

From Dream to Realty: 10 Years of Peacebuilding

“It’s rare in life that you get to hear dreams voiced, see plans laid, and then live to see the vision come true.”

--Ruth Hoover Zimmerman

The first full-time staff person at the Conflict Transformation Program (CTP) in 1994 and now co-director of it.

By most standards, CTP is a dream come true. And it has happened in just a decade.

The Conflict Transformation Program opened its doors in the fall of the 1994-95 academic year with two masters-level students: **Jonathan Bartsch**, who had studied in the Middle East for almost three years, and **Jim Hershberger**, who had spent eight years with Mennonite Central Committee in Nicaragua.

These two Americans were so eager to start, they began their studies a year before accreditation of the program was assured. They were joined in the spring semester by **Moe Kyaw Tun**, a former resistance fighter from Burma.

Today the Conflict Transformation Program has seen 170 students finish its graduate program and 1,500 attend classes at its Summer Peacebuilding Institute. More than 85% of these people work in peacebuilding, human rights or social justice. Their successes have caused Eastern Mennonite University to be known as one of the top peace universities in the world.

In the Beginning...

In the 1980s, a group of EMU faculty were meeting and dreaming about starting a center for international development. They developed a proposal which had some similarities to the one that became CTP. Professors **Vernon Jantzi** and **Kenton Brubaker**, among others, envisioned EMU establishing a graduate degree in international development through Eastern Mennonite Seminary or some other new arrangement. There were no non-seminary graduate programs at EMU at that time.

Jantzi and Brubaker advocated a practice-oriented graduate program much along the lines later seen in CTP. They predicated their proposal on the long experience of Mennonites in international development work; Mennonite agencies working in this arena were seen as collaborators and funders, as well as likely beneficiaries, since the graduates would be available to work in their agencies. The proposal fell by the wayside—perhaps the timing wasn't right.

The decade of the 80's saw a burgeoning interest in mediation, facilitation, and conciliation. EMU—then called Eastern Mennonite *College*—set up an undergraduate minor in peace and justice inspired by professors **Vernon Jantzi**, **Ray Gingerich**, **Ervin Mast**, **Titus Bender** and others.

At the Mennonite Central Committee (MCC) headquarters in Pennsylvania, **Ron Kraybill** (now a faculty member at CTP) functioned as an “evangelist” for this new field of peacebuilding. He was the first director of the Mennonite Conciliation Service under MCC. Kraybill found Mennonite circles responsive to his advocacy for the peacebuilding mission, most likely due to their church's centuries-old peace tradition. When Kraybill decided to pursue a religion doctorate at the University of Capetown in South Africa, his job went to John Paul Lederach, who was fresh from Nicaragua where he had mediated between parties in civil wars.

The two men had some overlapping time in Akron, Pennsylvania, where they ruminated on the state of mediation, conflict resolution, and international conciliation. In considering their ideal work arrangement, Kraybill and Lederach asked: “If we could have it all, what would it look like?” Kraybill recalls dreaming that:

Our lives in peacebuilding would be integrated. We hoped that we could work in a program that would mix practice and real world teaching. We wanted a good mix of academics via theory conceptualization, but with practice in the real world. I don’t think we were necessarily thinking of a master’s program, just some kind of situation where teaching and practice went together. Another strong desire was to work in a team with others for an institution where a faith-base perspective was valued.

We were wary of desire for individual prestige and wanted to work in a setting where individuals were more committed to an institutional mission than to going to the highest ladder of individual success. Also, our families were very important to us and we wanted to work in institutions that would honor that.

Let’s Be a Peace College

Others were also dreaming. Early in 1990, **Joseph Lapp**, president of EMU, received a letter from **Richard (“Rick”) Yoder**, professor of business and economics. Yoder was on leave from EMU at the time and working in Kenya with the Kenya Rural Enterprise Program. His letter starts by citing the need for Eastern Mennonite College (the “university” title did not come into use until 1994) to have a unique identity, one that would fill a serious gap in the world. “I think that EMC ought to be known as *that peace college* in Virginia,” wrote Yoder. He told this story to illustrate the need for Mennonite colleges to think seriously about offering peace studies.

I spent a couple days in rural Kenya with a U.S. congressional staffer from the House Foreign Affairs Committee and asked her questions as to how the U.S. is responding to all these, largely non-violent, political and economic changes in the Soviet Union and Eastern Europe. Her response was, ‘We really don’t know what to do; we don’t have the people or the tools to help us think in different paradigms!’ How sad, I thought; what do the Mennonites have to offer?

Yoder continued by noting the wide availability of military training programs for youths, such as ROTC. Yet, he added, youths have very few opportunities to learn how to wage peace, even in our Mennonite colleges. He then proposed that EMC establish a Center for Peace:

. . . that would have two arms—a research arm and an action arm. The research arm, the think tank, would have the objective of developing alternative paradigms and tools for the non-violent resolution of conflict—from the interpersonal to the international. The action arm would have as its mission the implementation of these paradigms and tools in the personal, neighborhood, institutional, and international conflicts of the world. . . It would mean making a major out of EMC’s Peace and Justice minor. . . It would mean taking risks and doing some floundering in finding our way. It would also mean, making a difference.

Yoder ended his letter to Lapp with “What do you think?” Unknowingly, Yoder provided another prophetic voice. Yoder’s hope for a peace and justice major at EMC was realized in 1999, about ten years after his letter.

Lederach’s Pivotal Role

EMU hired **John Paul Lederach** in 1990 to teach sociology and international conciliation, while he continued to head MCC's conciliation work. Lederach had been courted by a number of Mennonite colleges. **Vernon Jantzi, Ray Gingerich, and Larry Hoover** (a Harrisonburg lawyer who helped found the first mediation center in Virginia) had urged Lederach and EMU to marry their energies and purposes. A number of factors drew Lederach to EMU, not the least of which was its proximity to MCC headquarters in Akron, Pennsylvania.

After becoming an EMU faculty member, Lederach continued to travel frequently to Pennsylvania to train MCC personnel in conflict transformation prior to their assignments. He also continued to answer calls to mediate and consult in tense international conflict situations. Driving home from one exhausting trip to Pennsylvania, Lederach told himself, "There has to be a better way." Lederach was feeling overwhelmed by the demands on him and realized that systematic, long-term training of other skilled practitioners was imperative for the work to continue and spread.

With some trepidation, he approached his colleagues in the EMU sociology department with the idea of a peace-training program at the master's degree level. This level was necessary, he felt, to adequately prepare practitioners for the work begging to be done. He remembers telling his colleagues, "I'm not sure I want to share this idea with you, because then I might have to do something about it."

In the early 1990s, Lederach explained his thoughts in writing to some Mennonite friends and colleagues in the peace arena:

I think the need is apparent, coming from different geographic and interest areas.

The key question is more in the direction of what unique contribution would such a program make that would justify that our institutions take it on . . . At a broader

level I think it is worth noting that we hold these values dear to our heritage, that we have posited this work (peacemaking and conflict transformation) as a priority both at MCC and at EMC, as well as in the church at large, and that we should, in terms of visions, be at the fore of breaking ground in this field rather than tagging along.

Lederach saw the program as being part of the social sciences (like history or anthropology), but having theological and ethical underpinnings.

Hizkias Assefa, director of the Nairobi Peace Initiative and well-known throughout Africa for his work, collaborated via e-mail with Lederach during this period. Assefa in particular valued the notion of a strong mentorship component to the master's degree.

In support of the idea of a masters program in peace, **John A. Lapp**, then executive secretary of MCC, wrote in 1993 to **Lee Snyder**, EMU academic dean (who went on to serve as president of Bluffton College):

We strongly encourage the development of an Institute of Conflict Studies and Peacebuilding. At MCC we need more trained, qualified people for conciliation assignments. We wish there were a larger pool of individuals to choose from. MCC is not in a position (we relate to too many Mennonite institutions to work exclusively with one) to financially support the program itself. But we are prepared to sponsor students especially from overseas and perhaps in a few cases a visiting professor. We expect our overseas network will be of great value to making the institutional program truly international.

It is beyond our scope to say much about the character of the proposed Institute and Masters curricula... We also think rootedness in the Christian

tradition of pacifist thought and practice will make your program more than a technology. I hope the faculty and board will rise to the occasion by initiating this new possibility. We at MCC look forward to sustained involvement.

Worries about the Cost

Doubts about the financial viability of this and other proposed graduate programs at EMU appeared repeatedly in memos, in minutes, and in comments scrawled in margins of papers discussed at meetings. Undergraduate faculty members were quite concerned about the possibility that the move to add graduate programs at EMU would sap both faculty and financial resources from the undergraduate programs. During a faculty meeting, Lederach scribbled these doubts raised by others: “How many schools with 900 students have a seminary and graduate schools? This is an area we do not have precedents for or experience. We are already under-funded. Graduate programs with low faculty/student ratio will drain us. It is risky.”

To explore the pros and cons of a peace graduate program, EMU President Lapp convened a “Conflict Analysis Program Advisory Committee” in the spring of 1993. It consisted of **Ann Hershberger** (chairperson), **N. Gerald Shenk**, **Rick Yoder**, **Judy Mullet**, **Ray Gingerich** and **Lee Snyder** (who became acting EMU president the following semester when the committee wrapped up its work). **Roman Miller** was added at a later date and **Cheryl Helmuth** was the administrative staff support.

Hershberger was a professor of nursing, mother of three school-age children, and wife of a man running a refugee resettlement program (who became one of the first two students at CTP). She remembers feeling apprehensive over accepting the chairperson role, given the demands already on her. She knew the committee would take time and patience—the EMU

faculty was rather antagonistic to the idea of new graduate programs at the time. But Hershberger also knew Lederach well and realized he was overburdened. She and her family had lived in Nicaragua at the same time as Lederach and his family. She saw him take great personal risks to mediate between the Misquito Indians of the East Coast and the government of Nicaragua. She knew he was consulting in a number of conflicts such as in the Basque region of Spain, Colombia, the Philippines, and Northern Ireland. Thus she felt she owed it to Lederach—and to the cause of creating more peacebuilders like him—to accept the challenge of leading the committee.

The committee soon realized that their first task was to put the idea on the table and “talk it through” with anyone interested or concerned. Committee members made themselves available to any group or persons on campus that would give them time to explain the new program. This dialogue approach proved to be ideal for the mood of EMU.

Ironically, while believing in the concept enough to try to persuade others of its value, Jantzi, Hershberger and some of the other supporters of a peace graduate program at EMU admitted among themselves that they weren’t 100% sure that it was viable in the long term. Was peace studies just a fad? Would there be interest in it after ten years? Would they be instrumental in the development of a new graduate program at EMU that “wouldn’t stay the course”? Would their reputations be harmed from their advocacy of a failed program? There was no other graduate program in the country that was titled “Conflict Transformation” and only two other known graduate programs using the term “Conflict Resolution” and a new one using “Conflict Management.” This was a newly emerging field and could barely be called an academic discipline. Of course, these misgivings were whispered among themselves and were not shared widely—the pressing need for the program, they felt, was worth the risk of failure.

From the spring of 1993, when the committee started its work, to November 1993, the mood on campus gradually shifted. By October, the written responses from undergraduate faculty members were largely positive, such as:

- “Good work on the process! No one can say they didn’t have a chance to respond. Go with it. EMC has a distinctive mission. We should move ahead.”
- “I strongly affirm beginning this master’s...I feel it is something our Anabaptist peace vision needs to share.”
- “I say let’s go for it. We are too modest about our vision, mission and resources. It appears that the time is right, the planning and preparation are thorough and the commitment is evident. I hope we will move ahead as quickly as possible.”
- “I strongly believe that our Anabaptist peace vision is something very significant that we do have to offer.”

It is important to note the essential role that **Lee Snyder** played in the achievement of installing this new program. Lederach feels that if she hadn’t been the EMU academic dean at this time, it is much less likely that the program would have been approved. Snyder was supportive and creatively capable in guiding the process through the winding, politically charged EMU environment. She often strategically located the right avenue to move ahead in the process when at times it seemed that three steps forward were followed by two steps backwards.

Snyder does remember some moments of disquiet in her leading role:

I found myself in the curious position of being interim president [Joe Lapp and his wife Hannah were on a cross-cultural trip] during a critical time when the proposal was being designed. I can still remember sitting in Joe’s office one sunny day. I think this was when I was filling in for him, around the President’s

conference table. I remember Ron Kraybill being there and no doubt John Paul—we had to cobble together a budget and funding plan, along with a preliminary design outline which would be convincing to the Board. I don't mind confessing to some fears—but also to a growing sense that the time was right and we needed to seize the moment.

Finances remained a question mark. In a 1993 memo, Lederach advocated a campaign to raise a \$2 million endowment for a “masters in conflict analysis” over the next three years. He felt the funds existed in Mennonite circles: “Money in our constituency can be found if the vision can be well articulated.”

This memo also contained the idea of a “friends of the program” network. These friends would commit \$1,000 a year in core support. The hope was that 100 persons would sign on by 1995, growing to 500 persons by 1997. The rationale for this in Lederach's words:

While the big endowment is likely raised via larger donations, it is crucial to keep this program connected to the constituency in vital ways. A friend of the program approach is aimed at keeping people in touch via newsletters, but also inviting them to become participants and even promoters.

In retrospect, Lederach over-estimated the time it would take to build donor support—at its 10-year mark this summer, CTP's endowment is projected to stand at about \$1 million (half the amount projected in the beginning), and the number of \$1,000-per-year donors will be about 70 rather than the 500 envisioned in the late 1990s. Yet income over the years from a handful of devotedly generous donors—along with that from specialized trainings, grants, and tuition—has enabled the program to grow despite its slim (though lately expanding) donor base.

CTP's Founding Donors

One of the unique and exciting stories to be told is how **James and Marian Payne**, EMU alumni of 1958, decided to support the birth of this new peacemaking program with an initial pledge of \$25,000. They also offered to make the program the beneficiary of their “six-figure” estate.

When the Board of Trustees met to decide whether to approve CTP in March 1993, they were told about a set of donors who were willing to guarantee the funds necessary to support CTP for its first year of existence, plus make CTP the beneficiary of their estate. The Paynes happened to be present as observers at this Board of Trustees meeting. They had come to Harrisonburg to brainstorm with Kraybill and Lederach and were belatedly invited to attend the trustees’ meeting. The Paynes sat with Kraybill while they watched Lederach make the case for the program. Their presence was not meant to pressure the Board, but to let the Paynes witness what was hoped would be an historic occasion. (And it didn’t hurt the trustees to see the couple who was prepared to back the program even before it had been birthed.)

The Board of Trustees passed Lederach’s proposal on principle, noting that a good bit of work and process still needed to be done. Much later the Paynes recalled how they became involved in founding CTP:

One day the phone rang and an unfamiliar voice on the other end said, “I am **Sam Weaver** (an advancement officer) from Eastern Mennonite University. I would like to come to thank you for your donation that sparked a Seminary scholarship fund.”

Years ago, we had determined that after helping our children with their education and purchase of a home, what remained of our estate at our death would go to some worthy cause. In discussion of this with Sam, he informed us of the

new conflict transformation program that EMU was attempting to develop. The concept matched our long-held dream that historic peace churches would do far more to create peace in the world.

After meeting with **John Paul Lederach** and **Ron Kraybill**, whom we peppered with our questions, and **Lee Snyder**, then-acting president of EMU, we met with **David Miller**, then vice president of advancement, and made an initial commitment to a program still in the dream stage. We have been very happy that others have shared our dream and that we have had an opportunity to participate in such a far-reaching vision.

Lederach also remembers the importance of the March meeting between him, Kraybill and the Paynes. He says it was a vigorous and inspiring conversation. At one point he recalls that Kraybill responded to the peppering of questions by James and Marian by saying, “Those are absolutely the best questions I’ve ever had asked about our vision for this program.”

The importance of the Paynes’ initial financial and philosophical contributions can only be speculated on, but it would appear that these provided a major impetus to getting the program going. Their initial donation of \$25,000 supported salaries for faculty and administrative staff for the first few months until tuition arrived to help offset expenses.

James and Marian Payne have stayed closely connected to the program and continue to be leading underwriters of it. They are cherished as friends and advisors, frequently reaching out to faculty, staff and students by hosting them in their home—initially on the Chesapeake Bay and now in a retirement community in Richmond, Virginia—and visiting EMU regularly, almost always bringing along Marian’s delicious homemade sweet rolls.

Genesis of the Summer Peacebuilding Institute

In the summer of 1994 the first “Frontiers of International Peacebuilding” workshop was held on the campus of EMU. This was the introductory offering of the new program. Forty people attended the sessions that explored such cutting-edge issues for the non-governmental organizations community as the militarization of humanitarian aid and the effects of war on women. It also provided skills training in conflict resolution.

Resource persons for this first Frontiers were **Harold (“Hal”) Saunders**, former State Department deputy director, and **Louise Diamond**, co-founder of the Institute for Multi-Track Diplomacy in Washington, DC. As well-recognized persons in the international conciliation field, both helped to give some star power to the kick-off event. Saunders now heads up the International Institute for a Sustained Dialogue and is widely published in the diplomacy arena. Diamond has authored a number of books and continues working for domestic and international peace and reconciliation through her own company, The Peace Company, in Bristol, Vermont.

The Frontiers in International Peacebuilding Institute developed into a major component of the program. The effort is now named the Summer Peacebuilding Institute (SPI). It spans May and part of June every year and offers 20 courses. Approximately 180 people from 50 countries attend each year. An initial three-year grant of \$300,000 from the Pew Charitable Trusts was crucial to the growth and development of SPI. It provided the funding to hire the organizational staff needed, give scholarships, and pay salaries and travel for the adjunct faculty. Today, SPI is self-supporting.

SPI has become a cross between a serious academic enterprise and a fun summer camp. Most of the participants live together in a dorm where they cook, eat, make music and dance together, along with having the deep intellectual discussions that naturally occur in a venue like this. The sharing of experiences is rich as each person learns from the many other participants

coming with similar stories of conflict and pain. Over the last 11 years, SPI has hosted more than 1,500 people from 83 countries. SPI's hundreds of alumni are probably the main reason why EMU is known around the world for its peace teachings. These alumni have come from most of the notorious conflict zones in the world—including Iraq, Afghanistan, Bosnia, Sudan, Rwanda, Palestine, Colombia, Burma, Northern Ireland, and Haiti—and they almost always return to being workers for peace and justice in their native countries.

The philosophy and vision of SPI has spun off new initiatives around the world, which is in accordance with CTP's philosophy of widely sowing the seeds of peace. In the United States in the mid-1990s, personnel from American University in Washington DC and the School for International Training in Vermont visited SPI and then returned to their home institutions to set up summer peace institutes that resembled SPI.

There are now annual peacebuilding institutes held in the Philippines, Ghana, and Zambia. SPI alumni are laying the groundwork for starting such institutes in Fiji, Jamaica and Nepal. Last summer, with grant support from the United States Institute for Peace, EMU hosted a gathering of 15 representatives of regional peacebuilding institutes. The participants noted that collectively they will train 9,000 new peacebuilders over the next 10 years, if their efforts follow the same trajectory as EMU's summer institute. "Above all, we need to develop support systems among peacebuilders, both in our own region and in the greater world, as one way of recognizing the pitfalls before we are overwhelmed," wrote **Babu Ayindo** of Kenya and **Koila Costello-Olsson** of Fiji in a report issued after the gathering.

Talented Writer Made Rain

Cynthia Sampson, then a George Mason University doctoral student in conflict resolution, played a very important role in the start-up years of CTP. In 1995, Sampson moved

to Harrisonburg and was instrumental in the publishing and grant successes of the early years. An accomplished editor and author, Sampson translated the ideas of Lederach and others into terms understandable to both grant-giving agencies and the public. Her efforts yielded the three start-up grants between 1994 and 1996: the \$300,000 that started SPI; \$200,000 from the Hewlett Foundation for general program support; and \$225,000 from the McKnight Foundation for international training programs.

She also co-edited with Lederach CTP's first book, *From the Ground Up, Mennonite Contributions to International Peacebuilding*, by Oxford Press (1999). Sampson's connections to the World Conference on Religion and Peace and other similar organizations helped to broaden CTP's interest in the religious conflict arena. Another unique quality was her ability to stand back from the "pack" of Mennonite-influenced faculty and leadership and point out the special aspects of the program that needed to be highlighted or "bragged about." Sampson provided a much needed non-Mennonite lens to the program development efforts.

Curriculum From Scratch

Vernon Jantzi became the first curriculum developer for CTP when Snyder tapped him on the shoulder during his 1993-94 sabbatical year and asked that he spend a few weeks on this special assignment. Jantzi chuckles now at the memory of how this short-term assignment morphed into a six-month marathon. "Fortunately, I was on a *paid* sabbatical," he says now.

The initial curriculum was designed for a traditional academic year of courses for residential and limited residential students. It was aimed at persons with cross-cultural experience who were already working in conflict resolution, humanitarian assistance, or development. The EMU program would provide students an opportunity to reflect on their experiences through systematic training in conflict analysis and transformation and then test their

new understandings through a supervised field experience. The first year of courses was to prepare students in theory and techniques. This would provide the basis for their field placement in the second year. The curriculum framework was designed to be flexible for students who might work or otherwise need flexibility in scheduling.

Jantzi was walking through uncharted territory in two senses: (1) he was trying to develop a practice-oriented graduate degree, in contrast to the usual theoretical one and (2) he needed to ensure that the curriculum was academically rigorous despite having some courses as short-term intensives. Jantzi sought advice from **Donovan Steiner**, then and now director of EMU's Education Department, and from donor **James Payne**, who has a PhD in education and had taught curriculum development at Shippensburg University.

In the fall of 1996, the final hurdle was crossed. EMU's accrediting agency, the Schools and Colleges of Higher Education of Virginia (SCHEV), approved the masters in conflict transformation. The agency's site visitors particularly commended the program's curriculum.

CTP's curriculum has evolved since Jantzi first drafted it. New focuses have been added, notably restorative justice and trauma studies. Remarkably, however, much of the curriculum remains as it was first envisioned, withstanding the test of time and of faddishness...much to Jantzi's relief.

Staff at Launch Time

The core faculty and staff at the start-up phase in the summer of 1994 were Lederach as director, Jantzi as associate director and **Ruth Hoover Zimmerman** as administrative staff. Zimmerman recalls that her first day on the job, Lederach pointed to a cardboard box of papers

on the floor and indicated that this contained CTP's entire filing system and archives. "I didn't even have a desk," she recalls with a laugh today. "I had to go and buy one."

The budget for this first year of phased-in operation was \$120,000. (Today it is over \$2 million, including all its divisions). Kraybill returned from South Africa and joined the program in January 1995 as the first new faculty hired for the program. That summer, **Hizkias Assefa** was appointed a part-time core faculty member. He has always been based in Africa, with most of his teaching occurring at the summer institute. **Gloria Rhodes**, then finishing a masters degree in conflict analysis and resolution at George Mason University, was hired to take care of communications, grants management, and SPI.

All of the initial staff had lived for significant periods overseas. Lederach and Jantzi had lived in Latin America, Kraybill in Africa, and Zimmerman in Asia. This probably lent the program its international bias in its early years. Domestic U.S. issues were brought to the table when restorative justice expert **Howard Zehr** was hired in 1996, followed by professors **Lisa Schirch** and **Nancy Good Sider**. (Zehr is now co-director of CTP, supervising the faculty and academic work of the program.)

The first official class of masters-level students was admitted for the fall of 1995. Twelve students entered, including the university president's wife, **Hannah Lapp**. By the spring of 2005, CTP had conferred masters-level degree or certificates on 170 people, with another 100 in the pipeline.

Growth Areas: Practice Institute & Internationals

Lederach, Kraybill, Assefa and Jantzi wanted from the beginning for CTP to have a practice wing to keep faculty members grounded in the "real world," to provide training opportunities for students, and to be a source of income from consulting services.

Jan Jenner, CTP class of '99, became the first director in 2001 of the Institute for Justice and Peacebuilding, which has grown over the last four years to have the largest budget of the three “legs” holding up the CTP stool. (The other two “legs” are the masters program and Summer Peacebuilding Institute.) Much of this budget has come from grants by Church World Service.

The Practice Institute, as it is now called, runs two major innovative programs: (1) JustBridges, which is the first defense-based victim liaison program in the United States and (2) “Seminars in Trauma Awareness and Resilience, or STAR, which are popular five-day training programs offered at EMU and other sites, such as New York City and several west African countries.

Beginning in 2000, CTP began hosting a cohort of students who want to pursue a masters degree in peace under the Fulbright program of the U.S. Department of State. Each group of a dozen or so Fulbrighters has included students who come from opposite sides of a national or ethnic conflict, such as students from Palestine and Israel or from Pakistan and India. In the fall of 2004, the Fulbright group represented 11 countries: Morocco, Israel, Palestine, Lebanon, the Democratic Republic of Congo, Indonesia, Rwanda, Kenya, Uganda, Pakistan and Syria.

Where Are They Now?

Of the first three students at CTP in 1994-95, the two Americans are still using their conflict transformation training. **Jonathan Bartsch** works as a dispute-resolution expert under the auspices of CDR Associates of Boulder, Colorado, a 25-year-old consulting firm for conflict transformation. **Jim Hershberger** is a family therapist in Harrisonburg, Virginia; as a pastor, he has also used his conflict transformation training in church conflicts.

Moe Kyaw Tun works for a software consulting company in Richmond, Virginia, using some of his earnings and skills to support Burma Issues, a non-profit organization in Thailand. “I am still involved [with changing Burma], but not in the way of conflict transformation,” says Tun. “I draw up strategic plans for the next five or 10 years.”

Of the founding staff members, **John Paul Lederach** moved in 1999 with his family to Colorado, from which he commutes to the University of Notre Dame in Indiana, where he teaches a course called Conflict Transformation and Strategic Peacebuilding. He continues to consult widely on the international scene and returns to EMU to teach a course once or twice a year. **Cynthia Sampson** continues to write and edit professionally on peace issues in the Washington D.C. area. Both sit on CTP’s Board of Reference, which meets annually.

The rest of the founding group remain at EMU, though **Vernon Jantzi** is winding down his teaching load in transition to retirement.

Of the 170 graduates so far with masters degrees (42 semester hours) or certificates (15 semester hours), an average of 9 out of 10 are working in the fields of peace, social justice, church work, community development, mediation, or related “JustPeace” activities.

When **Ruth Zimmerman** reflects on her 11 years with the program—during which she earned her own masters degree in conflict transformation before becoming co-director—she is struck by the durability of the founders’ hopes and dreams for a program to train peacebuilders. The program has withstood the test of hundreds of students coming from almost every imaginable situation of conflict, encompassing diverse backgrounds, faiths, and nationalities.

This article on CTP's history was based on a research paper prepared by Ruth Hoover Zimmerman, as part of her requirements in earning her masters in conflict transformation in 2002. Bonnie Price Lofton edited Zimmerman's paper and updated it.

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