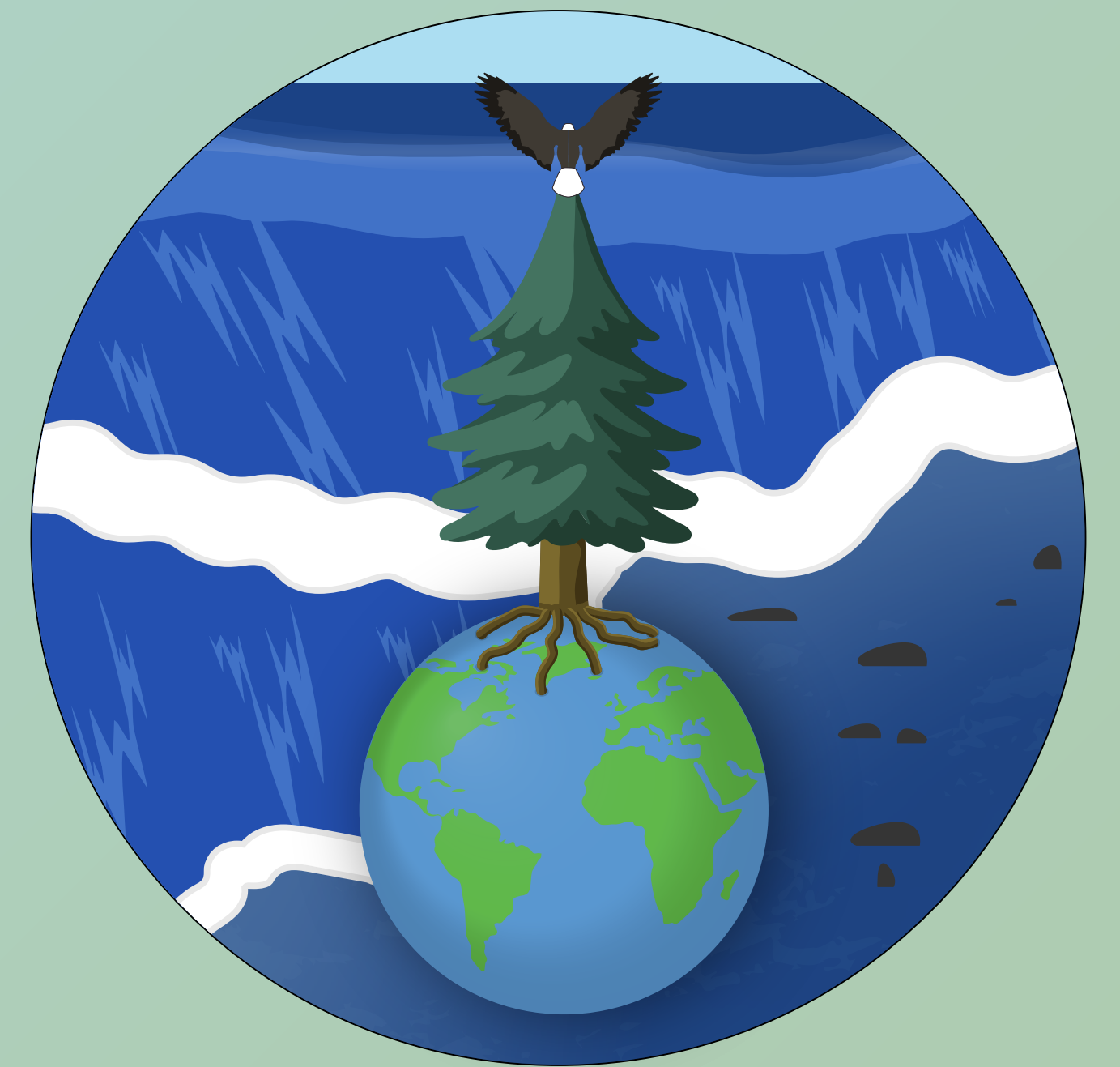


PJSA 2024

**We Are All Connected:
Fostering Intersectionality and Solidarity**



Session Descriptions

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Day 1 Friday, October 25

10:30-11:45 - Concurrent Session #1

[PANEL 1A] Intersecting Identities and Access to Peace & Justice: Perspectives on Reproductive Rights, Economic Security, and Systemic Violence (Chair: Cathy Knowles) [Glynn 201]

- “Reproductive Justice: Missing Piece in the Conversation,” (Destiny Smith, University of North Carolina at Greensboro)
- “Care Economy to Caring Society: Women and Girls’ Invisible Contribution,” (Taron Lilly, University of North Carolina at Greensboro)
- “Missing & Murdered Indigenous, Women, Girls and 2SLGBTQQIA+ people in Canada,” (Cathy Knowles, University of North Carolina at Greensboro)

This session showcases three case studies examining the impact of intersecting identities on access to reproductive justice, security and the broader economy. Led by three Black women representing the diversity of the African diaspora, their focus is on positionality and its effects on women, girls, and gender non-conforming people of color.

Destiny Smith offers intervention strategies intersecting race, gender and the environment to respond to abortion laws affecting marginalized communities. Taron Lilly explores barriers to women’s support services, within the broader economy, by examining several forms of intersecting oppression. Cathy Knowles, as an ally, elevates the crisis of missing and murdered Indigenous women, girls and two-spirit individuals (MMIWG2S) in Manitoba as a continuation of colonial violence and systemic racism.

[PANEL 1B] Bridging Academia and Civil Society via Intersectional Feminist Advocacy (Chair: Emily Davis) [Glynn 215]

- Emily Davis, University of Delaware
- Eman Sari Al-Drous, University of Delaware
- Shilpa Pandey, WILPF UN Practicum in Advocacy Program

Drawing upon our shared experience as participants in the WILPF UN CSW Practicum program, this panel showcases the transformative potential of intersectionality in fostering peace and justice amidst displacement, poverty, and human rights violations. Emily articulates how her research in human rights, coupled with impactful community engagement through fieldwork, illuminates the lived realities of marginalized communities and advocates for systemic change. Bridging the academic and public intellectual realms, Eman illustrates how storytelling can amplify voices of resilience and foster empathy and peace through public-facing podcasting. As a lifelong organizer with experience in the UN, Shilpa describes how subject-matter expertise, advocacy, and service can catalyze grassroots initiatives, ensuring advocates are empowered and heard. Together, we demonstrate how intersectional engagement, from the grassroots to the multilateral levels, can pave a path towards collective empowerment and action.

[PANEL 1C] Defining and Addressing Disability Justice (Chair: David Whalen) [Glynn 301]

- Frank Cammarata, Erie County Office for People with Disabilities
- Erica Rodman, Niagara University
- Todd G Vaarwerk, Western New York Independent Living

Disability Justice spans several spectrums, from law enforcement and emergency planning to marriage equality and healthcare. Disabled Americans make up the largest minority, yet the most misunderstood and overlooked. This presentation will define disability, what justice means in this context, and the avenues necessary to move it forward that explain barriers, disability awareness, and embracing universal accessibility.

[ROUNDTABLE 1D] Truth in Numbers: Use and Misuse of Statistics in Social Justice [Glynn 211]

- Kylee A. Healy, Niagara University
- Joseph D. Martino, Niagara University
- Susan E. Mason, Niagara University

This presentation will be a guided discussion regarding previous unpleasant misuse of statistics, how they are still being used today, and what we can do to prevent the exploitation of data in the future. Communicating statistical information can be difficult, especially when there is a limited general understanding regarding this topic. Presenting demographic, political, and social data can be purposefully manipulated to present a misleading version of reality. Although the history of statistics has been littered with misuse, improving education regarding the critical analysis of statistical information is key. The purpose of this discussion is to explore individual experiences with statistical representations and consider the social justice implications as well. From the classroom to the courtroom, statistics will continue to be influential in our lives.

[WORKSHOP 1E] Echoes for Earth: Reading Aloud for Climate Consciousness and Action [Glynn 306]

- Asma Ahmed, Niagara University
- Carol Doyle-Jones, Niagara University
- Courtney Hay, Niagara University
- Philip Donoghue-Stanford, Niagara University
- Dean Kurtis-Pomeroy, Niagara University

One of the major crises of our day is that the planet is becoming increasingly uninhabitable. Unless humans change their relationship with the planet and understand the importance of addressing the imminent climate emergency, life on Earth, as we know it, will deteriorate quickly. We must become a climate-literate society to address the impacts of climate change. Two professors and four teacher candidates have embarked on exploring the level of awareness of individuals before and after read-aloud sessions of children's picture books focused on climate literacy and climate justice. This workshop will employ the power of stories through a read-aloud to enhance climate awareness, understanding, and action.

Concurrent Session #2

[PANEL 2A] Research and Writing in the Community: Undergraduate Student Research as Solidarity (Chair: Geoffrey Bateman) [Glynn 201]

- Sophia Siong, Regis University
- Maria Sanchez, Regis University
- Ellis Langham, Regis University
- Brianna Flores Chavez, Regis University

This panel explores community-based research within peace and justice studies as a way for undergraduate students to practice solidarity with minoritized communities across multiple forms of difference. It highlights practices that support student development as researchers and writers in this context, as well as their vocational formation. Students will share insights from their community-based research projects, which focus on identifying best practices to serve Latine students at Hispanic Serving Institutions; understanding the needs of recent Venezuelan immigrants to Denver; exploring Hmong immigrants' sense of social belonging through oral histories; and examining communication strategies that engage the American public on LGBTQIA+ issues.

[PANEL 2B] Centering Intersectionality in PJS Research (Chair: Garrett FitzGerald) [Glynn 215]

- Promoting Intersectionality as a Research Method in PJS (Garrett FitzGerald and Emily Welty, Pace University)
- The Only Way Forward: Disability Justice as a Framework for Conflict Analysis and Peacebuilding (Marlene Thomas, Pace University)
- Welcome To The Dollhouse: The Final Girl, Intersectionality, and Misogyny in Horror Cinema (Ashley Rosado, Pace University)
- Doula Activism: Navigating Social Justice in Harmful Systems (Mikayla Meachem, Pace University)

This presentation highlights the expansiveness of reproductive justice theory arguing that doula work is a form of social justice work. I conducted three unstandardized interviews with doulas that were recorded, transcribed, and coded for common themes. Finalized results were synthesized with four major themes found (1) doula work is community care (2) doulas navigate the medical-industrial complex and medical racism (3) the intersection of doula work and policy and advocacy (4) the future of reproductive justice and doula work. The themes were broken down into subsections to highlight the ways birth workers see reproductive justice as a movement intertwined with other social injustices. Identified is the larger connection that reproductive justice is environmental justice, disability justice, abolition, and much more. In my analysis, I further identified the connection between doula advocacy and Peace and Justice Studies discussing how doulas use their knowledge, skills, and commitment to the community to plan and act toward social justice. This research shows the ways doulas are social justice advocates who recognize the politicization of bodies of color and navigate working within a harmful system in order to create a society for people of color to have reproductive liberties, rights, justice, and freedom.

- An Intersectional Approach to Community-Based Learning in Peace and Justice Studies (Erin Mysogland, Pace University)

This presentation looks at how an intersectional approach to community and place-based learning informs introductory Peace and Justice Studies education and research at Pace University. It first explores how an intersectional and anti-racist approach to community-based learning differs from traditional approaches to community service and how this is integrated into the foundational Peace and Justice Studies courses at Pace. It then looks at how intersectionality's orientation towards action expands community partnership opportunities and goes on to inform future place-based service, mutual aid, advocacy, activism, and research that Pace students engage in.

[PANEL 2C] Just Practice: Reciprocal care from an intersectional lens (Chair: Joy Meeker) [Glynn 301]

- Sophia Lee, Saybrook University
- Sarafina Arthur-Williams, Saybrook University
- Samantha Wilson, Saybrook University

Building on the framework of reciprocal care as discussed by Kelly Hayes and Mariame Kaba in their text *Let this radicalize you: Organizing and the revolution of reciprocal care* (2023), we will discuss the importance of caring for one another as we hold ground collectively against injustice and work towards a more just world. We will introduce approaches that we have co-created with the communities who we serve, with an emphasis on supporting our BIPOC and queer communities. We will also offer participants in our session a sampling of these practices.

[PANEL 2D] From Violence, to Nonviolence, and Towards Restoration (Chair: Jeremy Rinker) [Glynn 315]

- **Blurred Boundaries: Understanding the Line Between Violent and Nonviolent Movements in the Chilean Uprising of 2019** (Benjamin Rodriguez Mancini, Berea College)
“Blurred Boundaries: Understanding the Line Between Violence and Nonviolence with the Chilean Uprising of 2019 Case” discusses the thin line between a nonviolent movement and one that includes the use of force by the protesters. The case of Chile Woke Up in 2019 is an interesting case study as the international media consider it a nonviolent movement. However, some of the direct consequences were the destruction of local businesses, the simultaneous arson of more than a dozen subway stations and several public buses, and mainly, the fear of neighbors not associated with the movement.
- **Is Incremental Pacifism still Pacifism?** (Edmund Pries, Wilfrid Laurier University)
Pacifism has been defined as peacemaking via peaceful means. However, warring countries or parties rarely go from conflict to peace in one easy step. A few years ago (2017), I coined the terms incremental pacifism and transitional pacifism to describe the practice of supporting and facilitating “peacemaking initiatives that reduce conflict to permit nonviolent solutions to be pursued.” Pacifist scholars have occasionally been criticized for supporting transitional peacemaking initiatives because they permitted violence to continue in some form. The questions have been asked: Does incremental pacifism permit ongoing violence? Or: Is the notion of incremental pacifism merely the dressing up of yet another realist Just War Theory?
- **Engaging Amalek: Rediscovering the Tradition of Jewish Pacifism in Dark Times** (Elliot Ratzman, Earlham College)
Between the world wars mainstream American Jewish institutions were aligned with organized pacifist organizations. With the rise of Nazism American Jewry largely abandoned its anti-war efforts and associations. My research involves the establishment and networks of the Jewish Peace Fellowship, a c.o. organization established in 1941 (!) that sought to maintain the tradition of Jewish-specific pacifism out of the sources of Judaism. Their efforts to engage and reconcile with Nazi sympathizers and antisemites also provides cases to consider for today’s conflicts. My presentation foregrounds this lost tradition, showing how these principally pacifist rabbis also established the networks that would blossom into the activism of the 1960s.
- **Pacifism and Nonviolence in societies at risk from atrocities** (Alexandra Bohm, Kennesaw State University)
This paper submission explores fundamental tenets of pacifism and nonviolence and considers why these approaches have been largely ignored in academic research on mass atrocities, particularly in relation to the developing policy doctrine of the Responsibility to Protect. The paper considers whether mass atrocities are a unique form of violence, different from other violence, and deserving of a specific policy doctrine, or whether lessons from peace research more broadly can help understand and prevent mass atrocities.
- **Restorative Practices and Human Rights Advocacy as Complementary Approaches** (Madison Turunen, University of San Diego)
What if we used the practices of restorative justice to address limitations within human rights advocacy? This research examines the two approaches as complimentary within peace studies theory and practice.
- **Mobilizing Galtung’s Great Chains of Nonviolence in a Divided World** (Kelly Rae Kraemer, St. John’s University)
In his 1989 monograph, *Nonviolence and Israel/Palestine*, Johan Galtung considered the question of nonviolence as a viable approach to peace in the face of extreme oppression. Analyzing several key factors in seven such historic conflicts, he concluded that when the oppressed have been thoroughly dehumanized, “intercession from somebody closer to the oppressor can stay the hand of the violent oppressor better than can the nonviolence of the oppressed themselves...” (p. 26). What implications does this Great Chain of Nonviolence Theory have for intersectional activists in a time when progressive politics emphasizes centering the voices of the marginalized?

[ROUNDTABLE 2E] The role of allyship, solidarity and mutual activism in revolutionary struggles [Glynn 206]

- Stellan Vinthagen, University of Massachusetts Amherst
- Kali Akuno, Cooperation Jackson
- Sacajawea Hall, Cooperation Jackson
- Matt Meyer, International Peace Research Association
- Dean Johnson, West Chester University

The idea is to have a joint conversation with critical reflections on experiences of and opportunities/challenges with the different roles of allyship. The assumption of the conversation is that we need broad based and intersectional alliances in order to muster strong enough resistance to the threats of white supremacy, world capitalism, imperialism, heteropatriarchy, militarism, colonialism. At the same time such alliances between differently positioned groups in society are challenging, filled with tensions and real differences in privilege.

[WORKSHOP 2F] Imagining Black Queer Futures: Intersectional Thought on Decolonial Futurities [Glynn 306]

- Allison Rolle, Brock University

Imagining Black Queer Futures: Intersectional Thought and Decolonial Futurities is an interactive workshop that invites a coalescence of the past, present, and future. To this end, Allison Rolle invites participants to speculate societies unbound from anti-Blackness, anti-Indigeneity, and violent heteronormativity in artistic or textual ways. Participants of this event will be able to compose stories, poems, and illustrations of decolonial realities derived from their experiences and the teachings of others. Pivotaly, this session will conclude by bringing these stories together, sharing collective hopes, and strengthening intersectional thoughts on decolonization in the academy and local communities.

Concurrent Session #3

[PANEL 3A] Narratives of Peace and Global (in)Security: Deconstructing Binaries of Inclusions, Exclusions (Chair: Stephen Bryant) [Glynn 201]

- Automation Bias and Acceptable Losses: Targeting Hamas and Increasing Civilian Casualties as Part of the “Mass Assassination Factory” (Stephen Bryant, The University of Cincinnati)

As the Israeli government continues its assault on the Occupied Palestinian Territories, Artificial Intelligence (AI) has been used to target those in suspected of association with Hamas. Members of the Israeli Defense Forces (IDF) have referred to this targeting system as a “mass assassination factory,” assisting in the attempt to eradicate Hamas, even when military officials are aware of the number of civilians that may become casualties of the strikes directly informed by this technology. A significant portion of the casualties brought

about by this targeting system have been Palestinian women and children, raising questions about how targeting recommendations are made and the inability to trace targeting decisions or hold individuals accountable for these mass casualties. This research examines the Israeli government's violence against Palestinians, specifically women and children, by investigating reports on flaws in their AI targeting system and the racialized and gendered exclusions often made by AI systems used in conflict. By incorporating perspectives on the humanization of war, I assess what intentional exclusions are made through the use of this targeting system in the stated effort to end Hamas' presence within the region. I argue that using AI targeting systems as a means of having a "clean" or "precise" war, with similar phrases being used by the Israeli government and members of the IDF, dehumanizes populations and contributes to mass civilian casualties, which are later justified based on the number of combatants killed, creating a dynamic where some lives are considered valuable, and others are deemed as acceptable losses.

- Performing Transitional Justice: Queering Frameworks of Binaries of Peace (Prateek Srivastava, The University of Cincinnati)
- Digitalization, Resistance and Young Feminist Futures: Reclaiming Youth Peace and Security (YPS) narratives of young Congolese involved in the National Action Plan (NAP) elaboration in the Democratic Republic of Congo (Marie-Rose Tshite, The University of Cincinnati)

There have been troubling patterns in narratives of (in)security and the issues that the binary of peace and conflict provides worldwide. This can be observed in the exclusion of various minorities in peace processes and the dehumanization of historically marginalized populations in conflict settings. Our panel addresses intersectional and decolonial perspectives on issues related to the racialized and gendered exclusions made in AI targeting by the IDF, ultimately dehumanizing Palestinians, the lack of attention given to the activism of women and youth in peacebuilding efforts in the DRC, and developing a queer framework to understand the transitional justice process.

[PANEL 3B] Queering Peace and Social Justice: Activism, Memory, and Intersectional Narratives (Chair: Geoffrey Bateman) [Glynn 315]

- Belfast's Queer and Feminist Arts Activism: Gender/Sexuality and Legacy of Peace and Conflict (Alexis G. Jenson, University of California Irvine)
- Queering Carcerality: Building an Queer Anti Prison Industrial Complex (Abantee Dutta, George Mason University)

The paper addresses the concerning rise in the population of LGBTQ+ individuals within the United States prison system, emphasizing the significant challenges endured during their incarceration. Despite the disproportionate and notable hardships faced by the LGBTQ+ incarcerated individuals, there exists a limited dialogue within queer studies regarding prisons, and critical prison studies have yet to thoroughly engage queerness. By framing the prison as intrinsically "queer," this paper employs a comprehensive analysis of mass incarceration, revealing the intersections of incarceration, queerness and social justice. Grounded in "queer theory" and in dialogue with critical prison studies, the paper utilizes the concept of "queer" spatially, urging a shift beyond empirical realities. Focused on LGBTQ+ incarcerated individuals, the paper highlights the sexualization of "sexual deviants" within the prison environment, framing the prison as a "queer space." The paper delves into the emerging scholarship of queer anti-prison discourse, contemplating its potential as a catalyst for societal change. This exploration joins the conversation on having a more nuanced understanding of the complex dynamics at the intersection of queerness, incarceration, and social justice. Keywords: queer theory, carcerality, LGBTQ+ incarcerated individuals, prison, sexual deviants

- Development of Affirmation: Narratives of Queer Affirmation in the United Methodist Church (JT Politzer, Kent State University)

This paper examines a complex systems approach to teaching peace education, recognizing the interconnectedness of various factors influencing conflict and peace. This holistic view emphasizes understanding the roots of conflict through interdisciplinary perspectives and cultivating skills to transform conflict nonviolently. By integrating knowledge from

psychology, sociology, political science, and other fields, students learn to analyze the multiple dimensions of conflict. They also explore strategies for building sustainable peace by promoting social cohesion, empathy, and cooperative problem-solving. The paper includes approaches for preparing students to address real-world challenges by thinking critically and acting collaboratively to cultivate individual and community-level peace.

- Queer young adult perspectives on vaping and energy drinks on Queertok (Cam Marsengill, The University of Iowa)

Vapes are disproportionately popular among sexual and gender minority (SGM) young adults (YA) which leads to tobacco related health disparities^{1, 2}. The aim of this qualitative interview study is to understand mechanisms through which social media might positively and negatively impact SGM YA by eliciting SGM YA interpretation of TikTok videos about vaping and energy drinks and contextualizing these interpretations in their lived experience. The long-term goal is to inform interventions for SGM YA that are safe, relevant, inclusive, and non-judgmental to eliminate tobacco related health disparities and promote SGM YA flourishing.

1. U.S. National Cancer Institute. A Socioecological Approach to Addressing Tobacco-Related Health Disparities.; 2017.

2. Rifai M Al, Mirbolouk M, Jia X, et al. E-cigarette Use and Risk Behaviors among Lesbian, Gay, Bisexual, and Transgender Adults: The Behavioral Risk Factor Surveillance System (BRFSS) Survey. *Kansas J Med.* 2020;13:318-321.

- ACT UP and the Embodied Erotics of Queer Nonviolence (Geoffrey Bateman, Regis University)

In the midst of the AIDS pandemic in the mid-1980s, ACT UP emerged as perhaps the most visible and well-known example of queer nonviolent resistance in the twentieth century, in both its use of innovative strategies and tactics, and its success in shifting both public opinion and governmental policy in regards to AIDS treatment and transforming the lived experience of queer bodies. This paper explores how ACT UP mobilized the power of embodied intersectional queerness to resist the lethal forms of homophobia, racism, and other oppressive structures that people living with AIDS confronted. Ultimately, it argues that the movement's strategic embrace of sexuality, desire, and erotic embodiment was central to its theory and practice of nonviolent resistance and the fostering of solidarity across difference.

[ROUNDTABLE 3C] Critical Feminist Peace and Conflict Studies: Bridging Critique, Vision and Praxis [Glynn 206]

- Sheherazade Jafari, Georgetown University
- Lisa McLean, King's University College
- Julie Marie Hyde, Dalhousie University
- Jodi Dueck-Read, Canadian Mennonite University
- Jerica Arents, DePaul University
- Garrett FitzGerald, Pace University
- Emily Welty, Pace University

This roundtable discussion considers what Peace and Conflict Studies (PACS) might look like if critical feminist theories moved to the center of our analyses. Drawing on the upcoming edited volume, *Critical Feminist Peace and Conflict Studies: Bridging Critique, Vision and Praxis* (Edinburgh University Press), we explore how diverse feminist theoretical perspectives, methodologies and pedagogies can enrich our understanding of everyday dynamics of conflict. Through interactive conversation, the roundtable considers the generative possibilities of “misfitting” by drawing upon frameworks outside of the traditional PACS canon, envisioning alternative futures of peace with justice, and sharing strategies for bringing these futures to fruition.

[ROUNDTABLE 3D] Women and Peace: Different Spaces in Everyday Peace [Glynn 211]

- William Jackson-Monroe, Saint Paul University
- Peace Mukazi, Saint Paul University
- Victoria Gachuche, Saint Paul University

The mainstream literature often depicts women as passive victims in peacebuilding (Björkdahl & Selimovic, 2015). However, women continue to face oppression due to the existing systems that limit their active roles. In this roundtable discussion, we aim to identify and create new spaces that empower women to actively participate in everyday peace, based on their own actions, choices, and decisions. We propose a multi-disciplinary discussion that draws on academic and fieldwork on women's active participation as social entrepreneurs and psycho-social support in post-conflict reconstruction. This research holds the promise of significantly contributing to the scholarly and policy work on everyday peacebuilding, inspiring hope for a more inclusive and effective approach.

[WORKSHOP 3E] Values and Competencies of Peace Professionalism: Solidarity, Capacity, and Ethical Practice in Turbulent Time [Glynn 306]

- Nathan Funk, University of Waterloo
- Philip Onguny, Saint Paul University
- Gordon Breedyk, Civilian Peace Service Canada
- Evelyn Voigt, The Peace Professionalism Project

What might peace practitioners learn from more established professional fields such as social work and medicine, while deepening commitments to critical analysis and locally driven social change? This workshop invites participants to join the transnational conversation on peace professionalism, understood as a solidarity-building and intersectionality-sensitive framework for dialogue on core values and key competencies of peace practitioners. Peace professionalism explores emergent areas of convergence in the mindsets and skillsets of diverse peace practitioners, as a means of raising the profile of the field, enhancing pedagogy and training, and countering problems such as malpractice, misconduct, and failure to support cultural empowerment.

4:45–5:15 Poster Presentations [Glynn 405/406] & Networking Session [Glynn 4th Floor Atrium]

1. Integrating Conversation Analysis into Academic Research to Convey the Nuances and Emotions of Lexical and Non-Lexical Cues (Wasal Faqiryar, University of Notre Dame)
 - a. This session will explore the integration of Conversation Analysis (CA) into academic research within the social sciences to enhance the understanding of verbal exchanges. It will critique traditional methods that rely heavily on paraphrasing and direct quotations, which often neglect non-verbal cues and the structural aspects of communication. By adopting CA, researchers can achieve a more nuanced interpretation of interviews and discussions, capturing elements like body language and paralinguistic features. The session will demonstrate this approach by analyzing an interview in three formats—streamlined, representative, and comprehensive—highlighting CA's ability to provide a deeper, more accurate analysis of conversational data.
2. Dry Lands Empty Waters, The effects of Climate Change on the Boko Haram Conflict in Northern Nigeria (Kingsley Doe, Kennesaw State University)

a. The Boko Haram conflict, is an insurgency in Northern Nigeria that has gained worldwide recognition due to its impact on livelihoods and security of the country. While existing research has mostly centered on the cultural and structural aspects of this conflict, the environmental aspects remain under-researched. Using quantitative analysis of acres of uncultivated land and also livestock losses as a result of drought between 2010-2012, I argue that climate-induced economic hardships force the youth to join Boko Haram. I argue that the battles between the Nigerian government and Boko Haram during this period can be attributed to same environmental conditions.

3. Applying the Social Determinants of Learning Framework (Theresa Puckett, Niagara University)

a. Social factors influence academic success. Institutions of higher learning strive to provide equitable educational opportunities for all students. The Social Determinants of Learning Framework provides a basis for examining the intersectionality of student physical health, psychosocial health, economic stability, self-motivation, social environment, and physical environment. This workshop will breakdown the Social Determinants of Learning Framework and help participants identify inclusive practices and policies that could be implemented to improve educational justice within their own departments and institutions. The areas of faculty, curriculum, environment, administration, campus life, students, and institutional culture and activities will be discussed.

4. Addressing Mental Health Challenges in War and Displacement Contexts (Sabaa Abdulrazzaq, University of Wisconsin-Milwaukee)

a. The topic of this presentation is how wars can harm a person's mental and emotional well-being, leading to psychological instability and antisocial behavior. Individuals may become utterly isolated from the outside world due to the trauma caused by the war. Wars can also cause mental health problems and keep people under constant psychological pressure, making their lives unstable. To address this issue, avoiding any news or events that may trigger past traumatic memories is recommended. Seeking refuge or consulting a doctor is also advised, especially if the pressures are ongoing.

5. Co-ops for Peace: Ex-Combatant Solidarity Cooperatives as Social Struggle in Colombia (Susan Brewer-Osorio, University of Arizona)

a. Colombia's peace agreement with the Revolutionary Armed Forces of Colombia (FARC) led to the establishment of the Social Economies of the Commons (Ecomún), a national FARC entity overseeing over 135 ex-combatant cooperatives nationwide. As a Social and Solidarity Economy (SSE), Ecomún operates on principles of social welfare and environmental sustainability, challenging the profit-oriented ethos of neoliberal capitalism. In this way, FARC ex-combatant cooperatives are integrally political, social, and economic organizations that defy conventional academic and policy frameworks that treat these as distinct dimensions of reintegration. This study breaks ground by analyzing how involvement in solidarity cooperatives shapes ex-combatants' political identities, particularly their commitment to peaceful political engagement. Drawing on extensive field research spanning 2019 to 2024, including visits to nine solidarity cooperatives and 59 interviews with FARC ex-combatants, I find that ex-combatants understand solidarity cooperatives as nonviolent and participatory alternatives to armed struggle for advancing a transformative political project. Moreover, ex-combatants view SSE as building political power from below as distinct from, and more effective than, taking power through electoral politics. In these ways, SSE empowers ex-combatants, deepens commitment to peace, and strengthens community peacebuilding in Colombia.

6. Women's Resistance, Activism, and Peacebuilding through Art: Lessons from Northern Ireland (Alexis G. Jenson, University of California Irvine)

a.

7. Unlocking the Power of Play (Jacob Goodwin, Cooperative Middle School)

a. How do you start to create space for students to joyfully explore the world? Learn through hands-on activities that use the power of play! We will model "design principles" through "mini-collaborative bursts, reflect on how folks may use these ideas in their own practice, and close with sharing resources.

8. Meaning as a Social and Political Strategy (Shawn Graves, University of Findlay)

a. Recent studies reveal that many people, particularly young adults (ages 18-25), feel like their lives have little or no meaning. This sense of meaninglessness can contribute to poor mental health. And sometimes the pursuit of meaning has played a part in prompting people to embrace toxic ideologies, start or join dangerous social and political movements, or commit acts of violence and terror. In this paper, I sketch a way of thinking about meaning in life, focusing upon living a life of loving engagement with the world. After developing this view, I suggest that encouraging others to find meaning through loving engagement with the world may help prevent the negative individual and social outcomes identified above.

9. Self-empowerment of Asian American Professionals as Intersectional Model Minority (Ray Gehani, Kent State University)

a. Asian American professionals in the United States, like other minorities, have disproportionately constrained access to social justice, political power, and jobs in upper echelons (Shinagawa, 2005). This could be because of asymmetry in power, agency, and legitimacy (Hancock, 2020). Sustained success of Asian Americans has created their myth as model minority (Poon et al., 2016). Hancock & Mitchell (2018) note that legitimacy can help grassroots people gain empowerment in Zones of Peace with Everyday Peace (Mac Ginty, 2014). In this study, faculty and research students from diverse backgrounds collaborate to unpack the myth of Asian American model minority to enhance self-empowerment.

10. Disability and Access to Education: Social justice fundamentals (Dennis Garland, Niagara University)

a. The presenters are university faculty and a student assistant with a disability. The presenters will discuss their respective lenses related to accessibility in education. Content will include discussions about the historical treatment of individuals with disabilities; legislative underpinnings of accessibility, free and appropriate public education, least restrictive environments, and the UN Convention on the Rights of Persons with Disabilities; and inclusive considerations for institutions of higher education.

Day 2 Saturday, October 26

Concurrent Session #4

[PANEL 4A] Social Movements and Our Stories (Chair: Robin Cooper) [Glynn 201]

- **Conscription, Conscientious Objection, and Draft Resistance in American History: What the Historians Have Gotten Wrong (Jerry Elmer)**
Popular opposition to conscription throughout American history has been seriously and consistently understated by historians and scholars in the field. This session examines that untold history of opposition, including organized and unorganized, violent and nonviolent, religious and secular, public and clandestine.
- **Transnational Feminist Solidarity- Revolutionary Internationalism as a Response to the Nonprofit Industrial Complex and Empire (Sarai Richter, Arizona State University)**
Inspired by Dr. Hewey Newton's Intercommunalist ideology our research centers on autonomy and resistance to external control, with themes of regionalism and decolonization. By drawing parallels between the Black Panthers' community empowerment programs and current political resistance tactics of Khmer feminist organizations' we shed light on the implications of aid dependence and empire, advocating for the fostering of a Revolutionary Intercommunalism, aiming to build alliances with oppressed people against capitalism wherever possible.
- **Interconnecting with Empowerment: Reemerging Youth Peacebuilding Protests in U.S. Universities (Ray Gehani, Kent State University)**
In the Spring of 2024, starting with Columbia University in New York city, students at multiple U.S. universities started peacefully protesting regarding their universities' engagement in Israeli – Palestinian war. Scores of students were arrested, and State National Guards were called by the University administrators. These remind us of Kent State Shootings on May 4, 1970 subsequent to encounters between mostly university peaceful student protestors and the Ohio National Guardsmen. In the context of intersectionality of young college students and women peace protestors, deliberative peacebuilding demands empowerment and agency (Hancock, 2020). Particularly, attention must be paid to evolving women's empowerment (2019).
- **Peace activism and accountability in the war on terror (Loramy 'Mimi' Gerstbauer, Gustavus Adolphus College)**
What is the role of domestic pressure groups in democracies in advocating for post conflict accountability of their government on foreign policy issues. For powerful states, such as the U.S., even when mass mobilizations for peace occurred (such as the Nicaraguan solidarity movement) momentum was lost for post-conflict accountability. I focus on the work of domestic peace organizations in Minneapolis. What were their to mobilize public pressure for government accountability in the war on terror/Iraq War? What strategic choices did they make from the pre-war protests through the exposure of torture use? How did their work and impact change over time?
- **How to Become a Soldier in the Black Liberation Army: 16 Tomes (Tony Gaskew, University of Pittsburgh, Bradford)**
From 1970-1983, the Black Liberation Army (BLA), by way of revolutionary justice, was actively engaged in a war against the United States of America. Fast forward over 54 years, today there continues to be a vast dearth of information on the BLA. Based on a series of Freedom of Information Act (FOIA) requests over a two-year period, I received and analyzed nearly 1000 pages of over 14,000 previously undisclosed pages of declassified FBI documents on the Black Liberation Army. This presentation will interrogate one of the most intriguing questions in the historiography of the Black Liberation Army: what served as the intellectual inspiration, a sort of "book list" for soldiers in the BLA?

[PANEL 4B] Human Rights and Women (Chair: Susan Cushman) [Glynn 215]

- **Research and Activism Intertwined: Contextual Gendered Racialization** (Hafza Girdap, Stony Brook University)

This presentation aims to explore the synergies between academic inquiry and grassroots activism in advancing human rights, with a specific focus on women's rights and the intersectional dynamics of gendered racialization. Traditionally, academic research can be limited in its impact due to its niche audience. However, by integrating academic insights with grassroots activism, we can amplify our influence, reaching decision-makers and policymakers to effect positive change.

While academia produces valuable research, grassroots activists within civil society possess expansive networks, offering opportunities for fruitful collaboration. By leveraging documented human rights violations, academic research findings, and engaging in conferences and networking events, we can forge stronger partnerships between theory and practice.

Central to this endeavor is the promotion of resistance and counter-hegemonic discourse, which challenge entrenched power structures. Creating inclusive spaces that challenge colonial and discursive norms is essential in subverting dominant ideologies. Through rigorous research and active engagement with civil society, we can empower marginalized communities facing gendered racialization and foster diverse perspectives that drive meaningful social transformation.

- **Feminist Responses to and Engagements with Nonviolence: From Rape to Ecocide** (Selina Gallo-Cruz, Syracuse University)

In this essay, I present an in-depth analysis of feminist writings in response to and in engagement with nonviolence for issues of importance to women's liberation and peace and justice movements: issues of power and empowerment among liberation movements, sexual harassment, assault, rape and violence against women, militarization and war, and systemic forms of violence and exploitation found in racism, colonization, neo-imperialism, and ecocide. I draw on feminist activist writings from a particular era in which women were explicitly addressing the relationship between feminism and nonviolence, beginning in 1971 and developing through 2000.

- **Integrating the Ethics of Care in Peacebuilding Practices Drawing from Women's Experiences in Conflict Affected Zones** (Peace Mukazi, Saint Paul University)

This theoretical research embarks on a novel exploration of integrating the ethics of care in peacebuilding practices, drawing from the unique and often overlooked peacebuilding experiences of women in conflict-affected zones. The ethics of care, a moral theory that emphasizes harmonious relationships and prioritizes the needs of others in ethical decision-making (Gilligan, 1982; Flanagan & Jackson, 1993; Held, 2005), provides a fresh perspective on the care-centric roles that women play in their everyday peacebuilding practices. This research aims to not only explore and document these practices but also to contribute new knowledge to the field of peace studies.

- **Homeland in Transition: Afghan Refugee Women Negotiating Belonging** (Kinza Fatima, The University of Cincinnati)

In October 2023, the caretaker government of Pakistan announced the mass deportation of Afghan refugees. An estimated 600,000 Afghans have crossed the border since the Taliban seized power. Many Afghans are vulnerable to repression by the Taliban's government, including women, who have been marginalized within their host country, Pakistan, as well. The historical periods of colonialism, postcolonial nation-building, and global warfare shape the lived experiences of the Afghan refugees. The hostility and oppression in the host country are at the intersection of ethnicity, race, and class. Drawing upon transnational, postcolonial feminist scholarship and oral history, my paper elucidates how Afghan women negotiate the heteronormative cultures and create spaces of resistance in the informal spaces and navigate their sense of belonging.

- **Reproductive Justice and the ERA: A Solidarity Call to Action** (Susan Cushman, Nassau Community College)

Since the U.S. Supreme Court's ruling in *Dobbs v. Jackson's Women's Health organization* (2022), 16 states have outlawed abortion healthcare access for women, in most cases with no exceptions for rape or incest and, most recently in Texas, even when a mother's health or future fertility is at risk. Grounded in Loretta Ross's definition of reproductive justice as a position "outside the pro-choice/pro-life binary" – the claim that equitable access to women's healthcare is more than a "singular issue" or "single choice" – this presentation focuses on the intersectional roots of the reproductive justice movement and the call for solidarity it demands. While the Women's Health Protection Act is stalled in congress, current state ballot initiatives aim to amend and strengthen state constitutional protection against discrimination that includes pregnancy, reproductive healthcare, and autonomy. New Yorkers and Floridians will have an opportunity to vote for this state ballot initiative this November, which illustrates democracy and peace and justice-centered grassroots advocacy at its best. Come learn more about it!

[PANEL 4C] Solidarity at the Intersections for Peace in Colombia (Chair: Susan Brewer-Osorio, Discussant: Sara Koopman) [Glynn 301]

- The power of unarmed civilian accompaniment in Colombia (Sarah Nahar, Syracuse University)

Community Peacemaker Teams is committed to building partnerships that transform violence and oppression. The organization sends small teams of trained peacemakers to accompany communities who are nonviolently resisting numerous forms of human and environmental violations, often ones that can be traced to US imperialism. I will share the story of how a locally-led campaign by the communities in the Magdalena Medio region of Colombia was able to inspire an international solidarity movement, and how people in different places worked together to secure return to the land for those communities. This presentation brings up critical questions in the area of the strategy of unarmed civilian accompaniment--When and where is it most effective? Who can do it? What are its limitations? I will end by sharing resources for how conference attendees can experience some of the work of Community Peacemaker Teams via delegations, nonviolent direct action trainings, supporting frontline accompaniers, and more.

- Building peace with parks and people (Beth-Sua Carvajal, SUNY Syracuse & World Wildlife Fund)

In Colombia, thousands of peasant farmers have settled inside protected and conserved areas (PAs), seeking safety and livelihoods. PAs have strict land use and access restrictions, yet peasants receive their livelihoods from diverse farming activities there. While some governance exceptions allow land use by indigenous communities; exceptions do not extend to peasant farmers. Ensuring the conservation of fragile ecosystems is as important as securing peasants' rights and livelihoods. This complex situation represents one of the significant socio-environmental conflicts that has rooted in the agrarian and armed conflict. Despite the efforts of several stakeholders, this conflict remains without a solution. This presentation will draw insight from the Protected Areas and Peace collaborative effort, which brings together a range of stakeholders—peasants, ex-combatants, governments, and NGOs—demonstrating the potential for collective action to conserve protected areas, promote sustainable farmers' livelihoods, and contribute to territorial peace.

- Appropriating Peace Education: Insights from Colombia's Cátedra de Paz (Provincial) (Leonardo Arevalo, Columbia University)

In 2015, the Ministry of Education of Colombia introduced the Cátedra de Paz (CdP), an educational policy to support the peace process between the national government and the FARC guerrilla. This policy aimed to foster a culture of peace from preschool to 11th grade, making it a unique case globally. Despite national guidelines, Colombia's decentralized education system provides schools with significant autonomy to adapt the policy. In this context, teachers take on key roles as interpreters and shapers of the policy. This presentation illustrates the experience of a public secondary school in Bogotá to evidence how the educational community interprets peace education, appropriates government guidelines, and fosters student interest. Although the implementation of CdP has been diverse or even limited at the national level, the community has managed to motivate student interest through the arts, debates, and work with victims of the conflict.

- How Ex-Combatants are Building a Feminist Peace in Colombia (Susan Brewer-Osorio, University of Arizona)

Female combatants often experience empowerment during armed conflict that is seldom preserved after a peace deal. Earlier studies link female disempowerment to the restorative nature of reintegration programs that encourage ex-combatants to conform to traditional gender roles, return to family and community, and break ties with the armed organization. Considering these findings, this research examines the experiences of female ex-combatants of the Revolutionary Armed Forces of Colombia (FARC) who participated in collective reintegration after the 2016 peace agreement. Drawing on interviews with former FARC residing in eight collectives, this paper finds that collective reintegration created spaces for female ex-combatants to bring their transformative feminist ideology called insurgent feminism from the armed organization and into society. FARC ex-combatants engage with local women's organizations build solidarity around insurgent feminism and at the national level to reshape Colombia's broader feminist movement.

This interdisciplinary panel brings together scholars, activists, and professionals from diverse backgrounds to explore different dimensions of community solidarity building against violence and structural injustice in Colombia. After the 2016 peace agreement, conflict-affected communities in Colombia saw many local initiatives for empowering communities to

address obstacles to peace and wellbeing. A central focus of these initiatives is that they overcome injustice in part by building solidarity across communities, national borders, between victims and former perpetrators, and between people and the earth itself. The papers in this panel address different forms of local solidarity initiatives including initiatives that strengthen capacity for nonviolent direct action, advance feminism, secure land access, and integrate peace pedagogy into local school curriculums

[PANEL 4D] Exploring How Intersectionality and Identity Inform the Work of Peace, Justice, and Equity in Community (Chair: Michelle Harris) [Glynn 315]

- Michelle Harris, University of Portland
- Brandon Brown, George Mason University

Each of our panelists is actively working in their communities to promote systemic change, sharing their own experiences and how their identities carry through into their work. Each panelist will reflect on their current work, highlighting and promoting the amplification of intersectionality and it transfers into our work and communities, as well as the experiences of receiving that care and community back from those we work alongside to improve our worlds. Panelists will also invite those in attendance to share community and explore how their own intersectional identities inform their work and community connections while providing tools that attendees can use as we move forward toward a more peaceful, just, and equitable world.

[PANEL 4E] Ending Violence Within and Through Education (Chair: Margarita Tadevosyan) [Glynn 206]

- **The Power of Story: Empowering Multicultural Voices in Early Childhood Education** (Meg Starr, Touro College School of Education)
Inspired by the work of MacArthur Fellow Vivian Gussin Paley, this workshop will discuss real-life examples of adapting the methodology of children's storytelling in NYC's Harlem, El Barrio, and Fort Greene, Brooklyn. These adaptations will be reviewed for their potential use in diverse communities across cities throughout the USA and Canada. The connections between a child's pictures, spoken explanations, and play come together to express their culture and lived experiences in a way that brings their world directly into the classroom. When properly understood and used by trained and receptive educators, this method empowers understanding between the child, teacher, and classroom community.
- **Why we are launching the Canadian Peace Museum** (Chris Houston, Canadian Peace Museum)
Canada doesn't have a peace museum. We think it should. In this talk I will share worrying trends, recent history, and findings from our public polling to support our hypothesis that Canada should have a peace museum.
- **Combatting Despair in the Peace Studies Classroom: Reclaiming a Sense of Power through a Buddhist Humanist Framework** (Jerica Arents, DePaul University)
- **Feelings of despair and hopelessness are common when studying systems of violence, war, and oppression in a peace and conflict studies classroom.** Students report feeling "heavy", weighed down by the interlocking crises of our moment and their own personal experiences of financial strain, mental health challenges, and existential questions around meaning. Despite widely used theoretical models that encourage participation in both volunteer experiences (Latta et al., 2018) and social movement campaigns (Moyer, 1986), students report a lack of hope and joy in their studies. How do students experience their own felt sense of power in the world? As educators, do we have a responsibility to instill hope in curriculum that tends to emphasize the enormity of the world's suffering? Buddhist humanism and Ikeda's concept of global citizenship (Ikeda 1996/2021; Goulah 2020;

Nunez and Goulah, 2021) can direct our thinking as educators hoping to combat despair.

- Creative Expression as Pedagogical Peacebuilding Tool (Monica Anna Day, Arcadia University)

Building solidarity, understanding intersectionality, and forging connections with others and with our environment often requires undertaking an uncomfortable degree of self-reflection if we are to expand our ability to perceive and disrupt inequity and injustice. Meaningful connections are based on trust, authentic relating, and mutual respect -- all of which can be challenging to forge across differences. This session will explore the use of creative expression as a pedagogical tool for exploring one's own identity, biases, personal history and somatic experiences of both privilege and oppression, and the potency of vulnerability in building the foundation for interconnectedness.

[PANEL 4F] Community Healing through the Art and Storytelling [Glynn 311]

- Sonja Topalovic Marinkovic, University of North Carolina Greensboro
- Ali Askerov, University of North Carolina Greensboro
- Jeremy Rinker, University of North Carolina Greensboro
- Fatima Asker, Author Aya Maya Short Story

In this workshop, poetry, painting, and storytelling are used to initiate the healing process for trauma (individual, interpersonal, group, organizational) through participants' involvement, reflection, and dialogue.

During the first part, participants read a poem of their choice, then write the poem together; each contributes a stanza, reflecting on the collective effort and emotional experience. The second part of the session is a painting session where participants will paint in watercolor, pastels, and acrylics, individually, and then paint a poster together, and reflect on experience.

This activity engages the community through storytelling, sharing expressions, and connecting, creating an experience that is transformative.

Concurrent Session #5

[PANEL 5A] Intersectionality and Social Justice in Education, Part 1 (Chair: TBD) [Glynn 201]

- Community Engaged Learning for Peace and Justice (Emily A. Holmes, Rhodes College)

In an urban community experiencing intersecting problems of low food access, poverty, and gun violence, how might college students partner with mission-driven organizations for the sake of peace and justice? Drawing on student reflections, partner feedback, and participant observation, this presentation examines the outcomes of a community engaged learning course (on religion and environment) that connects students with food justice organizations in Memphis, TN. I present ways to scaffold assignments, build relationships, mitigate risk, and assist students in integrating their understanding of how different forms of structural injustice intersect with the concept and experience of place in their immediate neighborhoods. While students appreciate being outside and enjoy the hands-on learning opportunities to help grow food, they also grow relationships with community

partners, with one another, and with their own sense of self. This growth contributes to a counter-narrative to the media-driven story of violence and despair and witnesses to the possibilities of peace, justice, and hope through the students' own agency, thereby suggesting one model for the future of higher education.

- Exploring Intersectional Perspectives on Peace Education (Runeela Taskeen, Colorado State University)

This study investigates into the intersectional dimensions of peace education, focusing on the meaning-making and application of peace pedagogy (PP) within the contexts of India and Pakistan, particularly at grassroots levels. Existing literature offers limited documentation regarding the challenges and triumphs to the personal narratives of these educators, encompassing their experiences in navigating social movements, issues of justice, freedom of speech, resource allocation for instructional methods, and ensuring safe delivery of content. Understanding the experiences of peace educators is crucial for comprehending the various forms of oppression they encounter worldwide, especially within colonial domination systems.

Phenomenological interviews conducted with four participants (two from each country) underscored the active involvement of community members, particularly youth and women, in challenging stereotypes related to gender-based violence, terrorism, fostering cross-border peace partnerships, and assuming roles in governance despite their status as vulnerable populations. The operational approach resembles that of an "everyday peace project," wherein peace becomes ingrained in routine life. Numerous challenges identified in the implementation of peace pedagogy, include the impediments posed by the COVID-19 pandemic, bureaucratic hurdles, poverty, religious indoctrination, lack of governmental support, and funding constraints. The pedagogical approach described is elicitive, de-centering, and reliant on networking with NGOs, government officials, specialized personnel, and community members.

- Conquest and the Perils of Fragmentation: Integrating Peace Education into Diverse Classrooms (Irfan Khawaja, CorroHealth, LLC)

In the summers of 2015 and 2016, I taught a course in Western political philosophy to Palestinian students at Al Quds University in Abu Dis, a small town just east of Jerusalem.

Among the texts I taught was Machiavelli's Prince, whose first eight chapters offer a blueprint for conquering and occupying a foreign land. After covering the basic logic of Machiavelli's argument, I asked students to evaluate it by reverse-engineering it. The discussions we had were among the highlights of my quarter-century teaching career.

In this presentation, I offer a micro-level analysis of one part of that discussion, Machiavelli's discussion of the role of cultural knowledge in the service of conquest and politicicide. I begin by clarifying the logic of Machiavelli's argument for its own sake, independently of pedagogical considerations. I then describe the difficulties involved in reverse-engineering the blueprint, and go on to address the specifically pedagogical difficulties involved in asking students under occupation to reverse-engineer a blueprint for occupation. I end by drawing some general lessons for political analysis and pedagogy.

- Peace in Education: A Complex Systems Approach (Joseph Rayle, State University of New York)

This paper examines a complex systems approach to teaching peace education, recognizing the interconnectedness of various factors influencing conflict and peace. This holistic view emphasizes understanding the roots of conflict through interdisciplinary perspectives and cultivating skills to transform conflict nonviolently. By integrating knowledge from psychology, sociology, political science, and other fields, students learn to analyze the multiple dimensions of conflict. They also explore strategies for building sustainable peace by promoting social cohesion, empathy, and cooperative problem-solving. The paper includes approaches for preparing students to address real-world challenges by thinking critically and acting collaboratively to cultivate individual and community-level peace.

- Teaching Language with an Intersectional Lense to Promote Peaceful Communication (Nichole McVeigh, Richmond Peace Education Center)

This presentation examines qualitative action research conducted for a doctoral dissertation investigating the intersections of language learning and peace education. Details and key findings will be discussed. Audience will come away with a better understanding of how effective conflict resolution and peacebuilding skills can engage, empower, and inspire language learners.

[PANEL 5B] Decolonial Feminist Praxis: Fostering critical connections in the conflict classroom (Chair: Uddipana Goswami) [Glynn 206]

- Engaging with Whiteness through Embodied, Decolonial Inquiry (Helen Hobson, Kennesaw State University)

NOT PROVIDED

- Belonging in Between: An Immigrant's Journey Through Duality and Single Stories (Iye Ogbe, Kennesaw State University)

NOT PROVIDED

- The Colonized Researcher's Epiphany (Cathia Moon, Kennesaw State University)

NOT PROVIDED

- Embodied Inquiry, Feminist Peace, Decolonized Knowledge: Reflections from a Conflict Management Classroom (Uddipana Goswami, Kennesaw State University)

NOT PROVIDED

This session comprises an instructor and her doctoral students at a US-based Conflict Management Program that attracts students from the Global South and marginalized American communities. While navigating this program steeped in Western epistemology guided by white faculty, the students are suddenly introduced to embodied pedagogy by their first, new WOC professor from the Global South. Together they explore critical feminist ethnography and decoloniality, question existing theory and their assumptions about themselves, the social sciences, and conflict research. Their autoethnographic presentations critique whiteness within academia and themselves as they reflect on the entanglement of their identities with the coloniality of knowledge through the imparting and learning of it in the classroom. For the students, the critical connections they forge indicate a growing awareness of intersectionality in peace, conflict, and justice. For the instructor, creating this awareness, one classroom at a time, facilitates the journey toward a robust decolonized feminist peace.

[PANEL 5C] Exploring Conflict Analysis and Intervention Strategies in Kashmir, Yemen, and Ukraine (Chair: Kjerstin Pugh) [Glynn 215]

- Manisha Munshi, Columbia University
- Gonzalo Miranda Madrigal, Columbia University
- Emiliia Komarova, Columbia University

This moderated panel will feature 3 recent graduates of the MS in Negotiation and Conflict Resolution program who will present research from their capstone thesis. Topics include from (re)developing social bonds Kashmir, the experiences of children in Yemen, and advocacy, justice, and peace in Ukraine.

[PANEL 5D] Shapes of (post-)conflict in Colombia: an Intersectional Approach (Chair: Laura Cortés-Rico) [Glynn 301]

- Laura Cortés-Rico, Cornell University
- Natalia Correa Sánchez, Cornell University
- Ruth Martinez-Yepes, Cornell University

How is the (post-)conflict viewed, described, and experienced by different actors in Colombia? This panel examines the myriad experiences and expectations of multiple actors and sectors in Colombia in the (post-)conflict stage after the signing of the peace Agreement between the government and the former guerrilla FARC-EP in 2016. We explore how Colombian society has shaped the understanding of conflict through intersecting memory, art, sound, gender, and the construction of territory and environment while clinging to diverse and place-specific notions of peace. The attendees will reflect on the exercise of restorative justice through the lens of a multidisciplinary, intersectional perspective.

[PANEL 5E] Technologies of Future Peace Education (Chair: Christopher P. Davey and Sam Budo) [Glynn 315]

- “Podcasts, Twitter-Spaces and Youtube Livestreams: The Gambian Truth Commission in the Age of Social Media” (Aminata Ndow, Harvard University)
This research examines the transformative role of social media platforms—such as YouTube, Facebook, Twitter, and podcasts—in The Gambia’s Truth, Reconciliation, and Reparations Commission (TRRC). The TRRC, established to investigate the widespread human rights violations under Yahya Jammeh’s regime, used digital platforms to democratize access to its proceedings and engage a broad audience both within The Gambia and globally. By leveraging mobile technology, livestreaming, and interactive social media features, the TRRC reached marginalized groups, fostered intergenerational dialogue, and amplified the voices of victims. Guided by Paulo Freire’s concept of liberatory pedagogy, this study highlights how social media functioned as a tool for critical engagement and social transformation, allowing victims to share testimonies, challenge official narratives, and mobilize for justice. Digital storytelling through podcasts, YouTube livestreams, and Twitter Spaces played a critical role in building empathy and maintaining public involvement in the transitional justice process. The findings offer important insights for future truth commissions on how to integrate social media into their work, promoting transparency, accountability, and inclusivity. The TRRC’s innovative use of digital platforms not only enabled real-time participation but also ensured that justice, reconciliation, and healing remained central to The Gambia’s post-conflict recovery. This research underscores the potential of social media to transform truth commissions by creating participatory, inclusive, and emotionally engaging processes of collective healing and justice.
- “Build- Up: Transforming Peacebuilding in the Digital Age” (Julie Hawke, University of Notre Dame)
Build Up is a digital-first peacebuilding organization that designs and adapts technologies to enable more connected, collaborative, and inclusive conflict transformation efforts. Technology is impacting conflict dynamics in significant ways, and digital tools have opened new possibilities for peacebuilding practice. Peacebuilding programs need to attend to both online and offline conflict drivers and connectors, but to do so requires new skills, resources, and paradigms. For this reason, the organization views training and capacity building as core to its mission. In 2017 we offered our first “Digital Peacebuilding 101” online course. Since then, our online courses have expanded to cover a broad range of topics on how technology can be used to build peace, including using data for peace, transformative online conversations, responsible and effective design processes, developing strategic communications for peace, and the inclusion of women in peace processes. These courses have supported UN agencies, foundations, international and local NGOs, students and professionals. In addition to formal training courses, we focus on producing accessible knowledge products. These include automated Whatsapp micro-learning content, interactive online guides, and specialized toolkits.
This presentation contributes practice-led insights to the discourse on technology-enabled peace education, highlighting the importance of accessibility and knowledge sharing, and discussing key challenges: global peacebuilding “capacity building economies,” digital divides, and pedagogical dilemmas and tradeoffs inherent in designing effective digital learning experiences for diverse audiences.
- “Peace Education and Peace Tech: Notes on a Venn Diagram” (Michael Minch, Education for Global Peace)
Peace Education and Peace Tech: Notes on a Venn Diagram-- In this paper I will explore ways that peace educators might make use of peace technology. In what ways do these two

domains of inquiry, conception, and practice overlap? My presentation will follow this outline: (1) An expansive view of peace technology (it's not just material equipment); (2) A dialectical conception of peace education; (3) What is imagination? And how to cultivate and use it; (4) Imaginative thought experiments, e.g., AI, drones, medical kits, and democracy; (5) Toward new thinking: why it's needed and how to get there.

- “Game-Based Learning of Gender for Security Sector Personnel” (Sellah Nasimiyu King’oro, Binghamton University)

In African militaries, quality gender training is crucial for promoting gender equality and addressing issues such as gender-based violence and discrimination within the militaries themselves but also in local communities in their areas of operation. Despite the recorded potential benefits of game-based learning, its adoption within African militaries remains limited. This paper aims to explore the current use of game-based learning tools for gender training in African military contexts, identify some of the specific games being utilized, and investigate the challenges and barriers that impede broader implementation. To do this, data was gathered from a literature review, document analysis of training materials from two training centers of excellence in Africa, and in-depth interviews of 5 gender trainers and 20 trainees from select African armies. The paper revealed that African militaries employ gamification, serious games, simulations, multiplayer, and virtual reality games to enhance training effectiveness during UN peacekeeping pre-deployment training. However, the adoption and proper implementation of GBL for gender training in African militaries faces several challenges and barriers. The paper posits that implementing GBL can enhance learning and subsequently promote gender equality if governments, private investors, development partners and the international community can collaboratively address some of the identified barriers.

This panel addresses these complexities with case studies, emerging and existing praxis, practitioner driven analysis of technologies in peace education. We broadly envision peace education inside and outside of traditional learning environments, including classrooms, professional training, domestic/familial learning, indigenous knowledge generation and preservation. Additionally, technologies are seen as at least digital, electronic, virtual, and artificial.

[PANEL 5F] Special Olympics Coaching and Games Management: Interdisciplinary Student Perspectives on Inclusion of Individuals with Intellectual and Developmental Disabilities on a College Campus (Chair: Dennis Garland) [Glynn 311]

- Arianna Bork, Niagara University
- Alexis Hare, Niagara University
- Alanna Cosner, Niagara University
- Meghan Cole, Niagara University
- Charles Dieteman, Niagara University
- Kara Kilinski, Niagara University

Special Olympics: Coaching and Games Management is a college course with a cultural diversity designation. Students who take the course represent multiple disciplines of study across the university. During this roundtable discussion, the presenters will describe the activities associated with the course, share their perspectives about their experiences during the semester, and discuss the relevance to their professional and personal lives. The presenters will highlight critical partnerships from the disability community as well as those within the university ecosystem that align to improve outcomes for individuals with intellectual and developmental disabilities in the region.

[FILM] A Piece of Home: The aftermath of the Beirut Port Explosion on Queer Lebanese Expats (Jamal Rajeh, Berea College) [Glynn 407]

The Beirut Port explosion of August 4, 2020, left an enduring impact on Lebanon, resulting in profound loss and widespread displacement. With over 200 fatalities and countless families uprooted from their homes, the tragedy reverberated far beyond the city's borders. "A Piece of Home" endeavors to shed light on the experiences of the Lebanese diaspora, specifically those belonging to the queer community, illustrating their intersectional struggles and resilience in the aftermath of this cataclysmic event. Following the screening, there will be a brief presentation about the background of the film, the current political and socio-economic situation in Lebanon, and finally ending with a Q&A.

Concurrent Session #6

[PANEL 6A] Intersectionality and Social Justice in Education, Part 2 (Chair: Hope Russell) [Glynn 201]

- What Peacebuilding Can Learn from Art (Paula Ditzel Facci, Eastern Mennonite University and Norbert Koppensteiner, University of Notre Dame)

Much research has been done on how artistic practices can be deployed as part of peacebuilding processes. However, little attention has been paid to how those practices signify as art (in regards to similar concepts such as ritual or craft) and art's complicated history with colonialism and exploitation.

This paper examines the role of creativity in facilitating peace building and conflict transformation, as well as how peacebuilding itself changes when perceived through the prism of art. It seeks to capture art writ large as a non-linear process of meaning-making and examines the importance of art for concepts and methods that contribute to peace instead of violence and war. In doing so, emphasis is placed on dance and theatre as examples for the transformative and embodied character of artistic processes.

- Look Under The Rug: A consideration of how peace educators can reawaken and restore the intergenerational transmission of knowledge to break the cycles of everyday violence (Jennifer Tesoro, University of Manitoba)

In uncovering spaces that exist between formal and informal knowledge creation, Indigenous knowledge paradigms offer an alternative perspective to liberal democratic peacebuilding praxis, unveiling transformative imaginings of peacebuilding within teacher education. Through storytelling, this paper presents a preliminary exploration of the sociocultural and systemic pressures that can impact the flow of intergenerational knowledge transmission, thereby significantly influencing how peripheral learners respond within and between solidified hegemonies in order to exercise everyday resiliency and resistance.

- Reflections on Institutional and Parainstitutional Diversity, Equity, and Inclusion (Shannon Dowd, Niagara University)

This paper reflects on a year of practice in university diversity, equity, and inclusion after years of parainstitutional work. Following Sara Ahmed's 2012 *On Being Included*, I focus on the interaction between the university context and movements that give rise to and inevitably exceed the framework of institutional DEI. Given recent political pressure on DEI, the paper also reflects on how the relationship between institutional and parainstitutional DEI might evolve in spite of the threats of reaction and ossification.

- Incorporating Intersectionality, Isms, and Identity in the Classroom (Sally Anne Perz, University of Alabama at Birmingham)

This teacher-led workshop briefly explores the power of collaboration and multimodality to address intersectionality issues. Next, it includes small group collaboration to model the early brainstorming processes in a social justice themed class. "Intersectionality, Isms, and Identity in the Classroom" encourages instructors to look at 'I' (self) by creating an 'identity pie' and demonstrating how we can leverage our own privilege to empower students to see how intersectionality brings us together more than it breaks us apart. Student examples provide powerful proof of how the "I's" in the classroom help to promote US.

- Using Accessible Language in Writing (Mariana Castro Azpíroz, Iowa State University)

Minding the unique background that shapes every person's experience, it is possible to craft pieces of writing that are better suited to foster conversations and support peace and justice across communities. This presentation discusses the importance of considering accessibility and diversity when writing in order to transmit messages more effectively. It will examine adjusting language to reach different audiences by taking some features of their identities into account, prompt attendants to explore alternative ways of thinking and communicating, and help them build solidarity by recognizing varied and overlapping social identities.

Writing is a form of liberation and can be used to reveal intersectionality and support peace and justice across communities. In this workshop we will discuss the importance of thinking about accessibility and diversity when writing. It will prompt participants to explore alternative ways of thinking and communicating and help them build solidarity. Through a series of creative prompts, participants will practice ways to adjust language and rewrite their messages to best communicate with different audiences, taking some features of their identity into account.

[PANEL 6B] Teaching in a Justice Studies Major (Chair: Tara Parsons) [Glynn 206]

- Designing an Introduction to Justice Studies Course (Tara Parsons and Daisy L. Breneman, James Madison University)

Since 2004, the Department of Justice Studies at James Madison University has offered an interdisciplinary major in Justice Studies for undergraduate students. In this session, Justice Studies faculty give four presentations that highlight teaching challenges and opportunities for fostering intersectional understandings of justice. Dr. Heather Scheuerman reflects on strategies for incorporating disciplinary knowledge into interdisciplinary courses. Dr. Tara Parsons and Daisy Breneman present on designing an introductory course to a developing, transdisciplinary field. Dr. Melissa Svigelj emphasizes teaching as solidarity and teaching solidarity to undergrads in a right to work state. And Dr. Gianluca De Fazio highlights creating student research opportunities with the Racial Terror: Lynching in Virginia website.

- Teaching the Social Psychology of Justice (Heather L. Scheuerman, James Madison University)

NOT PROVIDED

- Teaching Solidarity to Undergraduates (Melissa Marini Švigelj, James Madison University)

If one of our goals is for students to contribute to making our world more just and peaceful, what kind of solidarity is needed, and what sort of epistemological and paradigmatic shifts does this type of solidarity require? This conceptual paper explores the necessity of considering solidarity beyond humans— a more-than-human solidarity—if solidarity is accepted as a fundamental aspect of peace and justice studies. Attempts to operate outside of colonial legacies must be critical of constructed binaries between what is nature and human and the false binary that humans are separate from animals. Furthermore, new understandings of reciprocity's role in solidarity must be articulated. If shared experiences of confronting interlocking systems of domination are an accepted aspect of solidarity work for peace and justice, then domination of the more-than-human must also be considered and challenged in classrooms.

- Teaching Justice through Research (Gianluca De Fazio, James Madison University)

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[PANEL 6C] On Literature, Language and the Written Word (Chair: Michelle Collins-Sibley) [Glynn 215]

- SolidarSolidarity in the Shadow of War: Albert Camus's The Plague (Francis Shor, Wayne State University)

Among one of the most profound insights into developing and sustaining solidarity in the shadow of war was Albert Camus's novel, The Plague. Published in 1947, The Plague could not avoid obvious references to World War II and the fight against fascism. Indeed, Camus had been a member of the French Resistance and an editor of its premier journal,

Combat. Hence, I propose a reading of the novel that highlights how the fictional characters reflect particular and critical forms of solidarity.

- An Analysis of Letters from Death Row Prisoners (Richard Clark, John Carroll University)

This is an analysis of twenty years of letters written by death row prisoners to a 75-year-old female. While numerous books have been written on death row pen pals, these books are often a compilation of letters from a single individual. This project differs in that it is an analysis of a series of letters from over 20 death row prisoners. The paper will explore the various themes conveyed in these letters. It will offer insight into the prisoner's life before conviction, their day-to-day existence on death row, and the pains of being separated from family and society.

- Peace on the Couch: Exploring the Potential of Carl Rogers' Writings in Promoting an International World Peace Praxis Paper Title (David Hornung, CUNY)

This scholarly paper delves into the question of whether the writings and theories of Carl Rogers, particularly in the realm of humanistic psychology and person-centered therapy, can be leveraged to develop strategies for promoting world peace. By examining Rogers' emphasis on empathy, unconditional positive regard, and authentic communication, this paper explores the relevance of his ideas in fostering understanding, conflict resolution, and global harmony.

- To Be a Stranger in My Own Skin: Double Consciousness, Intersectionality & Language in Percival Everett's James Paper Title (Michelle Collins-Sibley, University of Mount Union)
- What does it mean to be a stranger in your own skin? To be alienated from yourself? What can it mean to deliberately deny and detach oneself from the humanity of the Other and, also, that of the self? In 1903 W.E.B. DuBois named "the strange meaning of being black" as an answer to question: How does it feel to be a problem? Percival Everett's re-telling of *The Adventures of Huckleberry Finn* through Jim's eyes and in Jim's voice, is, I will argue, a riposte, even a counter-offensive to Du Bois' question and answer.

[PANEL 6D]] Internationalism, International Affairs and Global Conflict (Chair: Mustafa Gökçek) [Glynn 301]

- "International" relations as a form of "intergroup" relations: The 1950s transnational debate that divided the U.S. National Conference of Christians and Jews (Anna Fett, University of Missouri)

The National Conference of Christians and Jews was one of the most popular midcentury nongovernmental organizations promoting, purportedly, democratic "intergroup relations." The NCCJ faced increasing criticism in the 1950s over its emphasis on (White, Judeo-Christian) "religious relations" at the expense of "race relations," particularly overlooking anti-Black racism and segregation. What is less well-known is that the NCCJ organized a new Committee on International Relations in 1951. Its members quickly found themselves debating whether they "could accept as a basic principle that 'international' relations were a form of 'intergroup' relations." Tracking the NCCJ's internal fissures through both a transnational and intersectional lens exposes the broader culturally contested discursive domain around the boundaries of American "intergroup"—including (inter) "racial," "ethnic," "religious," and "national"—relations.

- Short Term Mission Trips: Invitation to Solidarity or to Social Obliviousness? (Christopher Ney, War Resisters League)

In recent decades, short-term mission trips and other cross-cultural immersion experiences have grown exponentially. In most cases, they involve small groups of people from more affluent communities and nations travelling to less affluent areas to offer service or to learn. These cross-cultural exchanges create opportunities for growth in global awareness and relationship. But they also have the potential to reinforce stereotypes and experiences of privilege. As such, they have attracted significant attention (and criticism) from social scientists and theologians. This presentation will present an overview of this literature and then present a model created for the Shalom Center in Chile, a program of the partnership between the Pentecostal Church of Chile and the United Church of Christ.

- The Ambazonian Coffin Revolution, Citizen Communication and Change in Postcolonial Cameroons (Fonkem Achankeng, University of Wisconsin Oshkosh)

Paper seeks to understand citizen communication in the context of political change in postcolonial Cameroons led by the 2016 Ambazonian Coffin Revolution. The goal is to come to terms with the interpretations of the communication on both sides of the conflict and violence in the Cameroons. Inspired by Michel De Certeau's (1997) work, the analysis is

based on macro system theories regarding the nature of power in human interaction. Paper draws on data collected and analyzed in a qualitative study that explores the construction of change and socio-cultural communication of the conflict between former British Southern Cameroons and Cameroon Republic, two separate former UN Trust Territories of different colonial cultures compelled by the UN (trustor) and the UK (trustee) to form one postcolonial country. It argues that for the coffin revolution to succeed, it needs to begin in the capture of speech and the control of the conflict narrative through citizen communication considering that authority people in representing themselves usually subvert the true aspirations of subjugated people, including the agents of change. The paper concludes with the claim that in a global context of the powerful and their interests, the citizens seeking change will need to take up struggle tactics that take advantage of “cracks” in the strategies of power, or of opportunities to subvert the agenda of those in authority because the meaning of words and other forms of language are determinant in revolutions.

- The Kurdish Struggle: Multiple Ways of Resisting Historical Oppression (Helin Unal, Clark University)

Resistance in contexts of longstanding oppression and violence can take on different forms (e.g., collective action, symbolic resistance, everyday resistance) and have different aims and targets—just like oppression takes on different forms (e.g., nationalism, colonialism) and has different targets. In this study, we explored how Kurds from Turkey and Northern Kurdistan, living in Germany, respond to oppression in Turkey. We draw our insights from a qualitative study with brief interviews, employing thematic analysis. We identified three themes (diverse overt resistance strategies, the simultaneous use of different methods of resistance, and the need for cohesion among Kurds) that illustrate the complexities of resistance and its relation to the power of the oppressed. Our analysis also suggests that like many historically oppressed groups, diaspora Kurds consider their resistance strategies with collective consciousness and draw on their collective memory that involves many experiences due to their long history of resistance to multiple forms of oppression. Therefore, resistance strategies may vary considerably, and people may combine multiple strategies simultaneously in their struggle to respond more effectively to the circumstances of oppression. Overall, this study highlights that the way to liberation is not a singular path of one specific resistance strategy.

- Historical Trauma Transmission in Honduras and Community Building (Matthew Bereza, St. John Fisher University)

This session will cover data collected in Honduras during a January 2024 research delegation. This qualitative design sought to investigate if there is a presence of historical trauma transmission in Honduras post-dictatorship and how local communities are building resilient structures. Participants will receive relevant data on historical trauma transmission along with a current view of life in Honduras communities, politics, and economy.

[PANEL 6E]] Case Studies in Peace and Justice (Chair: Chris Lee) [Glynn 211]

- Does security justify the next wave of authoritarianism in Latin America? (Sebastian Restrepo, Cornell University)

Last February 4, President Bukele (El Salvador) was unconstitutionally reelected, holding a popularity rating of over 80% in his country, marking a critical juncture in recent history. Latin American countries face the challenge of deciding on a path that defends democracy or elects authoritarian regimes. Even though authoritarian regimes achieved results in democracy, there is a tradeoff with democracy, where the human rights of the most vulnerable populations are compromised. In this paper, I describe this phenomenon and present the countries with a higher risk of falling into the "Bukele effect" based on the perception of democracy and violence rates.

- Portrayals of Roma Emancipation and Resistance (Maria Subert, Cal Poly)

I examine oral and visual narratives of five painters (members of the Roma / Gypsy grassroots movement) and analyze their three large murals painted for the Fresco Village Project in Bódvalenke, Hungary in 2011. I focus on how these artists portray and critique their othering and segregation, and how they view emancipation from and resistance to it.

My question is: What are the main characteristics of Roma emancipation and resistance? I conclude that the artists portray Roma emancipation and resistance as foundations for conflict transformation where a peaceful way to emancipate and resist has cultural importance.

- Transformative Justice as Environmental Justice: Focus on the Ironbound (and its churches) (Fernando Linhares)

For generations the Ironbound section of Newark, New Jersey benefited from churches having a pervasive influence in its long-standing and well documented environmental justice movement. Unfortunately, current Ironbound churches are not as engaged as were churches in the recent past (specifically ‘mainline Protestant churches’), which complicates sustained social justice movements, as coalitions may be more difficult to form and/or sustain themselves. Consequently, hybrid social justice movements, the fusion of secular and religious interests discussed by urban studies Professor Slessarev-Jamir, are underdeveloped and expose emerging coalitions to different challenges. A question for future exploration is which institution, secular or religious, will fill the void left by the exodus of mainline Protestant churches from the Ironbound?

- Learning to live with my Enemy: A Case Study of Peacebuilding through Storytelling and Critical Human Rights Pedagogy (Allyson Larkin, Western University)

"Learning to live with one's enemy" is philosophically and literally the cornerstone of the methodological approach to peacebuilding at a centre for youth and conflict transformation in central Italy which is the site of this research project. It is a centre that brings youth from global centres of ethnic and international conflict to live and work together to seek ways to transform their understanding of the roots of their conflict and understanding of the Other seen as their enemy. This research explores how the method and pedagogy of this conflict transformation centre can further an understanding of how the process of learning to tell their story, conjointly, with individuals who are from a country or region engaged in conflict or war with their own. It is a centre with a nearly forty year history, and has been nominated for a Nobel Prize. At the heart of its mission is the question: What does it mean to live with your enemy in the present and visualize a future free from conflict? How do youth prepare to imagine a new narrative about one who was considered to be an enemy? Pedagogically, how does a critical approach to human rights create a framework within which to engage youth and trace how their thinking evolves, both toward peace as well as further from it? These are questions that have a new urgency given the recent events on our university campuses in response to ongoing global conflicts.

[PANEL 6F]] How “Connecting” Drives Recovery and Healing for Peacebuilding (Discussant: Roy Tamashiro) [Glynn 306]

- Identity Transformations on Mentoring Students Toward Environmental Justice Consciousness (C. Holly Denning, SUNY-ESF)
- Addressing and Healing Legacies of Ancestral and Collective Trauma (Corrine Meier, practitioner)

The presenters will highlight current methods and practices in higher education and mental health for addressing the effects of generational collective traumas and environmental injustices on personal identity development, self-image, and social empowerment. Holly Denning and students demonstrate their journeys to raise awareness of environmental justice consciousness. Corinne Meijer explains applications of mental health trauma-informed care principles to peacebuilding and peace education. Audience participants are invited to share their research or professional practice in fostering the "we are all connected" consciousness.

Concurrent Session #7

[PANEL 7A]] Health and Social Justice (Chair: Swasti Bhattacharyya) [Glynn 201]

- Examining Mental Health through the Lens of Intersectionality (Theresa Puckett, Niagara University)

Intersectionality is a core principle of trauma-informed care. Stigma, discrimination, and inequality impact patient outcomes. Participants in this session will examine disparities in mental health by applying the five key domains of the social determinants of health as outlined in Healthy People 2030 to case studies. These domains include economic stability,

education access and quality, health care access and quality, neighborhoods and built environments, and social and community context. Participants will be prompted to identify and discuss structure and person level intersectional interventions that could be effective for each case.

- The Compounded Indignity of Deafness and Incarceration (Rachel Violanti, Niagara University)

The innumerable and pervasive injustices of the American prison system have been well documented. Additionally, it is well known that individuals with developmental and psychiatric disabilities are over-represented in the prison system. However, far less is known about the experiences of Deaf/Hard of Hearing incarcerated persons, particularly those who communicate using Sign Language. This paper will explore some of the ways in which Deaf/Hard of Hearing prisoners are at increased risk of abuse, injustice, and oppression in the US prison system including the ways in which prison interpreters work to mitigate these injustices.

- Prisoners of a Broken System: Investigating the Relationship Between High Imprisonment Rates and Access to Inpatient Mental Health Care in Maryland (Jamie Pantazi, Georgia State University)

This research paper investigates the relationship between high imprisonment rates and proximity to inpatient mental health care in Maryland, with implications for understanding the broader challenges of combating harm caused by the prison industrial complex (PIC) in the United States.

This analysis delves into alternative measures against mass incarceration and proposes examining access to mental health care as a potential solution. Using spatial analysis, the study examines the proximity of mental health facilities to census tracts, considering demographic and socio-economic factors. Findings reaffirm associations between imprisonment rates and indicators such as race, income, and unemployment.

Barriers to accessing facility data for this research, and mental health care more generally, underscores the importance of transparency in mental health care. This study contributes to understanding the intersections of incarceration, mental health, and community well-being, offering insights for policy and practice interventions.

- Mindful Interconnection: Solidarity in Isolation (Swasti Bhattacharyya, Buena Vista University and Bernadette McNary-Zak, Rhodes College)

The sisters of the Monastery of St. Clare in Memphis, Tennessee and the sisters of the Brahma Vidya Mandir Ashram in rural Central India are literally and theologically worlds apart. Yet they share a commitment to live in community, in solidarity with each other and the outside world. Their mindfulness about our interconnectedness is potentially instructive to non-monastics. From their example, we identify several relevant insights that can help us address the crisis of isolation and loneliness plaguing our societies.

[PANEL 7B] International Armed Conflict, War, and Post-Conflict Rebuilding (Chair: Lee A. Smithey) [Glynn 215]

- Queering War Memory and the Language of Peacebuilding in Bosnia & Herzegovina: Perceptions of Social Justice among Bosniaks, Croats, and Serbs (Mehmet Yavuz, University of Manitoba)

Intersectional identities and marginalized communities such as the LGBTQIA+, disabled community, youth, and women experience exclusion and their contributions to peacebuilding are often overlooked in Bosnia and Herzegovina (BiH).

Drawing on frameworks and theories of everyday peace and structural violence, this presentation critically examines the challenges to coexistence and the efforts of everyday peace in current post-accord BiH. It presents findings from 43 semi-structured interviews with LGBTQIA+ Bosniak/Croat/Serb individuals, conducted in different parts of BiH including Republika Srpska, Sarajevo, and Mostar, in 2022. The interviews focus on 1) their war experiences, 2) their images of peacebuilding, and 3) the impact of the DPA on queer communities.

- Intersectionality at the Crossroads: Grassroot Peacebuilding in Pakistan Amidst Ethnic and Religious Conflicts (Noman Sajjad, University of Waterloo)

In this presentation, I aim to share experiential learning, outcomes, and findings from grassroots movements of strategic peacebuilding in Pakistan, where ethnic and religious conflicts form the crux of societal division. This presentation contributes to the discourse on community peacebuilding, emphasizing the significance of intersectionality in

understanding and addressing the complex web of ethnic and religious divides.

The session will unveil the profound impact of ethnic and religious differences on community dynamics. I will highlight how local peacebuilders have innovatively created and implemented peace interventions, theories of change, and approaches to foster a peace narrative within communities.

A key focus of this presentation is the utilization of arts as a transformative tool to connect with the youth in conflict-ridden areas across Pakistan. By engaging them through various forms of art, sports, theatre, and music, the presentation will showcase how these mediums were instrumental in instilling peace values, generating a peace narrative, and addressing social taboos. The approach adopted is to understand the power nexus while focusing on the solution-oriented, aiming to empower the youth with the skills and mindset necessary for sustainable peace.

Attendees will gain insights into practical strategies and innovative methodologies employed by local peacebuilders to bridge divides and foster a more harmonious society. The overarching goal is to inspire collaborative efforts and share lessons learned for effective community peacebuilding initiatives.

- Peacemakers at the Intersections of Power: Critically Examining Restorative Justice Facilitators and Practices to Navigate Differing Levels of Power and Social Identity in Dialogue (Laura Irwin, University of Washington)

As Restorative Justice (RJ) programs emerge throughout the U.S. as alternatives to the Western adjudication system, I examine an understudied yet impactful element of RJ: facilitators. Because the current majority demographic of RJ facilitators in the U.S. are predominantly older, educated, white individuals, it is imperative to be present and accountable to how RJ is deployed and by whom in and outside the criminal legal system in the U.S., which disproportionately targets Black and Brown communities. I share findings from my recent study investigating how RJ facilitators steward RJ processes and interrupt the institutional power of the carceral state while also balancing their individual social power through dialogue practices that reveal our interconnectedness. RJ itself is a framework rooted in Indigenous worldviews to reveal intersectionality in our relationships especially after a harm has occurred in order to restore harmony and pursue justice in the community. Nevertheless, when situated within the domination systems of the U.S. that intersectionally oppress, RJ becomes a way to build solidarity to navigate these systems. I share strategies facilitators adopt and tensions they face so practitioners and scholars alike can critically/collaboratively consider how to engage practices to interrupt systems of power.

- Societal Liberation If We Cared: Creating Solidarity Through a Care Ethics Framework (Magdalen Weiss-Vopat, Kent State University)

At its core, care ethics is a moral theory that places an emphasis on the relationships between humans and the dependency that is innate in our nature. While gender, race, and class are the underpinnings of care ethical modes of thinking, it also serves as a counter to neoliberalism and its accompanying natural competition. Care as an idea is found in all aspects of our lives—the household, goods and services in the marketplace, and bureaucratic organizations and institutions. It is through this lens that care ethics can help us to evaluate the gray areas of intersectionality, establish a new societal structure, while also changing the way that we interact person to person.

- The Kids are Alright? Youth Murals in Post-Violence Northern Ireland (Lee A. Smithey, Harrison Kim, and Grant Himes Swarthmore College)

The evolution of murals in Northern Ireland since the signing of the Belfast Agreement in Northern Ireland is well-recognized by many observers, and much was made of future generations during the region's peace process. What do the walls tell us about the post-violence experience of young people? The Mural Mapping Project, established by the late Gregory Maney and Lee Smithey, seeks to systematically document the changing symbolic landscape on the streets of West Belfast and the Shankill Road since 2010. Investigators are conducting a new survey during the summer of 2024, and construction of the analytical dataset, which incorporates photos of more than five hundred sites over fourteen years, continues. In this paper, we focus on the evolution of murals designed by or for young people and how their content relates to other trends in mural making.

[PANEL 7C] Migrants and Migrant Communities (Chair: Jeremy Rinker) [Glynn 301]

- Weaving Inclusive Threads: Understanding Socioeconomic Integration of Migrant Communities through Intersectional Approaches for Peace, Justice, and Liberation (Anthoanette

Kommeh and Nadia Nartey, Kennesaw State University)

Migration models societies and economies in our interconnected world. Irrespective of our connectedness, the socioeconomic integration of migrant populations remains intricate. Using mixed methods of qualitative and quantitative approaches, our research advocates for an intersectional lens to comprehend migrants' multifaceted experiences to uncover intersecting privileges and oppressions. Examining racism, sexism, xenophobia, and economic inequality, we explore their influence on migrants' access to education, employment, housing, legal protection, and healthcare.

We seek to accentuate the voices of marginalized groups including migrant women, children, and disabled people in advocacy and policymaking to bolster inclusive communities. Loudening these voices provides a nuanced understanding of their need. We argue that embracing intersectionality is critical for promoting peace, liberation, justice, and systemic barriers. Through embracing the interconnected nature of privilege and oppression, we seek to construct environments where all people thrive irrespective of their migration status.

- Necropolitics and Democracy: Immigrant Detention in the United States as Zones of Exemption (Meghan Geist, Kent State University)

In the United States, there has been conflicting scrutiny across the media and political platforms regarding immigration to the United States, and as other western states have done, the U.S. has turned to the prison industry to expand immigrant detention facilities, in what some scholars have called the 'migration industry'. By using Mbembe's theory of necropolitics within the context of the United States' democracy, I argue that immigrant detention facilities are zones of exemption and continue to remain democratically unaccountable. I then will discuss how we can push back against the practice of immigrant detention and discuss current efforts to create more equitable laws and policies in an unjust system.

- On Environmental and Health Justice: Minority Groups' Perspectives (Mayra Bonet, SUNY Maritime College)

Environmental and health discourse on minority groups accentuate healthcare inequities, diseases, and intergenerational trauma. Research data suggest that these core topics are anchored in colonial practices performed systematically for centuries and across geographical borders. In addition, from a gender-based standpoint, scholarly work provides evidence of intersecting factors that imperil these groups' participation in society. The portrayal of these groups inadvertently perpetuates a negative stereotype that undermines their history, culture, and identities. In contrast to this depiction, this presentation juxtaposes this stigmatized image by eliciting their contributions on issues pertaining to health, the environment, and human rights.

- The Nation of the Immigrants (Yasmina Benachour, University of Hawai'i at Mānoa)

The United States of America is a Nation composed of Immigrants. In Nalini Kishnankrutty's Tedx Talk , How Immigrant's Shape(d) the United States she explores the movement of Immigrants and how they are perceived in the United States of America. By rhetorically examining Kishnankrutty's Tedx Talk, I will be revealing the themes of history, structure, and perception that Kishnankrutty analyzes and how this further may impact the everyday lives of Immigrants in the United States of America.

- Building Anti-caste Solidarity and Social Movement Understanding of Intersectionality among South Asian Immigrants in the U.S. (Jeremy Rinker, University of North Carolina Greensboro)

In recent years migration has expanded from developing to developed countries; migration from South Asia to the US has grown exponentially. As South Asian migrants to the U.S. adapt to new cultures they simultaneously preserve and reify their own caste, cultural, and religious practices. Many South Asian social movement organizations (SMOs) have recently developed, including many devoted to anti-caste activism and Ambedkar Buddhism, among other core identities. Analyzing findings from seven 2022-23 focus group discussions with more than 50 South Asian migrants to the U.S., survey data from South Asian diaspora (N=241), and the implementation of summer 2024 dialogues among SMO leaders, this paper explores both the oppressive caste practices in the South Asian diaspora in the contemporary U.S. and the complex intersectionalities of caste, race, religion, region, and ideology. This empirical research contributes to better understanding caste in the U.S. and illustrates the need for contact and dialogue between sub-caste groupings.

[PANEL 7D] The Dynamics of Promoting Peace and Combating Injustice (Chair: Vicki Ross) [Glynn 306]

- Prefiguring Positive Peace: Governing a ‘Leaderless’ Social Change Organization (Ashley E. Nickels, Kent State University)

March For Our Lives (MFOL) is a prime example of a social movement prefiguring what Stout and Love (2015, 2017, 2019) call Integrative Governance. The “leaderless” structure of the youth-led gun control social change organization (SCO), MFOL, offers a glimpse into a radical local governance model that is adaptable, reflexive, and centers positive peace, specifically at the local level. Although born in the mostly middle-upper class, white suburb of Parkland, FL, the movement actively sought to work in solidarity with others—predominantly youth of color— who had long been confronting gun violence. The founders articulated an understanding that the broader movement needed to be local and adaptive to succeed, offering important insights into the governing processes of emergent movements aimed at peace and change.

- Symbolic Political Violence and the Effects of Institutions on Risk Perception (Liam O’Brien, Kent State University)

This study is focused on understanding the effects of symbolic political violence and institutions on Kent State University students' perception of risk. Participants will view four memes which have been published by various institutions representing federal, nongovernmental, academic, and commercial organizations. Participants are randomly assigned a group which mentions the institutional source or a group which does not. The design uses a 2x4 (groups and memes) ANOVA to analyze differences in risk perception.

The information gained can help support the need for policy space for risk reduction models in online spaces. Practitioners, researchers, and regulators can use tools from these findings to further explore risk reduction infrastructure.

- Connectedness across Divides: How to stand for justice and de-polarize at the same time (Jennie Barron, Selkirk College)

Polarization is pervasive these days, and it seems nearly everyone is concerned about its toxicity. But what does it mean to try to overcome it? Surely overcoming polarization doesn't require that we be neutral on issues of injustice, does it? This session will explore the nuances and challenges of navigating a path that combines commitment to human rights, peace, and justice with an exploration of the interconnectedness that we need to surface, and cultivate, if we are to build an inclusive, diverse, intersectional solidarity across difference.

- The Politics of Love: Dismantling Regimes of Exclusion (Shawn Graves, University of Findlay and Marlena Graves, Northeastern Seminary)

The hegemonic powers within the U.S. frequently function as regimes of exclusion which leads to a sense of alienation, isolation, and animosity among and between historically marginalized groups and these powers. These regimes entrench violence and political dysfunction. Here, we consider the genealogy of these violent and exclusionary strategies and their consequences. We offer a pathway for realizing beloved community by exploring Martha Nussbaum's view that liberal regimes should cultivate political love. Moreover, we incorporate Elizabeth Anderson's relational egalitarianism recognizing political love must counteract individual vices and pernicious social forces and mechanisms functioning as barriers to constructing and preserving a society of equals.

- We all Need Somebody to Lean On: Engaging Intersectionality's Black Male Problem (Adebayo Oluwayomi, West Chester University)

Intersectionality is generally characterized as a framework for examining the interrelatedness of axes of identity such as gender, race, class, ethnicity and other forms of identity-based categories in a bid to ensure that no one is left behind in the fight for justice and equality. But is this really the case when intersectionality is analyzed from the perspective of the experiences of individuals within marginalized groups, such as Black men? This paper explores new research and theoretical interventions in Black Male Studies and Critical Gender Studies to engage with the Black male problem of intersectionality.

[PANEL 7D] Sharing Ideas on How to Teach Peace and Social Justice in University Courses [Glynn 206]

- Tanya Loughead, Canisius University

- Mechthild Nagel, SUNY Cortland
- Janet Gerson, International Institute on Peace Education
- Gail Presbey, University of Detroit Mercy

We are educators committed to introducing students to the large and exciting field of peace and social justice studies. With nonviolent skills, strategies and tactics having developed over time in the contexts of various struggles, and a vast array of contemporary issues and topics, how does an educator make decisions on how to choose the material, present it, and design interactions and assignments that will engage students and help them to really experience firsthand the important insights of the field? Each of us has different experiences and ideas. We will share our tried and tested approaches while eliciting from attendees additional examples.

[FILM] Behind the Door: Social Change Through One-of-a-Kind Art and Storytelling (Brandon Brown, Maine Prisoner Advocacy Coalition) [Glynn 407]

- Real stories from real people impacted by systems of inequity and structural violence. Exploring topics from mass incarceration and prison reform to substance use and mental health, the podcast shines the light on marginalized people to engage in the transformation of social narratives that keep people ostracized, stigmatized, and separated as “other”. The podcast is built around the repurposing of Hiltz’s prison door, the one he was incarcerated behind, into a piece of art and discussion that Brown and Hiltz travel around the country with, to spur conversations that can lead to inspiring people to engage in social change and narrative transformation.

"Behind the Door" podcast, hosted by Brandon Brown and Jeremy Hiltz, tells real stories from real people impacted by systems of inequity and structural violence. Exploring topics from mass incarceration and prison reform to substance use and mental health, the podcast shines the light on marginalized people to engage in the transformation of social narratives that keep people ostracized, stigmatized, and separated as "other". The podcast is built around the repurposing of Hiltz's prison door, the one he was incarcerated behind, into a piece of art and discussion that Brown and Hiltz travel around the country with, to spur conversations that can lead to inspiring people to engage in social change and narrative transformation.

Day 3 Sunday, October 27

Concurrent Session #8

[PANEL 8A] Exploring Political Violence in an Age of Extremism (Chair: Michael Loadenthal) [Glynn 201]

- Intersectional Hate: A Case Study in Right-Wing Accelerationist Propaganda (Alexandria Grace Olsen, Georgetown University)

Right-wing extremists are, in many instances, ideologically grounded in the extreme hatred of an outgroup that often consists of a number of marginalized communities and identities in a given context, and the notion that power belongs to an ingroup consisting solely of whom they consider to be "one of us."

Using a series of accelerationist webzines as the subject of a case study, this paper explores the intersectional nature of ingroup and outgroup construction through right-wing extremist propaganda. What will be shown is that the intersectional nature of both outgroup hatred and ingroup acceptance runs much deeper than is traditionally expected, and that modern right-wing extremists often construct incredibly intricate ingroups and outgroups consisting of multiple overlapping and intersecting social identities.

- Examining Incel Culture from a Peace and Justice Standpoint (Wim Laven, Cuyahoga Community College and Christian Schlaerth, Waldorf University)

This panel will share research conducted by the presenters on incel culture. It will include an overview of the history and development of incels, their connection to mass shootings and other forms of violence, and an examination of female incels. Further, the panel will address how incel culture can be examined through a peace and justice lens, including the role that forgiveness and healing may play in countering the dangerous parts of incel culture.

- The Intersection of White Supremacy and State Responses to Domestic Extremism: A Case Study of the Patriot Front (Jeannie Shroads, George Mason University)

This session would explore the interconnectedness between white supremacy, the State, and the State's inadequate response to domestic extremism. The case study analyzes the White supremacist group Proud Boys and proposes measures to counter their extremism. Instead of directing resources toward the extremists, however, this paper proposes that prevention and response efforts be centered on the communities affected by extremist white supremacist ideology and actions. The goal would be to direct resources to the victims and communities that are often overlooked in countering and preventing extremist programming and break this entrenched supportive interconnectedness between the State and white supremacy.

- We Are All Conspiracists? (Robert Kane, Niagara University)

Popular distrust of the U.S. federal government due to the secrecy and abuses of power of the national security state over the past several decades has coincided with a more recent politically motivated push into mainstream society of what one historian long ago called the "subterranean world of pathological fantasy." Analyzing the historical roots and wages of these entangled phenomena, this presentation argues that the normalization of conspiracy theories without evidence has eroded the sense of common purpose on which a peaceful and just society is based.

- Look Mom I'm On TV: Crowd-sourced policing, social media, and the prosecution of January 6 Capitol defendants (Michael Loadenthal, The University of Cincinnati and Ellis Langham, Regis University)

Following the attack on the United States Capitol Building on January 6, 2021, law enforcement have arrested and charged more than 1,230 individuals. As evidence was released as to how these individuals were recognized, an unavoidable pattern emerged—many had been identified not by police or traditional investigative mechanisms, but by the public. In conjunction with traditional investigations, several crowd-sourced projects emerged (the most famous being Sedition Hunters), which sought the general public's help to identify

rioters. While such crowd-sourced policing did not emerge in the Capitol investigation, the indictment of the rioters brought this issue to the forefront. This study examines this investigative process through the lens of traditional media, electronic social media, and methods of policing. Through the unique data set offered by the Prosecution Project (tPP), and with the aid of a team of tPP researchers, we have studied these +1,230 cases seeking to answer two central questions: 1. What role did crowd-sourced policing play in the identification and prosecution of January 6 defendants?, and 2. What can we learn about the defendants' use of social media surrounding their January 6 activities and the role this played in the defendants' prosecution?

[PANEL 8B]] On Climate, Ecology, and Non-Human Animals (Chair: Randall Amster) [Glynn 215]

- Learning in Bear Country: Reflections on Methods of Peace Research in the More-than-Human World (Matthew Breay Bolton, Pace University)

A sign at the trailhead of a hiking path in Montana's Glacier National Park declares you are now "Entering Grizzly Country." Much research in Peace and Justice Studies (PJS) is anthropocentric, focused on the relations between people. But what if we took that sign in Glacier Park literally? In this paper I consider what it might mean for PJS scholars to acknowledge agency of wild animals and respect multiple sovereignties. I share experiences of conducting fieldwork – through both ethnography and wildlife tracking – to understand conflicts between diverse settlers and Indigenous Peoples and bears in Adirondack Park, New York and Denali National Park, Alaska.

- Justice Education for a Changing Climate (Jessica M. Young, University of North Carolina at Charlotte)

Despite positive outcomes for students and the environment, climate justice is rarely discussed in primary and secondary classrooms. Climate justice teaches the science and disproportionate impact of climate change. Research suggests that education is key to addressing climate change, but many students, especially those from historically marginalized groups, have little opportunity to learn about climate science in theory or practice. Politicization and misinformation prevent teachers from engaging in climate justice, even if science standards address climate change. The obstacles prohibiting climate justice education are clear, but a path forward is needed urgently.

- Climate change adaptation as violence in coastal communities (Greg Oulahen, Toronto Metropolitan University)

Recent studies reveal that many people, particularly young adults (ages 18-25), feel like their lives have little or no meaning. This sense of meaninglessness can contribute to poor mental health. And sometimes the pursuit of meaning has played a part in prompting people to embrace toxic ideologies, start or join dangerous social and political movements, or commit acts of violence and terror. In this paper, I sketch a way of thinking about meaning in life, focusing upon living a life of loving engagement with the world. After developing this view, I suggest that encouraging others to find meaning through loving engagement with the world may help prevent the negative individual and social outcomes identified above.

- Intersectional Ecology (Randall Amster, Georgetown University)

One of the foundational links between social and environmental engagement is an overarching sense of interconnectedness, from the expansive justice invocations of Dr. King's "garment of destiny" and his observation that "all life is interrelated" to John Muir waxing about "a thousand invisible chords" that bind us to everything in the universe. The implications of science, philosophy, spirituality, and lived experience alike are clear on this point: reality is deeply relational, and we are enmeshed in webs of interconnection from the micro to the macro scales in demonstrable ways. Given this realization, why does it often seem so challenging for people to grasp the basic inferences that there is no "other" in a societal sense, no "waste" in an ecological sense, no "border" in a political sense, and no "victory" in a military sense? The bifurcation of the world into a zero-sum contest with winners and losers is as much a fiction as is the idea that climate change and environmental degradation only affect people in some faraway place. Still, despite flouting baseline principles of connectedness, factors of power and privilege yield widely differential outcomes notwithstanding the commonly held nature of reality; recognizing and remediating this is a central tenet of intersectionality, which understands inequalities and entrenched hierarchies not as immutable characteristics of existence but as systemic factors woven into

the values and structures of our societies. Drawing upon lessons from environmental justice, this presentation will explore how complex ecological praxis can help inform and transform unjust arrangements of power.

- Cultivating Peace and Sustenance: The Role of Education in Addressing Crises (Juan Salcedo, New York University)

The Lake Chad Basin faces a multifaceted crisis where climate change and environmental degradation exacerbates existing socio-economic tensions, leading to intercommunal conflicts and insurgent violence. Addressing this crisis requires solutions that integrate environmental sustainability with peacebuilding to support the resilience of local communities. Current stabilization efforts in the Lake Chad region focus on top-down, state-led approaches, which often overlook the role of local communities in managing natural resources and fostering intercommunal peace. This paper identifies a lack of community-driven initiatives that can simultaneously address environmental degradation, underdevelopment, and conflict. This paper proposes the establishment of Transboundary Eco-Production Collectives (TEPCs) as community-led, environmentally-focused projects aimed at enhancing peace, conservation, and socio-economic development across the Lake Chad Basin. The research applies environmental peacebuilding theories and systems thinking to develop a framework for TEPCs. Case studies from similar initiatives in Kenya, Rwanda, and Sudan inform the design of TEPCs, which are expected to facilitate collaboration among farmers, pastoralists, and fishermen. TEPCs can provide sustainable agricultural solutions, reduce resource-based conflicts, and foster socio-economic resilience. The proposed governance model emphasizes community participation, resource sharing, and conflict resolution, empowering local stakeholders to actively contribute to peacebuilding efforts. Implementing TEPCs offers a pathway to alleviate the Lake Chad Basin's environmental and social challenges by enhancing local autonomy, improving resource management, and reducing dependence on external intervention. This approach supports long-term peace and resilience in the face of climate-related security threats.

[PANEL 8C]] Cyber, Technology, and Surveillance (Chair: Kevin Hinkley) [Glynn 301]

- Digital Panopticon: The use of Cyber Space to Surveil, Discipline, Control and Set Agenda in Ethiopia (Alazar Melkamu Bayou and Axumawit Haileselassie, Institute for Peace and Security Studies)

Jeremy Bentham introduced the idea of the 'panopticon' in the 18th century to illustrate an ideal prison design. He envisioned a layout where individual cells would surround a central tower, enabling constant surveillance of all cell activities. Today, cyberspace, particularly social media, serves as a modern equivalent, facilitating extensive scrutiny of people's lives by authorities. Ethiopia mirrors this trend, with successive regimes employing digital methods to delve deeply into citizens' lives for disciplinary or agenda-setting objectives. Hence, this perspective serves an excellent purpose of showing the strategies and instruments of domination systems of regimes to better understand power.

- The Analog Ethics Project: Historical lessons for mitigating technological injustices (Will O'Brien, University of Notre Dame)

Technology-driven conflicts are not new. They did not begin with the creation of the smartphone, the computer, or the incandescent lamp. Technologies used to extract resources for colonial powers, undermine organized labor, and exploit vulnerable communities, have caused social tension and violent conflict. Utilizing an intersectional lens to historicize and analyze technology-driven conflicts, we can learn from the ethical successes and failures regarding emerging technologies, like AI, biotech, and cryptocurrencies. By incorporating social, gender, and micro histories that center marginalized voices, this project seeks to understand how technological innovation and exchange creates conflict by marginalizing, minoritizing, and commodifying vulnerable communities and explore how decision-makers can learn from these historical lessons to make ethical decisions about emerging technologies today.

- Not a big fan!: Conflicts and opportunities in the green energy transition related to offshore wind development (Lorren Ruscetta, University of Delaware)

The necessary transition to decarbonize our energy system has been marred with social acceptance and justice concerns, particularly for Indigenous peoples. This conversation seeks to move beyond pre-conceived notions of 'not-in-my-backyard' (NIMBYism) social acceptance issues and looks to understand energy justice questions from a multidisciplinary

framework. Case studies will be examined to ascertain lessons for development, and opportunities for collaboration will be uncovered, with policy recommendations for a just transition centered.

- The AI/Digital Revolution: Implications For Democracy & Peace (Linda Groff, California State University, Dominguez Hills)

[PANEL 8D]] Transpersonal and the IntraConnected Collective: Expansive Ontologies and Identities in Peace Scholarship (Chair: Roy Tamashiro) [Glynn 315]

- “Identity Paradigm Shifts: Transpersonal Presence and CollectiveWe Consciousness” (Roy Tamashiro, Webster University)

Roy Tamashiro introduces what the CollectiveWe Consciousness means for peace-building across irreconcilable identities and ideologies.

- “Implications of Slow Violence for Individual and Collective Identities and Ontologies” (Lucy Bailey, Oklahoma State University)
- “Autoethnography of Diasporic Consciousness: Dignity Upheld In Exile” (Noor El-Gazairly, George Washington University)

Noor El-Gazairly reflects on their work as an organizer of the Spring 2024 Free Palestine Movement and Encampment at George Washington University.

- “In “Co-Witnessing Dialogues Toward Co-Constructed Knowledge and Identities” (Janine Joyce, Edith Cowen University)

Janine Joyce describes a dialogue and conversation methodology that cultivates the intraconnected sense of co-witnessing experiences, co-constructing knowledge, and connecting diverse voices and identities.

In the spirit of the Conference Theme “We Are All Connected,” panel members explore various aspects of human identity— Being, Becoming, and Belonging— within the context of peace scholarship. Transpersonal dimensions are out-of-the-ordinary human experiences, ways of thinking, and meaning-making that go beyond the five senses, the ego, or one’s identity. The IntraConnected Collective implies interconnectedness, the shared sense of belonging, commonalities, and connections across diversities, differences, and divisions. Papers include: “Identity Paradigm Shifts: Transpersonal Presence and CollectiveWe Consciousness” (Roy Tamashiro); “Implications of Slow Violence for Individual and Collective Identities and Ontologies” (Lucy Bailey), “Autoethnography of Diasporic Consciousness: Dignity Upheld In Exile” (Noor El-Gazairly); and “Co-Witnessing Dialogues Toward Co-Constructed Knowledge and Identities” (Janine Joyce).

[WORKSHOP 8E]] The Secret Sauce: Creating an Anti-Racist Mindset for White Students and Community Members [Glynn 206]

- Dennis Cornell, Antiracism4u

Racism continues to plague the United States and White people hold a key element to ending racism by adopting anti-racism practices in their professional and personal lives. This workshop examines empirically-based anti-racism interventions and practices that educators can utilize in anti-racism courses for White students and community members.

[WORKSHOP 8F]] Difficult Conversations: Facilitating Classroom Connection in Polarizing Times [Glynn 211]

- Joy Meeker, Saybrook University
- Amanda Singer, Portland State University

We live in a world where divergent ideologies run rampant, and polarizing trends reveal our lack capacity to explore opposing viewpoints with adequate curiosity. Trainings that promise to deliver the skills necessary to navigate difficult conversations are everywhere, yet most of these trainings miss the mark in fostering intersectional understandings or engaging solidarity that bridges ideological divides (in lieu of strengthening existing silos). This presentation will explore the process of building our individual and collective capacity to respond instead of react, to stretch instead of contract, to call-in instead of call-out, and to invite deliberative and dialectical dialogue that actually expands our capacity to understand and appreciate ideologies that contrast and conflict with our own.

[FILM]] In the Wake of Loss (Aminata Ndow, Harvard University) [Glynn 407]

In the Wake of Loss presents an ethnographic account of twenty-year-old Amie Lowe, whose father – a victim of Yahya Jammeh’s 22-year-long dictatorship in The Gambia – disappeared when she was only three years old. This documentary portrait examines how a young adult child of the forcibly disappeared, in the “post-truth commission era” deals with the ramifications of this violent past after the official channels of mourning have stalled. The personal portrait between Amie in front of the camera and Amie behind the camera illuminates the intimate and small in the interminable wake of unresolved loss.

Concurrent Session #9

[PANEL 9A]] On the Question of Palestine (Chair: Michael Loadenthal) [Glynn 201]

- Bias and Double-standards of Implicit Protest: An evaluation of social politics for Palestinian support and perspectives on Gazan genocide (David Bell, Niagara University)
This paper analyzes a distinction between active and implicit forms of protest, and how wider social support and hegemonic narratives can shape both boundaries and interpretations of protest. In particular, this paper assesses politics of Palestinian support across the United States, particularly on college campuses, in the context of concerns for Gazan genocide. Fundamental to this paper is the idea of “implicit protest”, where wider social sympathies can align with mainstream narratives, making competition for narratives fundamental to protest itself. Implicit protests can therefore subvert or amplify active protests, but with greater concerns for political and sociocultural bias and double-standards.
- Beyond Women and Children: Interrogating Heteronormative Visuals in UNRWA Reporting on Palestine (Sreeparna Das, The University of Cincinnati)
Since the October 7 attack on Israel, the UNRWA has emerged as a central humanitarian agency sheltering destabilized Palestinians. Its regularly released situation reports on Gaza and the West Bank heavily feature images of children and women. Through visual analysis, this paper examines how these images perpetuate Orientalist discourses about forced queer erasure and Arab assumptions about queerness as inauthentic. Such portrayal of brown women and children as exceptionally vulnerable also inherently re-figures brown men as perverse terrorists, unless photographed with other unthreatening victims. Thus, this paper highlights the need for intersectional solidarity for political liberation in

Palestine and calls for a re-examination of humanitarian intervention.

- **Until We are All Free: Zionism, Palestinian Liberation, and Intersectionality in the Women's March** (Francesca Freeman, University of Notre Dame)

On March 7, 2017, journalist Emily Shire published an op-ed with a provocative question: "Does feminism have room for Zionists?" This op-ed prompted a debate regarding Zionism, antisemitism, Palestinian liberation, and the capacity for the Women's March to be an intersectional movement. Taking up the buzzword embraced by the Women's March, this debate reinvigorated an important question: what does it mean for a movement to be intersectional? This article picks up this question, putting this debate in conversation with theory on intersectionality. I argue that intersectional movements must consider intersectionality as both a theoretical lens for understanding the world and a methodology for enacting change in the world to move beyond these additive conceptualizations. Thus, an intersectional movement should engage the intersections of multiple systems of oppression, center the unique lived experiences and intersectional identities of participants, and deploy intersectional methodologies to realize the demarginalization of those most marginalized, moving the needle towards justice and emancipation for all.

- **"āḥnā mawǧūdyn!" Presence as an Index of Respect in Israeli-Palestinian Peacebuilding** (Alyssa M. Paylor, University of Notre Dame)

This paper draws upon eighteen months of ethnographic fieldwork, interviews, and document analysis conducted between 2018 and 2023 to explore how presence and participation are used by Palestinians as an index of respect and a claim to moral superiority. I examine how the double meaning of "āḥnā mawǧūdyn" (we exist; we are present) complicates notions of participation as either agency or cooptation in peacebuilding practice, and elucidates how participation takes on multiple meanings as it is measured, competed for, and claimed by individuals engaged in different projects of political claim-making.

- **Charges of Antisemitism in the Pro-Palestinian Movement: What's Real, What's Not, and Why it Matters** (Stephen Zunes, University of San Francisco)

False charges of antisemitism has been weaponized by supporters of Israeli policies to suppress pro-Palestinian activism and even those simply calling peace, human rights, and international law as a McCarthyistic effort to censor legitimate discourse. At the same time, as with racism and sexism, antisemitism is ubiquitous and is a genuine problem within these movements. While anti-Zionism is not antisemitic in itself, depicting Zionists in a monolithic, conspiratorial fashion and blaming U.S. policy solely on a supposedly all-powerful Zionist lobby rather than forces which have led the United States to support allied rightwing governments violating international norms elsewhere does parallel historic antisemitic tropes.

- **Implementing the Moral Imagination: The Quaker Approach to Peacebuilding in Palestine** (Jonah Rebert, Fordham University)

This thesis seeks to identify ways in which Quakers are uniquely positioned as mediators for reconciliation due to their theological emphases, religious flexibility, and relevant history as peacemakers in Palestine, Israel, and the Greater Levant. Through analysis of historical peace agreements predicated on non-violence, the growing promotion of liberation theology in Palestinian Christian and Muslim communities, and a transformational view of peace which addresses the epistemic violence experienced under occupation, Quaker virtue and pacifist action emerges as a tool for reconciliation and spiritual coexistence.

[PANEL 9B]] On Intersectionality as Education and Peacebuilding (Chair: Pushpa Iyer) [Glynn 215]

- **Intersectional Identities and Community Development: Understanding Minority Participation and Voice** (Felix Akinboyewa, Kent State University and Mnguashima Valentina Soomiyol, Rutgers University)

My session involves group identity and social justice. Particularly, I will be analyzing the influence of minority group's intersectional identities on their participation and voice within Community Development Forums (CDFs).

- **Multiple Jeopardy: Intersectionality and Aging** (Susan Mason, Niagara University)

Authors/presenters: Susan E. Mason and Heidi A. Pauta

Multiple jeopardy refers to the multiplicative effect discrimination can have on individuals who identify with more than one oppressed group. Ageism, sexism, ableism, racism, and

other forms of discrimination disadvantage members of the targeted group, and those who belong to more than one oppressed group are at a particular disadvantage. This presentation focuses on the intersectionality of age and other factors of one's identity. Social justice issues such as financial insecurity, healthcare disparities, and decreased quality of life are considered.

- Re-presenting the Neuroqueer Subject: Intersections of Race, Gender, Sexuality, and Disability (Sinchan Chatterjee, Indian Institute of Technology Bombay)

The paper analyzes autistic autobiographical narratives in order to focus on the lived material experiences of neurodivergent subjects. It problematizes the role played by the intersection of various facets of selfhood such as disability, race, gender, and sexuality. Scrutinizing the influence of the underlying socio-political and cultural foundational discourses which formulate the figuration of the autistic individual in a certain manner, the proposed paper will underscore how studying autistic narratives can enable us to destigmatize intellectual disability by dismantling cultural stereotypes and myths about autistic individuals.

- Bridging Divides: Building Solidarity Through Activism (Pushpa Iyer, Nova Southeastern University)

This paper examines the dynamic relationship between victimhood narratives and intersectional frameworks within social justice movements. In a world where victimhood narratives overshadow the nuanced understanding offered by intersectionality, we are witnessing greater polarization and division. As activists, we challenge ourselves to move towards solidarity for collective empowerment but are often thwarted by essentialism that is driven by victimhood. This paper explores how the competing narratives of victimhood and intersectionality intersect and diverge, shaping activism, coalition-building, and social change strategies. Drawing from experience and empirical study of the tensions between victimhood and intersectionality, this paper aims to foster a nuanced understanding of power dynamics, agency, and solidarity within contemporary social justice movements.

- Beyond Violence: Building a Trans Peace Studies Scholarship (Caraline Fearheller, Kent State University)

Galtung's analysis of violence has often failed to explore the role of gender (Confortni, 2006). In taking Galtung's theory of violence as a departure point, I intended to show how trans studies offers peace studies considerations for understanding violence. Specifically, I focus on the 'cis-tem' as a form of structural violence and the operation of anti-trans legislation as harm. I also intend to show how peace studies offers trans studies considerations in creating strategies of resistance that promote positive peace. By putting these two fields in conversation, we can articulate a fuller picture of the processes of violence and a trans-inclusive vision of positive peace.

[PANEL 9C] Anti-Colonial Resistance and Indigenous Claims (Chair: Lori Quigley) [Glynn 301]

- Red Paint Resistance: Graffiti and a Queen Victoria statue in Settler Colonial Canada (Eric Lepp, University of Waterloo)

Drawing from research conducted across 2021-2023, this presentation engages the case study of an often-graffitied Queen Victoria statue in Kitchener, Ontario, Canada. Through engaging the red paint on this physical colonial monument, it is demonstrated that graffiti has the capacity to be an important method of civil resistance that can impactfully be employed in civil resistance campaigns. In doing so the contextual significance of spatial (where) and temporal (when) elements is undertaken to build an understanding of how rupturing aesthetic order and challenging public colonial narratives physically and visibly at a specific moment in time can further public discussion about the way places are named, marked, and navigated.

- Indigenous Restorative Justice Praxis in South Africa and Hawai'i (Leanne Trapedo Sims, Knox College)

This presentation is a comparative study between two geographical loci— Hawai'i and South Africa, both sites of Empire and intervention that bear a fraught political and colonial history. Many of the incarcerated communities in Hawai'i and South Africa are direct victims of that history and are located in a genealogy of political and personal trauma. I lived on O'ahu for over a decade where I was entrenched within a community of Indigenous activists, scholars and elders. Based upon my site-specific research and subsequent book, I argue that it is problematic to collapse the Indigenous model of ho'oponopono with the Christian modality of forgiveness and reconciliation. Furthermore, Kanaka contest the cultural

appropriation of ho‘oponopono in restorative justice circles outside of Hawai‘i. Ubuntu is similarly appropriated outside of South Africa and outside of black communities. This appropriation eventuates in a distillation and reduction—a removal from cultural specificity and context. Drawing from critical Indigenous scholarship, I will examine the fraught terrain of this cultural theft.

- Missing and Murdered Indigenous Women and Girl in Canada in Connection to Extraction Companies (Deborah Canales, Kings University College)

My presentation focuses on violence towards Indigenous women, girls and 2Spirit People living near extraction projects, and how this violence is closely tied to the environment created at the vicinity of these extraction projects. My position will be that the effects of resource extraction surpass the economy and ecosystem, but also endangers the lives of Indigenous women, girls and 2 Spirit People through its promotion of a “use-and-abuse attitude”. This presentation will examine how extraction industries located near Indigenous peoples' territories are linked to their abuse and persecution. The study will be conducted by looking at the environmental situation and responses provided by authorities and community

- Pipelines and Peacebuilding: Conflicting energy sovereignties and environmental knowledge creation along Line 3 (Tiffany Grobelski, Gustavus Adolphus College)

In this paper, I offer lessons learned about building relationships, solidarity, and accountability within the movement to “Stop Line 3,” a pipeline resistance movement in the lineage of Standing Rock. I focus on Watch the Line and Waadookaamad Amikwag, two grassroots environmental monitoring groups whose efforts have helped shift the epistemological and regulatory status quo. Based on direct observations and involvement as well as insights from participant testimonies, I discuss how these groups have navigated fraught relationships between white allies, Indigenous partners, and environmental regulatory agencies. I conceptualize grassroots citizen environmental science as a type of positive peacebuilding.

- Canada’s Obligation to Search the Landfill (Michael J. Campbell, Western University)

In 2022, the Winnipeg Police Service became aware that a serial killer had likely dumped the bodies of several Indigenous women in a community landfill. Given the context of Missing and Murdered Indigenous Women and Girls in Canada being labelled a genocide, the state has a duty under international law respond. This paper will evaluate whether symbolic reparations are sufficient in these circumstances or whether Canada should be compelled to actually carry out the search.

- The Sakulolo Revolution: Solidarity as building international kinship networks and Indigenous Land Claims (Alexandra Scrivner, Syracuse University)

The ways civil conflict impacts cultivated ancestral ecologies remains under-researched from a critical perspective which can elucidate the way rural regions, disproportionately impacted by violence and war related destruction, influence national issues. I locate this inquiry with the case study of ‘Sakulolo Pala,’ a landholding located within the far East of Timor-Leste, and which formally existed as a semi-consistent base for FRETILIN guerilla fighters during the Indonesian occupation of East Timor. Today, indigenous and migrating residents from other Timorese districts intend to reclaim and cultivate the area as a permanent home. I show through this study how the networking and grassroots organizing accomplished through the leadership of Sakulolo Pala is having wider impacts on discourses around human rights, democracy, and nationalism which distinguishes itself from earlier post-independence iterations, as well as from international liberal development programs. Speaking to how violent conflict and forced migration impact rural farming projects and livelihoods during a post-conflict transition, this paper will draw upon the theoretical perspectives of critical agrarian and development studies, social-ecological systems, and necropolitical theory, while also being supplemented by understandings of neoliberal market integration and development schemes, critical democratic theory, current and past legal tenure for land privatization in Timor-Leste, and studies of cultural memory.

[PANEL 9D] Reclaiming and Sustaining Peace and Justice: Considering Solidarity from Moral and Philosophical Perspectives (Chair: Jeffery H. Warnke) [Glynn 315]

- Solidarity in Honneth’s Critical Theory: Implications for Sustainable Democratic Education (Jeffery H. Warnke, Walsh University)

This presentation will explore the concept of solidarity through its conception in Axel Honneth’s work in critical theory and its implications for a sustainable democratic

education. The meaning of socialism and the idea of socializing institutions and lifeways is reconstructed through an intersubjective turn in critical theory in which solidarity is connected to freedom and equality and grounded in a process of recognition. Honneth draws from a pragmatic Deweyan approach to democracy as a way of life and an experimental reconstructionist methodology in formulating his theories of recognition, democracy, and justice. While acknowledging the multiple challenges facing contemporary democracies, this presentation will emphasize the intersectional issues of environmental and climate injustice in illustrating a role for solidarity in conceiving of ecological sustainability and deliberative democracy. A model which places an imperative on socializing and democratizing education, its aims and practices, in what will be framed as sustainable democratic education. It will be argued that insights from this approach emphasize recognition and the deliberative patterns of praxis in which problem-posing, action, reflection, and reconciliation are a basis for a pedagogy of sustainable democratic citizenship.

- Solidarity and Axel Honneth's Idea of Socialism: Implications for a Pedagogy of Peace (Dale Snauwaert, University of Toledo)

The purpose of this presentation is to explore the meaning of solidarity from within the perspective of Axel Honneth's analysis of the idea of socialism as it is grounded in the project of harmonizing the three basic ideals of the French Revolution: liberty, equality, and fraternity (interpreted as solidarity) and to discuss its implications for peace studies education. Honneth argues that the idea of socialism and its concomitant idea of solidarity has lost its appeal, but it can be reconstructed in terms of the idea of a democratic way of life, including public reason and deliberation as modes of Deweyan social intelligence and experimentalism. From within this perspective, solidarity is the recognition of citizens as equal participants in democratic public discourse concerning matters of justice, and, as such, freedom is interrelated with solidarity. This is a conception of political self-determination as social freedom. It will be argued that what is missing in Honneth's reconstruction is the articulation of the normative conditions that are necessary for the validity of public discourse, conditions that are imperative for the equal and fair participation of citizens and thereby for the achievement of democratic solidarity. Public discourse in turn invokes the civic duty to provide citizens with an education that will develop their capacities to participate in the exercise of public reason.

- Solidarity and Reclamative Post-Conflict Justice (Janet Gerson, International Institute on Peace Education) [Are Progress and Emancipation Contradictory?]

In this polarized period with endless wars, occupations and genocide, and rising fascist movements and authoritarian leaders, how do activists-scholars' views on progress divide us? Critical and gender theorist Amy Allen argues that progress is entangled with the Enlightenment Project as it was used to justify European colonization projects of superiority, domination, and extraction. She critiques German philosopher Rainer Forst for his Enlightenment-derived theory of justification and moral reasoning as blocking de-colonial liberation. Given our current global crises, how can we rethink progress? The arguments of these two Critical Theorists will be examined while questioning the moral-political concept of progress.

This panel explores the theme of solidarity in political and social philosophy through democratic ethical lenses guiding peace education/research. The development of "dynamic agents" of justice and peace is a common theme. Snauwaert considers a pedagogy of moral reasoning addressing normative questions related to teaching peace and justice, exploring the theme related to power, knowledge, distribution of public goods, and identification/redress of intersectional forms of injustice. Gerson will consider the theme through a lens of activism and reclamative post-conflict justice in an intersectional public sphere. Warnke addresses the theme related to intersectional ecological and climate injustice and considers the role of sustainable democratic education.

[VISUAL ROUNDTABLE 9E] Visual Representations of Movements and Resistance [Glynn 405/406]

- Project 30.1 – Fostering Peace through Perspective
- Liz Malanaphy, University of Wisconsin-Milwaukee
 - Presentation will include a powerpoint about Project 30.1, an art installation from Hudson, WI, which this small, insulated community, along with 7 artists from Minneapolis/St.

Paul created after George Floyd was murdered, just 30.1 miles away. I will feature two large 4 x 6 panels from the 7 panel mural, as well as engaging participants in an "art project" to add to our work.

- Intersectionality and Solidarity Through 100 Years of Nonviolent Resistance to War and Injustice
- Joanne Sheehan, War Resisters League
- Mandy Carter, University of Massachusetts
- Frida Berrigan, Southeastern Connecticut Community Land Trust

This interactive workshop introduces War Resisters League's 100th anniversary exhibit as a teaching tool for peace and justice studies programs. The exhibit shows WRL's 100 years of resistance to war and the causes of war, connecting the issues and work done in solidarity with groups and communities most affected. Exercises deepen the understanding of nonviolent social change.

Founded in 1923, the U.S.-based pacifist organization War Resisters League (WRL) united socialists, anarchists, and feminists into radical nonviolent action. WRL programs evolved as links between war and social issues, including civil rights, women's and gay liberation, police militarization, and climate crisis.