvenient.” The most inconvenient of them all may be contained in the life and teachings of the “Jesus of history,” and if this book helps even a few realize that to “believe” doesn’t mean to cognitively accept that this person was a or the son of God who rose bodily from the dead, etc., or not only that, but more importantly that he was an extremely potent trail blazer of the only force that can save us, of creative, positive nonviolence, it will have done great work.

Michael Nagler is president of the *Metta Center for Nonviolence* (www.mettacenter.org), and a former Co-Chair of the *PJSA*.





PJSA 2014 Annual Conference Recap

Courageous Presence and Expanding Horizons

The annual PJSA conference was held October 16–18, 2014 on the beautiful campus of the University of San Diego on a mesa overlooking the Pacific Ocean. Taking advantage of its location just 20 minutes from the busiest international border crossing in the world (San Diego/Tijuana), we welcomed presentations from Mexican and Latin American colleagues, as well as on border and indigenous issues. The conference was graciously co-hosted by the Joan B. Kroc School of Peace Studies, and the School of Leadership and Education Sciences (SOLES), with the resonant theme of “Courageous Presence: Shifting Stories and Practices of Peace.”

Pre-conference sessions held on the Thursday before the main conference proceedings began afforded attendees the opportunity to participate in sessions on Restorative Justice, or to engage in a Tijuana maquiladora tour. The evening’s opening ceremonies including a talk by Victor Villaseñor, author of books including *Burro Genius* and the national best seller *Rain of Gold*, and culminated in a splendid wine and cheese mixer backed by a mariachi band in the beautiful open air of early fall near the ocean.

Throughout the weekend, attendees were treated to an impressive array of breakout sessions, workshops, an Educators’ Strand, and a host of incredible keynote speakers: Monisha Bajaj (Associate Professor of International and Multicultural Education in the School of Education at the



University of San Francisco); Almudena Bernabeu (International Attorney and Transitional Justice Program Director at the Center for Justice and Accountability in San Francisco); Loreta Navarro-Castro (educator strand plenary speaker, and program director of the Center for Peace Education, Miriam College, Quezon City, Philippines); Paul K. Chappell (Peace Leadership Director of the Nuclear Age Peace Foundation, and author of the *Road to Peace* series); Sherri Mitchell (J.D., University of Arizona College of Law).

At the Member Meeting, following a brief organizational overview and reports from Board members on committee work, the main issue of the BDS resolution was taken up. Following the discussion, a voting process was engaged in the week after the conference, with the resolution passing with a substantial majority of those voting. (For more context, please see Matt Meyer’s reflection on pp. 8-9.)

Parallel to the main conference this year was a Youth Summit, with keynote speaker Angelina Dayfallah, University of California Irvine alumna and Level II certified trainer in Kingian nonviolence). The youth summit drew dozens of 14–22-year-old high school and undergraduate students interested in creating and developing a more peaceful and courageous presence in their lives and the communities around them. With a whole group forum, keynote speaker, family-style reflection groups, and breakout sessions, youth attendees experienced a unique opportunity to learn and lead for peace. Attendees also had the opportunity to network with other youth, as well as mentors from the main conference.



Concluding our 2014 conference was the Annual Banquet and Awards Ceremony. Student Award Winners were Daniel Hirschel-Burns for best Undergraduate Paper, and Janet Gerson for best Graduate Thesis/Dissertation. The Next Generation Peacemaker Award went to Noor Mir (see page 12). The Social Courage Award was presented to Almudena Bernabeu, with the Peace Educator Award this year being awarded to both Loreta Navarro-Castro and Nico Amador. Finally, the Howard Zinn Lifetime Achievement Award was presented to Aurora Harris, who movingly reminded us of the work ahead.

THE BEST OF THE (PJSA) WEB

From our Facebook page, [facebook.com/peacestudies](https://www.facebook.com/peacestudies):

"The media contributed to the push for the Iraq War by reporting misleading facts and under reporting the truth about the lack of evidence for WMD. They also ignored huge public protests." (2/11/15)

"North Carolina's unique Innocence Inquiry Commission takes a second look at convictions. So far, it's found eight men serving time for crimes they never committed." (2/10/15)

"10 weeks to crowdsource \$100,000 to continue the

vital work of Nuclear Information and Resource Service. Money can't replace one-pointed activism—but it helps!"—Forest Shomer (2/9/15)

"History has to be rewritten in every generation, because although the past does not change, the present does. ... Each generation ... rescues a new area from what its predecessors arrogantly and snobbishly dismissed as the lunatic fringe." -- John Edward Christopher Hill (2/6/15)

"The only tired I was, was tired of giving in."—Rosa Parks (2/6/15)

"Help end the School to Prison Pipeline!" (1/28/15)



JUNE 15-19 and 22-26, 2015

Come this summer to learn with other peacebuilders – local and international, young and old, students, practitioners, and those new to peacebuilding – at the seventh annual Canadian School of Peacebuilding. We invite you to participate in your choice of five-day courses for personal inspiration, professional development, or academic credit.

SESSION I — JUNE 15-19, 2015

SESSION II — JUNE 22-26, 2015

WOMEN AND PEACEBUILDING

Instructors:
Ouyporn Khuankaew and Ginger Norwood

YOUTH VOICES AND PEACE ACTIVISM

Instructors:
Richard McCutcheon and Brigette DePape

HUMAN RIGHTS AND PEACE

Instructor:
Clint Curle

TRAIN THE TRAINER: WORKING FOR CONFLICT TRANSFORMATION

Instructor:
Karen Ridd

FRIENDSHIP AND PEACE: THE BLACKFOOT WAY

Instructor:
Leroy Little Bear

THE JUSTICE OF GOD: QUESTIONS OF JUSTICE IN THE BIBLE AND THE WORLD

Instructor:
Christopher Marshall

PEACE PSYCHOLOGY

Instructor:
Daniel Christie

csop.cmu.ca | csop@cmu.ca | Ph: 204.487.3300 | Fax: 204.837.7415



CANADIAN MENNONITE UNIVERSITY





Conflict Transformation Across Borders

Summer Training Institute in Quito, Ecuador

June 10-30, 2015

Program Highlights:

Field visits to the northern border and the Amazon cloud forest

High profile guest speakers, including the former UN ambassador and minister of foreign relations

Up to 6 graduate credits

Graduate-level training in conflict dynamics and peacebuilding in border regions of Latin America, including host-migrant and refugee-related conflict, border disputes, transnational environmental conflicts, intergroup dialogue, and more. The application deadline is March 1, so apply today!

Learn more about this journey at

caps.umb.edu/conflict_transformation



Graduate Programs in Conflict Resolution

The Place Where Transformational Leaders Are Made

Are you ready?



Apply Today!

Visionary Faculty

Engaged Students

Accomplished Alumni

umb.edu/academics/mgs/crhsgg

Notices and Resources

PJSA Notes: New Projects, Plans, and Initiatives

The PJSA has launched a number of new projects in recent years. We've rolled out our Speakers Bureau, and have been issuing position papers on critical issues of peace and justice. We have been adding levels of teacher support and professional development, with a track for teachers at our annual conferences. We've launched a new book series and have partnered with groups on the ground in the aftermath of events in Ferguson, Missouri. On tap in the near future are a Syllabus Exchange program and a Program Review service, among other initiatives. We have been applying for various grants and developing fundraising opportunities in order to be able to provide you with these services and forms of support. With our new website and data system now in place, we are excited about the prospects for the near future. Stay tuned!



Announcing the 2015 Canadian School of Peacebuilding

Come this summer to learn with peacebuilders at the annual Canadian School of Peacebuilding (CSOP). Participate in your choice of five-day courses for personal inspiration, professional development, or academic credit. The CSOP, a program of Canadian Mennonite University, will be held in Winnipeg, MB, June 15-19 and 22-26, 2015. Two 5-day sessions, each with three courses running concurrently, will be offered for training or for academic credit. The CSOP is designed to be an environment characterized by (a) education for peace and justice, (b) learning through thinking and doing, (c) generous hospitality and radical dialogue, and (d) the modeling of invitational community. The CSOP is for people from all faiths, countries and identity groups. More information is available at csop.cmu.ca or emailing: csop@cmu.ca.

Truth-Telling Weekend

This project will move toward structural change by giving broad-based grassroots communities the lead during the weekend of March 13-15. The goals are to first listen to all those people whose voices are typically shut out of the national dialogue; then, following structured dialogue and truth-telling sessions throughout St. Louis and Ferguson, and the assembling of the resulting data, proposals will be made for broad changes in these communities—proposals that will lead to action, to legislation, to organizing, and eventually to a Truth and Reconciliation process. Keynote speakers: Johnetta Elzie, Imani Scott, and Mark Lance. For more information, please visit: www.truthtellingproject.org/events.html.



Peace and Change Seeks Articles and Contributions

Peace and Change (P-C) publishes scholarly and interpretive articles on the achievement of a peaceful, just and humane society. International and interdisciplinary in focus, the journal bridges the gaps among peace researchers, K-12 and post-secondary educators, and activists. P-C seeks articles that explore the expansion of frontiers through new and innovative ways to promote both the practice and the culture of peace in a divided world. P-C welcomes submissions on a wide range of topics, including: peace movements and activism, conflict resolution, nonviolence, peace education pedagogy and practice, internationalism, multiculturalism, human rights, religious and ideological conflict, race and class, LGBTQ and homophobia, economic development, ecological sustainability, the legacy of imperialism, structural violence, and the post-Cold War upheaval. More info at: [http://onlinelibrary.wiley.com/journal/10.1111/\(ISSN\)1468-0130](http://onlinelibrary.wiley.com/journal/10.1111/(ISSN)1468-0130).

Job Board

TWO FACULTY POSITIONS OPEN

Eastern Mennonite University (VA)

EMU is searching for two new members of the faculty—one for CJP and one for the undergraduate Peacebuilding and Development (PXD) program. Both faculty members will teach in both the graduate and undergraduate programs.

At CJP, we are looking for a new faculty member who combines restorative justice (RJ) and peacebuilding with a particular emphasis on the application of RJ to issues of structural or systemic harms. This is a full-time, tenure track position. Part of the job will involve collaborating with others to create an RJ minor for the undergraduate division.

In the PXD program, we are looking for a new faculty member with a specialty in community and international development. This position is currently a 2-year temporary hire that will convert to tenure-track if enrollment justifies continuation of the position. EMU is exploring the creation of a humanitarian action minor and a humanitarian action leadership graduate cer-

tificate. Therefore, the ideal candidate would also understand the linkages between development, humanitarian action and peacebuilding, because part of the job description involves providing leadership for the development portion of PXD and input and leadership for new program.

In both cases, we are looking for individuals with professional experience as well as academic credentials. The undergraduate program, like CJP, focuses on preparing students for professional practice.

Gloria Rhodes (who chairs PXD as well as teaching for CJP) and Jayne Seminare Docherty, PhD will be chairing the committees. Applications for the RJ position are to be sent to Jim Smucker and applications for the PXD position are to be sent to Deirdre Smeltzer. Details can be found in the job announcements, which can be found at:

http://www.emu.edu/hr/openings/AOV_-_Restorative_Justice_Peacebuilding_-_CJP.pdf

http://www.emu.edu/hr/openings/AOV-DASS_Dev_Faculty_for_2015_Full_Ad.pdf

JOB AND INTERNSHIP RESOURCES

Organization: The Kroc Institute for Int'l Peace Studies, University of Notre Dame

Description: Comprehensive list of websites and resources for openings in peace studies, conflict resolution, international affairs, public policy, human rights, international development, NGOs, the UN, and other international organizations.

Website: <http://kroc.nd.edu/alumni/career-resources/jobs>

Organization: Fresno Pacific University, Center for Peacemaking/Conflict Studies

Description: Up-to-date, well-maintained listing of jobs and opportunities in fields such as mediation, peacebuilding, restorative justice, and conflict resolution.

Website: <http://peace.fresno.edu/rjjobs.php>

Organization: American University, School of International Service

Description: Listing of jobs and internships in peace and conflict resolution.

Website: www.aupeace.org/jobs



McFarland

PEACE EDUCATION



Ian M. Harris *and*
Mary Lee Morrison

T H I R D E D I T I O N

Ian M. Harris
and Mary Lee
Morrison

292pp. \$39.95
softcover (6 × 9)

Notes, appendix,
bibliography, index
p 978-0-7864-7246-8
e 978-1-4766-0177-9

“Recommended”
—*Choice*

“Valuable”
—*Library Journal*

“Excellent”
—*Community
Education Today*

“Solid” —*Journal of
Peace Research*

Orders 800-253-2187 • www.mcfarlandpub.com

Want to advertise in
ThePeaceChronicle?

Distributed three times a year to members and friends of PJSA, this newsletter is a very cost effective way to reach a dedicated audience. Cost of advertising is \$100 for a quarter-page, \$200 for a half-page, and \$300 for a full page. Exchange offers will be considered as well.

To inquire about specs, or to place an ad, please contact us at:
info@peacejusticestudies.org

Events Calendar

<p>The Truth-Telling Project: Weekend of Truth/Transformation March 13-15, 2015 St. Louis and Ferguson, Missouri, USA www.truthtellingproject.org</p>	<p>Residential Summer Institute for K-12 Educators "Journeys of Nonviolence: Gandhi and Mandela" July 13-27, 2015 Ahimsa Center, Cal Pol Pomona, California, USA http://www.cpp.edu/~ahimsacenter/</p>
<p>Gandhi-King Conference "Overcoming Systems of Violence Through Nonviolence" April 10-11, 2015 Memphis, Tennessee, USA www.gandhikingconference.org</p>	<p>Int'l Institute on Peace Education, Summer Program "Peace Education in an Era of Globalization" July 26-August 2, 2015 University of Toledo, Ohio, USA www.i-i-p-e.org/iipe-2015</p>
<p>Justice Studies Association Annual Conference "Justice/Injustice, Complexities of Race" May 28-30, 2015 Bridgewater State University, Massachusetts, USA www.justicestudies.org/justice-conf.html</p>	<p>Institute for Social Ecology, Summer Intensive "Beyond Strategy: Building Visions for a Free Society" August 15-20, 2015 The Watershed Center, Millerton, New York, USA More info: seminar@social-ecology.net</p>
<p>Women in War Conference "Upholding Gendered Peace at a Time of War" June 2-4, 2015 Lebanese-American University, Beirut, Lebanon More info: iwsaw@lau.edu.lb</p>	<p>Peace and Justice Studies Association Annual Conference "Cultivating the Just and Peaceable Self" (see page four) October 15-17, 2015 James Madison University, Harrisonburg, Virginia, USA www.peacejusticestudies.org/conference</p>
<p>Canadian School of Peacebuilding June 15-19 and 22-26, 2015 Canadian Mennonite University, Winnipeg, MB, Canada http://csop.cmu.ca</p>	<p>Remembering Muted Voices (World War I Symposium) "Conscience, Dissent, Resistance, and Civil Liberties" October 19-21, 2017; National World War I Museum</p>



» Master of Peace and Conflict Studies

A vibrant, interdisciplinary academic program that seeks to empower students with knowledge and skills for nonviolent peacebuilding.

CONTRIBUTE TO PEACEFUL CHANGE

MPACS places a unique focus on the pivotal role individuals within civil society play as catalysts for peace. Combining rigorous interdisciplinary scholarship with practical application, the program provides scholars and practitioners with tools to understand conflict and contribute to peaceful transformation. Be part of a unique community learning environment while taking advantage of research specialties at the University of Waterloo, one of Canada's premier universities.

Also housed at Conrad Grebel, the MSCU Centre for Peace Advancement brings together bold partners from the business, government, church, civil society, and academic sectors.



uwaterloo.ca/mpacs





Peace and Justice Studies Association
Housed at Georgetown University
1421 37th St. NW
Suite 130, Poulton Hall
Washington, DC 20057

Website: www.peacejusticestudies.org
Facebook: facebook.com/peacestudies
Twitter: @PJSAtweets
Email: info@peacejusticestudies.org
Phone: (202) 687-0376

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 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 is scheduled to be held at Selkirk College in Castlegar, British Columbia, from September 22-24, 2016.

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!

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, e-mail 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 members 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.CenterForGlobalEducation.org.



THE PEACE CHRONICLE IS NOW PAPERLESS! NO TREES WERE HARMED IN THE MAKING OF THIS DOCUMENT...