Marking Our 10th Anniversary
Sowing Seeds of *JustPeace* Worldwide

**LEGEND**
- The Practice Institute: various projects in 38 countries
- Summer Peacebuilding Institute: 1,500 alumni in 83 countries
- Master's degree in Conflict Transformation: 170 alumni in 50 countries
- Peacebuilding Institutes modeled on EMU's Summer Peacebuilding Institute: 3 centers on 2 continents
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The Center for Justice and Peacebuilding (CJP) is rooted in the Mennonite peace tradition of Christianity. CJP prepares and supports individuals and institutions of diverse religious and philosophical backgrounds in the creation of a just and peaceful world. CJP is based at Eastern Mennonite University in Harrisonburg, Virginia, and offers a masters-level degree and certificate, as well as non-degree training and skill-building through its Summer Peacebuilding Institute and its Practice Institute. The latter also offers expert consultancy. Donations to CJP support the program, the university that houses it, scholarships for peace and justice workers in need of financial assistance, and other essentials. Please visit www.emu.edu/cjp for more information.
New Name for Our Next Decade

Welcome to Peacebuilder and the 10th anniversary of a graduate program in conflict transformation at Eastern Mennonite University. This publication will mark the last time we use the name under which our program was launched at EMU, Conflict Transformation Program (CTP). As of this month, our name will be the Center for Justice and Peacebuilding (CJP). In this issue we will use the two names interchangeably.

Our new name reflects:

- Our realization that true peace is only possible under conditions of justice.
- Our priority on preventing destructive conflict, not simply addressing conflict after it becomes destructive.
- Our need for a word, “Center,” that more accurately encompasses our three component parts: our masters program in Conflict Transformation, our Practice Institute, and our Summer Peacebuilding Institute.

The Mennonite style of peace—through dialogue, mutual understanding, respect, relationship-building, restorative justice practices—may seem idealistic to those who advocate exerting violent force as the first option in conflict settings. But it is an idealism—a faith in God’s hunger for peace on earth—that many of us in the Anabaptist Christian tradition refuse to relinquish.

Take a moment to glance at the map printed inside the front cover of this magazine. In each country where you see CJP’s symbolic footprint, there are stories of conflicts prevented, or a fragile peace sustained and strengthened, or flagging hope regenerated, or aspiring peacebuilders trained.

CJP now has nearly 2,500 alumni from its major training programs—its master of arts program, its Summer Peacebuilding Institute, and its Strategies for Trauma Awareness and Resilience. We anticipate that these alumni will join other like-minded people to comprise a worldwide movement for peacebuilding over the next 10 years. Here at the Center for Justice and Peacebuilding our top goal in the coming decade will be to do a better job of addressing the root causes of destructive conflict and formulating a path toward a healthy, equitable society and world.

Next door, or across the globe, there are many opportunities for all of us to turn the tide away from violence and toward peace and justice. May you find hope and stimulation in this magazine for your own journey towards peacebuilding.

Ruth H. Zimmerman and Howard Zehr
CJP Co-Directors

First CTP director John Paul Lederach with current directors Ruth Zimmerman and Howard Zehr. (Vernon Jantzi, who followed Lederach as director, was not available for this photo.)
BY MOST STANDARDS, CTP is a dream come true. And it has happened in just a decade.

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 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. EMU had fewer than 1,000 students at that time, with no non-seminary graduate programs.

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. When Kraybill decided to pursue a religion doctorate at the University of Cape Town 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:

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-based 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.

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?

EMU hired Lederach in 1990 to teach sociology and international conciliation, while he continued to head MCC’s overseas conciliation work from Pennsylvania. 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.”

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

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, then EMU academic dean:

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.

CTP’s Founding Angels

Finances were a major obstacle to university approval for launching CTP. Two 1958 alumni, James and Marian Payne, nudged that obstacle aside. They recall their involvement as beginning with a phone call:

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
When the Board of Trustees met in March 1993 to decide whether to approve CTP, 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 six-figure estate.

The Paynes’ first 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 have stayed closely connected to the program and continue to be leading underwriters of it.

Genesis of SPI

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 non-governmental organizations 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. The Frontiers in International Peacebuilding Institute developed into a major component of the program. The effort is now named the Summer Peacebuilding Institute (SPI) and is under the direction of Pat Hostetter Martin, a veteran MCC worker and ’98 graduate of CTP. It spans May and part of June every year and offers 20 courses. Approximately 180 people from 50 countries attend each year.

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 sharing stories of conflict, pain and hope. 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 path as EMU’s summer institute.
Producing Grants and Curriculum

Cynthia Sampson, then a George Mason University doctoral student in conflict resolution, played a very important role in the start-up years of CTP. 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: $300,000 from the Pew Charitable Trusts for SPI; $200,000 from the Hewlett Foundation for general program support; and $225,000 from the McKnight Foundation for international training programs.

Vernon Jantzi became the founding curriculum writer for CTP when Snyder tapped him on the shoulder during his 1993-94 sabbatical year and asked that he tackle the job as a special assignment. Since Jantzi first drafted the curriculum, 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.

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 a table and indicated that this contained CTP’s entire filing system and archives.

The budget for this first year of phased-in operation was $120,000. (Today it is over $2 million, including all its divisions). Ron 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.

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. 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 Students

CTP provisionally enrolled two masters-level students in the fall of 1994: 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.

The following year 12 masters-level students were admitted, including the university president’s wife, Hannah Lapp. CTP has now conferred masters-level degree or certificates on 170 people, with another 100 in the pipeline.

Lederach, Kraybill, Assefa and Jantzi wanted from the beginning for CTP to have a practice wing to keep faculty

CTP has always used laughter and fun as respite from the serious subjects with which it deals. CTP’s first three students in 1994-95 were (top, left to right) Moe Kyaw Tun, Jonathan Bartsch, and Jim Hershberger. Left, one of CTP’s earliest dances in the 1996. Facing page at top: The first group of CTP students at a 1998 recognition ceremony. From left, Hadley Jenner, Moe Kyaw Tun, Pat Martin, Sam Doe, Janet Evergreen, Jim Hershberger, Father David Schwinghamer, Hannah Lapp, and Tim Ruebke.
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 the Institute’s 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) “Strategies 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.

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 DC area. Both sit on CTP’s Board of Reference, which meets annually.

The rest of the founding group remains 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. And it has spread peace teachings into 83 countries.

This article was based on a masters-degree paper by Ruth Zimmerman. It was abridged and updated by Bonnie Lofton. Key players in the early years of CTP missing from this abridged version include Ray Gingerich, Ervin Mast, Titus Bender, Ann Hershberger, N. Gerald Shank, Judy Mullet, Roman Miller, Cheryl Helmuth, Gloria Rhodes, and Larry Hoover.

Graduates of the MA in Conflict Transformation in 1998: Tammy Krause (also noted on p. 17), Hannah Lapp and Christine Poulson (also noted on p. 17).
Book Review

A growing movement whose time has come


by Frederic and Mary Ann Brussat
The Little Book of Restorative Justice
Howard Zehr
Good Books 12/02 Paperback $4.95
ISBN 1-56148-376-1

IN NORTH AMERICA AND ELSEWHERE, many people are convinced that the criminal justice system does not meet the needs of victims, offenders, and communities. Often, this adversarial process seems only to accentuate anger, hatred, and separateness rather than bringing about healing and peace.

Restorative justice is a global movement started in the 1970s that has led to the creation of thousands of approaches and programs in different countries. For example, since 1989 New Zealand has made restorative justice the centerpiece of its entire juvenile justice system. Ever since the Truth and Reconciliation Commission in South Africa, groups have become much more keen on applying restorative justice to situations of mass violence.

Other agencies are using restorative approaches such as "circles" (a particular practice that emerged from First Nation communities in Canada) as a way to handle and work through disputes in general.

Aware of all the applications and complications of restorative justice, Howard Zehr, co-director of the graduate Conflict Transformation Program at Eastern Mennonite University, sets out in this handy and clear-sighted paperback to outline its major principles, philosophy, and guiding questions. The author of Changing Lenses: A New Focus for Crime and Justice has been called "the grandfather of restorative justice." He is convinced that it provides an alternative framework for thinking about wrongdoing.

Zehr observes early on: "Restorative justice requires, at minimum, that we address victims' harms and needs, hold offenders accountable to put right those harms, and involve victims, offenders, and communities in this process." Then, to clarify the term even more, he explains why it is not primarily reconciliation, mediation, a blueprint, intended for minor offenses or for first-time offenders, a replacement for the legal system, an alternative to prison, or the opposite of retribution.

In a key passage Zehr emphasizes: "Ultimately, one basic value is supremely important: respect. If I had to put restorative justice into one word, I would choose respect: respect for all, even those who are different from us, even those who seem to be our enemies. Respect reminds us of our interconnectedness but also of our differences. Respect insists that we balance concern for all parties."

Another key point is that this practice "encourages outcomes that promote responsibility, reparation and healing for all."

In restorative justice, all the interactions between people are taken seriously and honored. The Little Book of Restorative Justice by Howard Zehr should be required reading in all civics classes and studied as part of the social ministry programs of churches, synagogues, and mosques. This is a growing movement whose time has come.

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Howard Zehr speaks in 2004 with a Department of Corrections inmate in Pennsylvania.
LOTS OF EMU FOLKS who sit on committees with Howard Zehr scratch their heads at the buzz coming from the larger world about his work as one of the pioneers of restorative justice.

Is this the man cited in Oprah magazine?
Is this the man who gets fan mail and visitors who say, “Your book changed my life forever?”
Is this the man who turns down 10 requests for speaking engagements for every one he accepts?
Yet…this is a quiet, almost shy, man who hangs back from speaking in meetings until he has a brief thought to add. This is a man who gets teased about disliking conflict. This is a man who stays in the background at church on Sunday mornings while his wife serves as lay leader of the congregation.

This is a man who frequently escapes to silent reflection behind his camera lens or in his kayak.

Last, but not least, this is a man who patient- ly guides the academic part of the Conflict Transformation Program, supervising folks who—well, let’s be honest—sometimes clash. (No, conflict transformation professors and students are not immune from conflict; they just seek to process it productively.)

Given Zehr’s aversion to self-exposition, the best way to understand his work may be through the work of others.

In the next three pages, we will visit some people whose lives have been influenced by Zehr. On the back cover, we will introduce a series of books that were his brainchild and for which he serves as editor in chief: The Little Books of Justice & Peacebuilding.
Restorative Justice in the South Pacific

IN DECEMBER, CTP professors Howard Zehr and Vernon Jantzi, with Tracey King (MA 05), were featured presenters at a conference “New Frontiers in Restorative Justice” at Massey University in New Zealand.

The significance of this event to authorities in New Zealand was underscored by the list of conference sponsors: New Zealand Law Foundation, Office of the Chief District Court Judge, New Zealand Ministry of Justice, New Zealand Police, Ministry of Education, New Zealand’s International Aid & Development Agency.

In New Zealand, restorative justice advocates have won changes in sentencing and parole legislation. The country also routinely uses restorative justice and circle conferencing for offenses involving juveniles.

In Fiji, Zehr and King were hosted by two CTP-trained people, MA student Koila Costello-Olsson (SPI 02, 03 and 04) and Paulo Baleinakorodawa (MA 04). The main focus of this visit was a day-long workshop on restorative justice. It was attended by 30 key players in Fijian civil society, including senior military officers, government officials and university and church leaders.

A few months after Zehr’s and King’s visit, CTP professor Lisa Schirch followed up by spending two weeks in Fiji where she consulted with Costello-Olsson, Baleinakorodawa, and other interested persons on setting up a peacebuilding institute in that country.

‘Changing Lenses Changed My Life’

Dear Mr. Zehr:

My name is Kim Book. I am writing to let you know that you and the books you have written have had a profound impact on my life. Nine years ago my 17-year-old daughter Nicole was stabbed to death by a 16-year-old young man... He made himself a part of my life the day he chose to kill my child. The day LeVaughn was sentenced I was able to make a “victims impact statement,” but I have always felt it wasn’t the right place or time to make it. There must be something better than this, I thought.

I became a mediator six years ago and that is when I began reading your work. Changing Lenses changed my life. I am now an advocate for restorative justice and a victims’ advocate. In 2002 I received a 3-year Victims of Crime grant and am now running a severe violence mediation program called “Victims Voices Heard” for the state of Delaware.

I recently purchased your book Transcending and it has again inspired me. It has been a long, hard struggle trying to educate the state of Delaware about victims and offenders of severe violence, but Transcending gave me renewed hope. I hope that one day my state will understand that victims want and need to be heard by the person who has changed their life forever.

Thank you for allowing God to use you in such a powerful and inspiring way in the lives of others. May He give you strength to continue doing His will.

Peace,

Kim Book
www.victimsvoicesheard.org
(Printed with permission of author)
Oprah Viewers Learn of Restorative Justice

LINDA WHITE, who has completed a five-day session of Strategies in Trauma Awareness and Resilience (STAR) at EMU, appeared on “Oprah” and “Larry King Live” in the last year to talk about restorative justice. White spoke about participating in a restorative justice program that prepared her to meet behind bars one of the two murderers of her adult, pregnant daughter.

“He had been a monster and a faceless person”

“It was an enormously cathartic thing to be able to talk to him and to hear who he was, because he had been a monster and a faceless person. From the moment he walked in [the room], it was different for me. He looked so young. He still looked like a little boy. [He had murdered Kathy a decade earlier when he was 15 years old.] It was incomprehensible. He was bawling. I expected that he would be emotional, and I was really prepared for that.

From the moment he walked in, I could never look at him the same again.”

In a visit to EMU after appearing on “Oprah” and “Larry King Live,” White credited Howard Zehr’s 1990 book Changing Lenses for influencing her to embrace restorative justice and explore the subject while earning a masters and PhD. (In June, White’s story will be in Rolling Stone magazine.)

Today White teaches philosophy and psychology to inmates in local area prisons, as well as psychology and criminal justice at Sam Houston State University in Texas. She is also chair of the board of the national organization “Murder Victims’ Families for Reconciliation,” whose membership includes homicide survivors who oppose the death penalty.

The idea of restorative justice appealed to her when she first encountered it in the early 1990s because it addresses harm without doing more harm in the process, and it’s non-violent.

“Most of what we do in criminal justice is itself a form of violence, whether justified or not,” White said in an interview published on the Sam Houston State website. "That was what originally drew me to looking for something else.

"The bitterness and vengefulness that I saw in so many victims…I just didn't want to be part of me," she said. "And as I spent more time in the victims’ support group, I realized that was what was fostered there in most respects—not healing, which is what I needed and wanted, but [the group fostered] bitterness and revenge."

White noted that most offenders eventually emerge from prison after serving time. "Studies show that they are either worse for their experience, or better, but not the same as they were when they are sentenced," she said.

"Wouldn’t it be better if they all came out better?" White asked in the interview on the Sam Houston State website. "We should care enough about ourselves and our society to effect a change, and I believe restorative justice is the way to do it."
FOR THE SECOND YEAR IN A ROW, a senior student of conflict transformation has headed from Harrisonburg, Va., to Pennsylvania to do a practicum in prison under the guidance of Barb Toews (MA 00), restorative justice program manager for the Pennsylvania Prison Society.

In 2003 it was Paulo Baleinakorodawa from Fiji. Most recently it was Danny Malec from Atlanta. In both cases, they aimed to support the Society’s mission for a humane, just and restorative correctional system, while promoting a rational approach to criminal justice issues.

Malec arrived on the scene in June 2004, two months after a poignant play on the victims of crime had toured eight state prisons. The tour was a first for the Pennsylvania state prison system, a credit to months of diplomatic-style negotiation and careful conflict transformation executed by Barb Toews, who had specialized in restorative justice at CTP in the 1990s.

The play, “A Body in Motion,” was written and directed by EMU alum Ingrid DeSanctis and based on Howard Zehr’s 2001 book Transcending: Reflections of Crime Victims.

Toews and other observers who saw the play performed before prison audiences found that inmates responded initially with remorse and reflection. Toews assigned Malec the task of following up with the inmates, to see whether the lessons they said they learned had stuck.

Malec studied the written evaluations filled out after the play and then did group interviews at all eight prisons where “A Body in Motion” had been performed. Malec learned that almost all of the prisoners who had seen the play were positively affected by it even months after viewing it. “I’ve read about how victims feel and I’ve
been through counseling," said one male inmate. "But this is the first time I’ve really felt it."

Another job undertaken by Malec was conducting a series of workshops on restorative justice. Malec was particularly focused on the theme of “healing the brokenness in each of us, while being accountable for one’s actions.”

Malec came to the prison seminars equipped with a “journey toward healing model” that emerged out of courses at CTP and was charted by Olga Botcharova. In response to feedback he received from prisoners, Malec adopted the Botcharova model to be the two sketches pictured to the right.

In the seminars, prisoners spoke to Malec about spending a decade or more feeling submerged in hate and anger. It was a revelation for them to study and discuss the charts above and to realize that they were trapped in an ongoing cycle of victimization. They learned that they have the power to choose to exit the cycle and embark upon the journey toward healing.

*Adapted from Olga Botcharova, Conflict Transformation Program; elaborated in conversation with incarcerated women at SCI-Muncy, PA and incarcerated men at SCI-Graterford, PA. Facilitated by Danny Malec with Pennsylvania Prison Society.*
My Unforgettable Experience at EMU

DURING THE WINTER SEMESTER at Virginia’s Eastern Mennonite University (EMU), which bagged the Fulbright award for the best course in conflict management among all US universities, I stumbled upon a unique programme. Called Strategies for Trauma Awareness and Resilience, or STAR, the course was initiated as a reaction to 9/11 in 2001. In the 32 seminars held since then, 647 participants from over 50 countries have benefited from this infinitely enriching module.

The programme draws on the fields of neurobiology, psychology, restorative justice, conflict transformation, peacebuilding and spirituality. Designed to “empower leaders”, STAR integrates these ideas and “identifies mental, emotional, physical and spiritual resources to promote a path of healing rather than of victimhood”.

I first learnt of STAR over hot chocolate and Mexican nachos at the EMU’s glass-fronted café, watching a motley crowd hurrying down the adjoining path—old men in religious garb, plump, tired-looking women, sprightly youngsters, renowned professors—apparently from all over the globe. Then the tsunami struck and it was at one of the relief campaigns that I ran into Carolyn Yoder, STAR director. The January session was beginning the next day, she said, inviting me to join the course.

The excitement dimmed momentarily when I realised that being a STAR participant also entailed setting the alarm for 6 am and executing a trapeze act on snow-covered sidewalks to reach the campus. I reached my destination, frozen to the bone, to find a group of 30 participants from as far away as New Zealand and Australia, Nigeria and Nepal, Israel and Kenya, Russia and Northern Ireland, as well as from every corner of the US. They were

LILIANA ALVAREZ AND I LED a three-day workshop for a church community in Sincelejo that had been displaced about three years back from their farms and forced to flee to the city.

There were about 30 people, from older adolescents and young adults to elderly. They almost all came from the same community, and have had a focus on going back. Some were, I believe, totally illiterate, and most others who could read, did so haltingly.

We did the workshop over three days, using STAR material and method. It seemed to me it went well and people found it very helpful. On the first day we developed definitions of trauma together reading chapters five and three of Lamentations, and Psalm 137. The sharing of the symbols of trauma seemed to really help them identify and get in touch with what the trauma was and had been for them. The stories they told were each worse than the one before, of family members being killed, kidnapped, abused. Awful.

On the second day we used the PowerPoint presentations—we shortened them somewhat (and we thought that, had we had more time, we might have tried to develop some of the areas in more participatory ways). In the afternoon, after the second presentation, which describes the route to transformation, we invited them, in groups, to write their community history, their narrative, taking into account what we had been working on in these first two days: describing their past, their stories into the present, and their vision of their future.

Then each group shared its narrative—very moving. And the most moving part of all came when one of the groups said its story was short, but they were going to accompany it with a song. So after the reading of the narratives, the spokesperson for this group began to sing the story of their experience, their hope, and their vision.

It was in a style of music typical to the region (vallenato). As he began to sing, others began to play drums and rhythm instruments and the whole group of 30 people joined in. They obviously knew it and had sung it before. It was of their composition—an account of the events of loss, sadness, the affirmation of God's call, vision for the
lawyers, physicians, NGO heads, professors, religious leaders and survivors with the most astonishing stories.

One of the most delightful aspects of the programme was the endearing gestures and surprises in store for the participants. The focus was on sustainable peace, both within the individual and in the world. It combined educational content with personal healing and innovative strategies, with the aim to develop structures that create communities that resolve conflict non-violently. Psychotherapy, pranic healing, art, music and sport were woven into the module.

Legendary faculty members like Howard Zehr (the founding father of restorative justice), Ron Kraybill (self-healing) and Jayne Docherty (theory of conflict) added to Yoder’s excellent sessions in the mornings and afternoons. Helen Hudson’s Mendelism art course proved truly worthwhile. A mid-week evening was reserved for a traditional Mennonite feast at the old order home of Marjorie Rohrer. No one who has sampled a meal there is likely to forget the experience.

STAR co-ordinators David Anderson Hooker and Margaret Foth did caution us that the intensive course was likely to affect the psychological trajectories of some participants on the second day. Activities were incorporated to minimise the blues and help each one “bounce back”. A masseur and a “healer” tended to every individual during lectures and a psychotherapist ended the day with relaxation exercises.

The best surprises, however, were stored for the last day with a ceremony that can move one to tears and the utterly charming manner in which certificates find their way to the owners. I felt blessed indeed when I received mine from Ray Horst, who had driven me from the Washington D.C. airport when I had landed there, wary and weary, five months ago. So it was in the fitness of things that he handed me (just like all other participants got from different benefactors) a reed basket (to put traumas in), lined with woven fabric (symbolising the network of relationships built during the week) and home-baked bread (to be broken and shared with those in need). It was a farewell that will remain indelibly imprinted on my mind.

Sudipta Bhattachargee, an editor at The Telegraph in Calcutta, wrote this article upon returning to her job after spending five months at EMU on a Fulbright fellowship. It appeared in The Telegraph on May 4 and is reprinted with permission.
Colorado: Halving the School Suspension Rate

WHILE SOME ALUMNI OF CTP FOCUS ON VICTIMS and offenders, others are using the principles of restorative justice to keep kids from falling into the trap of punishment and incarceration.

Jeremy Simons (MA 02) is a restorative justice practitioner based at Cole Middle School in Denver, Colorado. This school’s population is 70 percent Hispanic and 30 percent African American, almost all from families living below the poverty level.

Before Simons started his work two years ago, the school was called the worst performing school in the state. Today it has seen its suspension rate drop by 50 percent and its court referrals drop by 85 percent. Test scores have also begun to improve, with some students scoring in the advanced category for the first time in the past year.

In 2002 Simons partnered with Victim-Offender Reconciliation Program in Denver to start the current program at Cole and a community court.

The school-based program has been so successful, it is now being used as model in other schools in the district and surrounding cities. The community court continues to run in partnership with the Denver county court and with funding from private foundations.

“I see the community court as a ‘hybrid’ court that marries the protections of the legal framework, the benefits of restorative principles, engagement of the whole person, and empowerment of the community,” says Simons.

In Pennsylvania, Dawn Lehan (MA 02) runs restorative justice programs in one middle school and one high school under the auspices of the Pittsburgh Mediation Center.

Florida: Four CTP Students Monitor Voting

FOUR INTERNATIONAL STUDENTS FROM CTP were part of a group of 24 people from 14 countries who served as international election monitors at certain polling stations in Florida in November. They were stationed in four counties where the vote was hotly contested in the 2000 presidential election. They were part of a team of volunteer monitors recruited by Pax Christi USA and the National Association for the Advancement of Colored People.

The group said they did not detect obvious irregularities at the polling stations, but added that there were not adequate safeguards to prevent and detect electoral abuse. The CTP students were concerned that all voting was done via a touch-screen with the results fed into computers and software. They noted that such technology is amenable to tampering and failure. They recommended a paper trail for all future voting (i.e. a receipt given to the voter, similar to the kind issued when one pays for gas with a credit card at the pump). They also recommended that an independent, fully funded, non-partisan election commission run the electoral process, rather than the contending parties themselves. The students were Vaweka Dijerombeky of the Democratic Republic of the Congo, Fred Yiga of Uganda, and two Kenyans, Anne Nyambura and Joseph Riwongole.

Minnesota: Assisting Victims, Prisoners

Michael Bischoff (MA 02) works for the Council on Crime and Justice on assisting victims and on prisoner re-entry.

Jayne Seminare Docherty has been invited to participate in the writing of an edited book on negotiation funded by the American Bar Association, a follow up to the negotiation symposium and special issue of the Marquette Law Review last year. She continues to consult with the graduate program at Catholic University of Leuven in Belgium. She did two workshops at the Jordan Institute of Diplomacy in Amman, Jordan, and an “Advanced Strategic Peacebuilding” workshop for MCC-sponsored SPI graduates from the Middle East in January. This year her research class worked with two local river advocacy groups to research ways they can work together more effectively, and she has involved students in facilitation opportunities related to sustainable agriculture and extension service programs. Jayne continues to work with the STAR program and spin-off programs, including co-teaching the first STAR course for seminary students at Eastern Mennonite Seminary.

Barry Hart led four STAR workshops in West Africa in the last year. After a follow-up training in Sierra Leone he helped establish STARNET, a network of STAR training participants working in four regions of the country. He taught a skills institute at American University called “Trauma Healing and Reconciliation in Post-Conflict Societies.” He helped plan and participated in a conference on human security and another on
Virginia: Mediation Centers Serve Communities

THE TWO MEDIATION CENTERS in the Shenandoah Valley—Harrisonburg’s Community Mediation Center and Roanoke’s—have connections to EMU. They are two of nine in Virginia. All are meeting an array of community needs—from mediating court-referred cases and interpersonal conflicts (such as divorces) to offering assistance with collaborative decision-making, alternative dispute resolution, and school-based mediation. All Virginia mediation centers face the challenge of securing grants, raising money, or charging sufficient fees to cover their services.

Barry Hart, a professor of conflict transformation at EMU, joined forces with mental health professionals, lawyers and religious leaders to found the Harrisonburg center in the early 1980s. It was the first mediation center in Virginia and the first to introduce peer mediation to public schools. Today it is led by Suzanne Daughety, who received her masters in conflict analysis from George Mason University. Timothy Ruebke (MA 99) is her assistant director and Lorendia Schmidt (BA 02) is the case manager.

The Roanoke center is directed by Christine Poulson (MA 98), with strong backing from a board led by businessman Bill Elliott (MA 01). One of their greatest achievements was winning two large successive grants from the federal government to provide mediation and conflict resolution services to the residents of Roanoke’s public housing projects. This has put the Roanoke center on solid financial footing for the last six years.

Arizona: JustBridges Impacts Judicial System

JUSTBRIDGES LED BY TAMMY KRAUSE (MA 99) works at defense-based victim outreach in capital cases, linking the victims (usually family members of murder victims) to the defense team, and ultimately, the perpetrator.

Last December, a major threshold was crossed when the 13 federal judges who make up the Defender Services Committee of the United States Judicial Conference found the JustBridges approach to be appropriate for the representation of capital clients within the federal defender system.

Eight years ago, CTP co-director Howard Zehr was asked to be a consultant on the case of Timothy McVeigh, one of those charged with the bombing of the Oklahoma City federal courthouse. Zehr invited Krause, then a CTP student, to join him in this work. This marked the first step in an eight-year journey toward offering assistance to the victims of capital crimes through funding provided by attorneys for the defense.

Krause and JustBridges marked these accomplishments in 2004-05:

- Monitoring over 30 capital cases in both the federal and state systems.
- Developing database and referral systems to track cases and to match victim outreach specialists to specific cases.
- Training 12 new victim outreach specialists, bringing the total trained to more than 40.
- Holding one-day workshops in seven federal defender districts for more than 400 legal professionals.
- Developing plans for pilot projects in three state systems: Virginia, North Carolina, and Georgia.

JustBridges is under the auspices of CTP’s Institute for Justice and Peacebuilding. Krause is based in the Federal Public Defenders Office in Phoenix, Arizona.

Peacebuilding in Caux, Switzerland. His most recent trip to Sierra Leone included two trainings for the Sierra Leone police and officials in military and civil society on "Moral Foundations for Freedom: Trainings on Reconciliation and Change." Barry continues in his role as academic director of the Caux Scholars Program in Switzerland and has submitted for publication to Bradford University’s Journal on Peace, Conflict and Development an article entitled, "The Nexus between Trauma Healing and Peacebuilding." Lisa Schirch visited West Point military academy where she taught the “Winning the Peace” class. In March, she spent two weeks in Fiji where she worked with our partners there to set up a peacebuilding institute. Lisa is carrying out a language/terminology survey process with the Alliance for International Conflict Prevention and Resolution and InterAction, two umbrella organizations, to determine which terms are used in contradictory or confusing ways. This process will hopefully culminate in a one-day conference with funders and USAID staff next fall. The second project is to develop a broad-based coalition of groups to do a media campaign here in the US on issues of conflict prevention. The goal is to increase the connection in people’s minds of the relationship between security and development, human rights, conflict resolution work. She has also
RESTORATIVE JUSTICE HAS BECOME part of the way villages in Pakistan and Afghanistan deal with wrongdoing, due in large part to the work of Ali Gohar (MA 02) and Hassan Yousufzai (MA 03).

In a project funded by the United States Institute for Peace, the two alumni have worked to complement the traditional practice of “jirga” with restorative justice concepts and philosophy. Jirga is the traditional, group-oriented practice for dealing with wrongdoing that has been used for generations in villages across Pakistan and Afghanistan.

Gohar and Yousufzai began the project after returning to Pakistan three years ago upon completing their conflict transformation studies at EMU. Prior to taking leave for the degree, Gohar worked for a UN-sponsored program in Afghanistan and Pakistan with Afghan refugees and internally displaced persons. Yousufzai was the equivalent of the chief of police for a province bordering Afghanistan.

They have devoted much of the last three years to working with villages on both sides of the border to help them strengthen the restorative elements in jirga, making it more just and effective. They are now producing a handbook on the subject.

Desiring to use Howard Zehr’s Little Book of Restorative Justice, Gohar adapted it to the national and local context, and then arranged for it to be translated and published in Pushto, Urdu and Persian (Farsi) for regional publication and distribution.

Writing for a Pakistani newspaper, book reviewer Muqaddam Khan wrote that “restorative justice is a sign of hope for a better future.”

India: CTP-style Curriculum Planned for Universities

Florina Benoit (MA 04) and Ashok Xavier (MA 04) expect the two universities to which they are affiliated, Madras University and Loyola College, to respond positively to this summer’s visits of two CTP faculty members, Ron Kraybill and Nancy Good Sider. The professors have been invited to help design a curriculum on conflict transformation and to meet with all CTP alumni in the region. Florina and Ashok, a married couple living in southern India, have spent much of the spring training counselors who are assisting the victims of the tsunami disaster.

Pakistan: Jirga and Restorative Justice

RESTORATIVE JUSTICE HAS BECOME part of the way villages in Pakistan and Afghanistan deal with wrongdoing, due in large part to the work of Ali Gohar (MA 02) and Hassan Yousufzai (MA 03).

Tracey King

Nicaragua: Winning the Peace

TRACEY KING (MA 05) has been involved in helping the peace commissions of Nicaragua to meet today’s challenge of dealing with crime in villages and declining standards of living. The commissions were originally established by a small group of pastors in the late 1980s to help negotiate an end to the civil war. In the 1990s the peace commissions were successful in helping communities to reintegrate soldiers who had previously fought against each other. In the last year, King facilitated a workshop of restorative justice for about a third of the 100 peace commissioners still working in their communities. She says many of these commissioners already are using restorative justice—usually by having offenders make amends to the victim—without calling it by this name.
Nepal:
Peace Leader Recovers From Brutal Beating

DINESH RAJ PRASAIN, who came to SPI in 2002 on EMU’s Winston Fellowship, has recovered from a brutal beating he received in January 2004 by a group of armed men believed to be linked to Nepal’s security forces. Prasain is the coordinator of the Collective Campaign for Peace in Nepal, which represents some 40 community-based groups working to overcome the effects of a bitter conflict between the central government and Maoist insurgents. Both sides in the conflict have committed human rights abuses, according to Prasain and other unaligned observers. Prasain is continuing to press for an official investigation into his beating and is continuing his work on the Campaign for Peace.

Iraq:
Six Servants of Peace Make Long Trek to SPI

SIX IRAQIS BRAVED a harrowing trip overland to Jordan and then flew 18 hours to the U.S. to attend the 2004 session of SPI. At the end of their 4-week stay, they commented on how their impressions of Americans had changed as a result of their exposure to the community of peacebuilders at EMU. As a parting gift, they bought a magnolia tree and planted it as a symbol of peace in front of an EMU dormitory used by SPI participants.

Rwanda:
Attention to Hot Spots

Rev. Michel Shyirahayo (MA 02) is the Africa coordinator for the peacebuilding and reconciliation program run by the African Leadership and Reconciliation Ministries (ALARM). He covers eight countries, including the red-hot conflicts in Sudan and the Democratic Republic of the Congo. He is also the volunteer head of a commission on policy and strategy for the Rwandan National Forum.

Sri Lanka:
CTP Staff and Grads Seek Reconciliation

CTP-LINKED PEOPLE who have been involved with moving the country from the destructiveness of its civil war and tsunami to restoration and reconciliation include the following:

1. Dev Ramiah (MA 02) works for the UN Development Programme as the national program officer in charge of post-conflict transition. He advocates for reconciliation among the ethnic communities, in part by teaching restorative justice and reconciliation courses at the university level, as well as at the grassroots level through workshops.

2. Colleen Malone (MA 05 anticipated) directed several CARE projects in Sri Lanka in 2004, all integrating peacebuilding with development initiatives. She travels to Sri Lanka as an Ottawa-based consultant.

3. On the invitation of Malone, Tecla Wanjala (MA 03) came to Sri Lanka from Kenya in 2004 to facilitate reconciliation within communities dealing with returning displaced peoples and refugees.

4. Susan May F. Granada (MA 01) is on a two-year assignment with the Non-Violent Peaceforce group as a member of the civilian “peace army.” She is one of 10 people from nine countries working with local groups to underpin the 2001 cease fire by protecting human rights, deterring violence, and helping local peaceworkers.

5. Ron Kraybill, CTP professor, visited Sri Lanka twice last year to meet with senior political representatives in support of the peace process.

6. Dilrukshi (SPI 02) was working in Sri Lanka for the Bergof Foundation for Conflict Transformation, but now works with the UN Development Programme.

7. Matt Ellingson (MA 01) came to Sri Lanka early in 2005 on behalf of the relief organization Samaritan’s Purse. (His work also took him to Sudan and India.)

Toews. He also gave a public lecture on documentary photography and justice at Hampden-Sydney College in Virginia and had a show and gallery lecture called “Parallel Lives” at the Mural Arts Program in Philadelphia, Pennsylvania. He is editing the Little Book series and writing for various publications. Nancy Good Sider has earned her PhD from the Union Institute after completing her dissertation entitled “Peacebuilders Healing Trauma: The Journey from Victim to Survivor to Provider.” Her research involved interviews with peacebuilders about how they have dealt with trauma and how they have moved forward to find hope and mission. In addition, she continues to provide mediation and trauma therapy at Newman Avenue Associates and has facilitated mediation trainings at the Baltimore Mediation Center, the Washington & Lee Law School and others.
WHEN 41-YEAR-OLD GOPAR TAPKIDA LEFT EASTERN MENNONITE UNIVERSITY in August 2001 after spending two years earning a masters degree in Conflict Transformation, he never envisioned the kind of welcome he would receive on his first day in his home city of Jos, Nigeria.

On September 7, 2001, Tapkida, his wife Monica, and three daughters (then ages 9, 5 and 3 months) heard gunfire outside of the guest house where they had planned to stay for a night before heading to their own home. They were quickly joined by 10 other friends and relatives. All 15 of them hid in two small rooms for six days with no food and little water as Christians and Muslims rampaged outside killing each other.

By the time the Nigerian government sent in troops to stop the killing, at least 3,000 people were dead, including three cousins of Tapkida’s wife, Monica, and the man who had printed the wedding invitations for the Tapkidas.

“My daughters had no food to eat for six days. They begged me, ’Let’s go back to America,’” says Tapkida.

“When the dust settled, Monica and I drove out and we were shocked at the destruction. In the first mile, we counted more than 10 cars burned. There were six roadblocks. We could see smoke from houses. We couldn’t stop weeping. We were stunned.”

The more they learned about the rampage, the worse. The Christian-Muslim conflict had started in Jos, but it had spread through the whole central plateau of Nigeria and to some of the other 35 states in Nigeria. Tens of thousands had been hurt, and millions of people were at risk.

“That is the bad thing about religious conflict,” says Tapkida, who has a divinity degree from a Nigerian seminary. “It is highly contagious — it spreads like wildfire. Even when George Bush attacks Iraq, it has effects on Christian-Muslim relations in Nigeria.”

Tapkida says he had no idea what to do in the face of such widespread hatred and devastation. He had a job, being the “peace coordinator” for the Mennonite Central Committee in Nigeria. But where does one begin as the sole professional peacebuilder in a country 14 times larger than Virginia, with a population that is 18 times greater?

“I thought I would come from Virginia and hit the ground running,” said Tapkida in a recent interview while visiting friends at EMU. “Jos was where I planned to plant the seed of peace I had learned here. But every knowledge I had about peace disappeared completely. When a conflict is life threatening to you and to people you know — to your entire family — you don’t know where to begin.”

It took Tapkida four or five months to deal with the trauma of the conflict and to figure out a peacebuilding strategy. Christians and Muslims each number about 40 percent of the population in Nigeria, but both groups have access to enough arms and supporters to inflict major damage on the other.

The military, he said, were brought in and stopped the killings and then the government issued statements saying, “Normalcy has returned and everybody should go about their lives.” But as soon as the troops began to with-
draw, revenge killings started again. "They (the government) were able to freeze the conflict with troops, but they weren’t able to deal with the feelings that started it in the first place," he said.

Tapkida realized that he had to do what the government perhaps couldn’t do.

"We started with people who know us best - the Christian constituency," he said. When Tapkida speaks, he usually says "we," meaning himself and the relief organization that supports him. But when pressed to explain "we," he will admit that for many months he was working entirely alone, until he was able to train volunteer helpers.

Tapkida started with visits to the seminary where he had earned his degree, the churches where he was known, and the school his daughters attend. His first task was to listen, as he had been taught at EMU.

"They were talking about self-defense. Some said these are signs of the end times. Some said ‘God is punishing us.’ Many said they were praying for their people and organizing food and shelter for those who had none."

After listening and affirming the positive steps being taken by church and school leaders, Tapkida carefully suggested: "Have you made any effort to bring together these people? I would suggest that the psychological effects need to be addressed — they last for years — and are almost as intense as the physical ones."

Indeed, the leaders of the Christian community had not thought about the psychological effects - Tapkida had been taught that unhealed trauma can lead to cycles of violence — and they proved receptive to his offer to lead interactive workshops on the subject.

Within a year, Tapkida was receiving more requests for workshops than he could handle. He started training the leaders of religious and service organizations, who in turn trained their followers.

Muslims began to attend five-day workshops with Christians. By the fourth day, most were extending forgiveness to those from the other religious group, despite having lost family members and livelihoods in the conflict.

Today, Tapkida teaches conflict transformation and peace theology in two seminaries, reaching about 85 future church leaders each semester. He has also formed warm personal relationships with "a good number of Muslim leaders." He continues to be in hot demand as an inter-faith mediator and trainer in peacebuilding for both government and non-government organizations.

"There is no longer a cycle of violence," said Tapkida. "But the tension is still there. Our job is to continue to build trust and lay the foundations to sustain peace."
KENNETH WILSON, a well-known community leader in the August Town area of Jamaica, is channeling his anger over soldiers’ murder of a Jamaican peace advocate into training more such advocates. He is leading the largest contingent ever of August Town residents—22 of them—to attend the 2005 Summer Peacebuilding Institute (SPI).

This is the fourth year in a row that Wilson has sought peacebuilding training for himself and others from his home community. Last year Wilson led 12 people to EMU. The group included a teacher, a school board member, a realtor, two security officers, a minister, youth workers and youth who have been affiliated with warring gangs in August Town.

One member of the group was a 37-year-old mother of four named Sandra Sewell. On her SPI application she wrote that she wanted to “come back to my community with more ways to move it forward. I expect to share my knowledge with my community to help my people to be better able to live together in unity regardless of political differences, as this has caused problems on many different occasions… Without peace there is no way we can as people have human growth and development.”

After completing SPI’s “Women in Peacebuilding” course, Sewell returned home in June filled with determination to exemplify non-violent activism. She planned to enter the University of West Indies to study social work.

Her personal dream of peace ended last September 19 when she was shot by a government soldier as she crouched unarmed beside a fence, trying to hide from the soldiers’ guns. “She was talking on a cell phone when she was shot,” Wilson says. “She was deliberately shot at close range.” Wilson believes that the soldiers’ patrol was infiltrated by someone who had a grudge against Sandra, possibly because she had abandoned allegiance with a particular Jamaican gang.

Amnesty International has called for a full investigation into her murder and that of an unarmed teenager who was with her, Gayon Alcott. The uniformed soldiers who shot Sewell and Alcott were patrolling the streets of August Town in the wake of Hurricane Isabel.

Sewell’s family, friends and community were outraged by this shooting. Amazingly, however, the peace stance embraced by Sewell, Wilson, and the others who have come to SPI, carried the day, and the community’s anger was not communicated through murderous retaliation.

Perhaps most amazing is the fact that Sewell’s brother will be one of the 22 attending SPI this summer. On his application to attend SPI, Frank Hoo wrote:
I was born and grown in the community which is regarded as one of the most volatile communities in Jamaica. I am also the brother of Sandra Sewell who was an attendee at your institute last summer but is now deceased because of the violence in the area...

The senior members of the organization have placed me in their arms ever since with the aim of guiding and offering comfort. I’ve been attending their meetings on a weekly basis and they have offered me the opportunity to visit your organization which they believe will help me in my healing process.

After my sister’s death, my only thinking was to get revenge. The Foundation and its members are trying to show me a different way out which I have conceded to somewhat. My only intent at present is to find peace within and to provide forgiveness for those who have turned the guns on my sister...

I really hope to get this opportunity because I really need to release some of this stored up heat and from what I have heard, SPI provides the necessary environment for this type of situation.

POSTSCRIPT: At press time in mid-May, the U.S. Embassy in Jamaica had refused visitors visas to the majority of the applicants recruited by Kenneth Wilson for SPI 2005.

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One Person Chipping Away at Violence in the Streets

KENNETH WILSON, a Jamaican businessman and social worker, is a walking testimony to the power that one determined person can have in sowing the seeds of peace.

For the last seven years, he has been a leading voice in every organization working for the peaceful development of his community of August Town (a section of Kingston where over 15,000 working class people live). He has played a leading role in Jamaicans for Justice, Transformation Jamaica, Partners for Peace, and the government-backed Peace Management Initiative. He is also the founding chairman of the August Town Sports and Community Development Foundation.

Wilson’s efforts include “street-corner” gatherings and talks, promotion of sporting activities involving all factions in the community, and educational initiatives as diverse as improving literacy levels, teaching restorative justice, and building community policing. He is equally at home working with unemployed youth and stressed-out police officers.

These initiatives have yielded measurable results. In 1998, the number of murders in August Town was 16, most of them committed by warning gangs. By 2004, the rate had dropped to six. In one 12-month period, from June 2003 to June 2004, there were no murders at all.

Sandra Sewell’s death marked a period of a new upswing in murders. In the first four months of 2005, there have been seven murders. The atmosphere in Kingston is so tense and violence-prone this year, Wilson’s group was unable to do their usual fundraising to pay for their trip and education at the Summer Peacebuilding Institute. In the past, they raised as much as $1,600 for their session in Virginia by throwing concerts and selling food in Kingston.

Asked if he feels discouraged about taking three steps toward peace over the last four years, followed by two steps backward this year, Wilson says not at all: “I fully understand that the effort [to build peace] is long-term in nature. We must change the mind-set of all of our society.”

Wilson and his 21 budding peacebuilders are not giving up—they expect Kingston to resume taking steps toward peace in the near future. And once Kingston shows the way, Wilson expects change to ripple through the country.

Kenneth Wilson (second from left) first led residents (four on right) of August Town, Jamaica, to SPI in 2002.
IN HER WILDEST DREAMS as a middle-class adult in Yugoslavia, Amela Puljek-Shank never thought she would be in a war. Never thought she would be a penniless, hungry refugee. Never thought she would be married to an American.

She crossed each of these thresholds, one at a time, before she turned 30. At last she came to Eastern Mennonite University (EMU) where she earned undergraduate and graduate degrees to prepare herself for returning to her country to work for peace and justice.

Today Amela and her husband Randy—both alumni of EMU’s masters program in conflict transformation—work in Southeast Europe (Croatia, Serbia and Montenegro, Bosnia-Herzegovina and Kosova) for the Mennonite Central Committee.

Randy is the son of Gerald and Ethel Shank of Ephrata, Pennsylvania. After high school in Ephrata, Randy earned a bachelor’s degree at Brandeis University, a Jewish-sponsored university in Massachusetts. Next stop was an international Mennonite organization based in Germany, which sent him to do relief work with refugees in Bosnia-Herzegovina. There in 1994 he met Amela who worked for the same organization.

“We were co-directors of a team of 10 people—we were a mix of ethnicities—distributing material relief like food, hygiene items, notebooks for school,” recalls Amela. Randy was the only non-local person in the group.

At first Amela was suspicious of this Christian group. “If faith was what I was seeing in my environment—where the Catholic and Orthodox churches were enticing each other to hate each other, and the Muslims were the same way—then I thought it was better to not be identified with any religion.”

But working beside Randy day after day under stressful conditions caused her to see that Randy’s brand of Christianity was different. It offered him spiritual nourishment and hope. Randy worked to heal rather than hurt people.

Amela’s Journey Through War

Amela was a 22-year-old college student in 1992 when war came to her hometown in western Bosnia, Jajce. Her parents were aligned with no side in the conflict. Her mother, an accountant, had Bosnian Muslim roots. Her father, manager in a chemical factory, had Catholic-Croat roots.

“There was pressure to choose a side, but my family did not want to be affiliated with any agenda, with any nationalist group,” Amela recalls. “This made things more difficult for us. There was no group to turn to for support. We couldn’t get food or work. When the shelling started, we had to flee our home.”

Amela, her 15-year-old sister and parents left home on foot one night, just ahead of an invading Serb army. They carried just two suitcases filled with some essentials for their family of four. After two days of walking toward central Bosnia, “we were so tired, we wanted to throw away even these two suitcases.”

They stopped in a town called Kakanj—the first safe area they found. For a year and a half, Amela’s family lived with
four other people in a one-bedroom apartment.

“Mom and Dad dug coal to keep us warm over the winter, and Dad would sometimes be able to do manual labor in return for a kilo of oil for cooking.”

Amela calls the Red Cross their “saving grace.” The Red Cross kept the family from starving, though they were hungry from October ’93 to May ’94. To sustain the Puljek family of four for about 10 weeks, the Red Cross supplied oil, beans, lentils and laundry detergent—about enough of each to fit into a quarter-sized milk jug. Toward the end of this period, the Red Cross opened a soup kitchen that served one meal a day.

After Amela and Randy were married by a Mennonite minister in a Bosnian Catholic church, they headed to Amela’s home town with a group of 20 international volunteers to help returning Muslim refugees reclaim their houses or rebuild them.

Amela discovered that her family’s home was occupied by a Croat family. She found that old acquaintances and schoolmates dodged her, perhaps embarrassed or fearing the consequences of acknowledging her. She ran into former school buddies who were working for the secret police. Randy and Amela were shadowed, and their phone was tapped.

In Need of Regeneration

“This period gave us a taste of what fascism was like,” says Amela. It also left them feeling utterly empty. “Randy wanted to come to the Conflict Transformation Program and study, and I just wanted to get out of it.”

From 1997 to 2000, Randy completed his masters degree in Conflict Transformation while Amela worked on finishing her bachelor’s degree. Then Amela followed Randy into the masters program.

In 2003, about the time that Amela finished her coursework in conflict transformation, her mother and father were able to return to their home in Jajce. None of their furniture or other belongings remained, but they were thrilled to have a home again after 10 years as refugees.

Today Randy and Amela share an MCC job as regional representatives for Southeast Europe. Part of this job is providing workshops and other training in Bosnia and Herzegovina on trauma healing, conflict transformation, and community building. They also provide small grants to local partner organizations (see sidebar on CTP student Cvijeta Novakovic.)

What about Amela’s initial skepticism of Randy’s Anabaptist faith? “Culturally I see myself as a Muslim, but theologically I am a follower of Christ. I have felt sustained by reading the Gospels and answering Jesus’s call for justice and peace.” In short, Amela has discovered that she is an Anabaptist at heart and in practice, though she remains wary of institutional religion.

Six Cherished Lessons
From Studies at CTP

1. The importance of taking care of oneself, so as to be able to continue doing the work over the long haul. “Once you are a trauma survivor, you have to take care of yourself,” says Amela.

2. To become functional after trauma, Amela had to create a new meaning for her life by “re-narrating” parts of it.

3. It is not necessary to have the answers to conflict; it is more important to be a good, engaged listener and facilitator who offers a safe, caring environment in which everyone is allowed to be heard.

4. Respect what other cultures have to offer to peacebuilding and the resources they could bring to the process.

5. The key role of relationship-building. “You must put in much time before trust, comfort, and confidence develops,” says Amela. “Then space opens for the magic of peacebuilding, for the ‘sacred moment’ when transformation occurs.”

6. The importance of thinking in 5- to 10-year time frames and realizing that this work may extend through generations.
Letter from Kenya

‘I am so grateful to donors’

PEACE AND GREETINGS from me. I am a woman of peace and a human rights activist from Kenya. I am happy to inform you that I was the lucky beneficiary of financial assistance as a graduate student at EMU from 2001 to 2003. There were many sources of this assistance, including donors to the scholarship fund of the Conflict Transformation Program. I have no words to express my gratitude to donors. I would not have been able to get my masters degree in conflict transformation without you.

My background education is in social development. Coming from the development world, I chose social work as my profession so that I could work especially with women to improve their poverty situation. In 1992, I was employed by the Catholic Diocese of Bungoma to work as a relief and rehabilitation coordinator for 40,000 internally displaced people in western Kenya.

For one year we concentrated on providing relief to the victims. The situation worsened instead of getting better. The relief was never enough and the relief workers became frustrated seeing children starving to death and their mothers getting more malnourished each day. On the other side, families of the perpetrators had plenty of food, but they lacked basic needs such as soap, sugar, and school fees for their children. They could not sell their farm produce to the buyers, who were mainly from the “enemy” community.

In late 1993, frustrated by the camp conditions, I sought ways of getting the victims back to their farms by organizing meetings in the camps to find out under what circumstances they had left their homes. I then reached out to the perpetrators to find out why they had evicted their neighbors. After a series of workshops, they agreed to meet with their neighbors to discuss their problems. This led to reconciliation and resettlement, a process in which I participated starting in 1994.

It was during the peace and reconciliation meetings that I learned about the complex role outsiders have in our conflicts. It was also during my work with women in the camps that I realized the negative impact of wars on women. My thirst of wanting to know more about conflicts in our country, and wanting to move out of being a mere victim and relief worker to a meaningful interner in conflicts, made me look for further education in this field.

My happiness, therefore, knew no bounds when I was accepted into EMU’s graduate program in conflict transformation. I had to live separately from my husband and four children for two years to complete the program in Virginia, but we all made this sacrifice with the understanding that it would help the cause of peace in Kenya and elsewhere.

During my graduate studies, I was able to find answers to most of the questions community workers like myself normally ask concerning conflicts. I am now back in my home country of Kenya. I have moved away from just weeping with women who are victims of violence in the camps, to empowering them to deal with the trauma afflicting them, their families, and communities. I am working on opening a center that will focus on trauma healing, restorative justice, reconciliation and conflict transformation in Kenya. It is called the Shalom Center for Counseling and Development. I am also working as a trainer with the Coalition for Peace for Africa to spread trauma healing principles across the continent.

I know how hard it is for students from the developing world to get funds to further their studies and that is why I am so grateful that, through your kind hearts, I was able to pursue my studies in this very noble profession. I am sure my skills will benefit many peace practitioners, not only in Africa, but the world at large. It is my hope that my academic performance and the fruits of my work will encourage you to support other needy students.

May the almighty God bless you abundantly!

Tecla Wanjala

[Editor’s note: A similar letter was sent to P.E.O. Sisterhood and published in their Record. P.E.O provided some of Tecla’s scholarship money.]

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Supporters Make Our Peace Program Possible

It used to be said that behind every successful man stands a good woman. Sexism aside, there remains this much truth in the statement: nobody can accomplish much without other people’s staunch support.

The Conflict Transformation Program opened its doors for two students in 1994 with the support of two retired educators, Marian and James Payne. They were the first to step forward and say “we believe in this concept”—for it was just a concept when they signed on—and we are prepared to back it financially to the utmost of our ability.”

Today, looking over a map showing more than 1,500 CTP and SPI alumni working for peace in the world, James Payne smiles and says: “It was the best investment we ever made.”

The Paynes not only give money, they bring pans of homemade sweet buns to CTP each time they visit (seriously)—which is at least four times a year—and provide food and lodging to any CTP person who ventures near their home in Richmond, Virginia. CTP is treated as a member of the Paynes’ family—even being the beneficiary of their will (enthusiastically endorsed by the Paynes’ five biological children)—and the Paynes are definitely part of the CTP family.

Most recently, the Paynes established an endowment for CTP in the name of J. Harold Zook, a former classmate of James’ at EMU who has coped for many years with a severe physical disability—one which confines him to a wheelchair and forces him to rely on technology to breathe.

Over the last 11 years, the Paynes’ gifts to CTP have reached nearly $200,000, not counting the bequest through their estate planning. Other supporters have followed in the Paynes’ footsteps, including their daughter Barbara and her husband David Swan, both physicians in Pittsburgh.

The first to set up an endowed fund targeted for scholarships was a couple with three school-aged children in Lancaster County, Pennsylvania. Gerry and Rose Landis Baer established a $25,000 endowed scholarship fund. Like the Paynes, they don’t just write checks. They have been the key organizers behind a public event for two years in a row at Landisville Mennonite Church where international food and talks are presented by CTP students and staff. Some of those CTP folks always end up staying at the Baer home, eating Rose’s delicious food and exchanging stories with the Baer children.

John Paul Lederach and his wife Wendy followed soon after the Baers. Using money received from an award won by John Paul, the Lederachs put down $25,000 for a scholarship fund.

Jake Baer, who is a distant relation to Gerry but who met him just recently, is the fourth major giver to CTP. He will be honored during the 10th anniversary celebration for his gift of $250,000 toward the establishment of the Adam Herr Baer Endowment for CTP. (See the article on page 32 for the story of Adam Herr Baer and his
Baer gave the gift with the thought that the Endowment would eventually reach the $1 million level through additional family gifts and bequests. Jake's interest in justice and peacebuilding has been fueled by his wide travel and reading.

CTP's most recent endowments have come in the name of deceased loved ones. The family of Allen Grant Stoltzfus, one of the sons of Grant and Ruth Brunk Stoltzfus, set up a scholarship in his name after he died of a sudden heart attack on September 30, 2002. Allen was one of the founders of the hugely successful Fairfield Language Technologies, the producer of the RosettaStone language-training system. Prior to starting this business, Allen had attended graduate school in international affairs and otherwise demonstrated his interest in bridging the global barriers of language and culture. The Stoltzfus endowment, which is being built to $50,000, is to support international students studying at the Summer Peacebuilding Institute.

This spring an endowment was established to mark the 64th birthday of Kay Koontz Gillette, the wife of CTP student Robert Gillette. Kay died on January 15 after battling a brain tumor for almost a year. Viewing his wife as the family peacemaker and as one who fostered loving relationships, Robert initiated the scholarship endowment—which is the first to benefit North American students—as a permanent memorial to Kay. The fund was begun with $164,000. Robert specified that it must reach $200,000 before the interest from it may be dispersed for scholarships.

As important as it is to receive substantial gifts, bequests and endowments, the donors who give smaller amounts as they are able are equally valued. Jean Ndayizigiye (MA 00), a custodian at EMU, is one of these (see his story on page 40). So are retired educators Murvel and Helen Annan, members of the Church of the Brethren who are deeply concerned about the direction of the world, and Ioana and Harold Weaver, retired Pennsylvania farmers.

In May, we said a sad good-bye and thank you to one of our loyal donors—Bill Springston, who died on April 16, 2005. Springston was another retired educator; he began supporting CTP from the first year that it conferred degrees. His wife, Alice, continues to do so.

On pages 29 and 30, we have printed the names of everyone who has made a donation to CTP over the last 10 years. Look for your name, and if it isn’t there, perhaps you would like it to be? If so, please contact me, Bonnie Price Lofton at (540) 432-4234 or e-mail Bonnie.Lofton@emu.edu, about making a donation to this great cause of sprinkling seeds of peace around the world.
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PEACEBUILDER
WWW.EMU.EDU/CJP
Elsewhere in The Peacebuilder, you’ll find stories of long journeys: from being a police officer in Pakistan to being a student in Virginia; from teaching at EMU to leading workshops in Fiji.

But here we offer the tale of a short journey. It begins on a farm in Newmanstown, Pennsylvania, and continues there today, within 50 yards of where it began. It is a journey of a pair of Conflict Transformation Program supporters.

They are Helen and Elvin Hurst, founders of Kountry Kraft Kitchens.

As youngsters, Helen and Elvin first noticed each other in her church. It was Meadow Valley Mennonite Church, a “black bumper conservative Mennonite church” in a community and an era where most folks stopped school after grade 8. The two married in 1957 at age 19 and settled on the Hurst’s family farm.

As a Christmas gift during their second year of marriage, Helen bought Elvin a table saw for woodworking. When he wasn’t busy farming, Elvin puttered making furniture and cabinets in their one-car garage. Gradually Elvin and Helen started making kitchen cabinets for local builders, and a new business was born. Helen kept the books.

Today, the Hursts live in their original family home next door to a bustling factory run by their three adult children. The family employs 90 in the fabrication of custom kitchens for high-end homes, and another 30 in the ordering and sales department.

“A cabinet is still built the way it was when we started,” says Elvin. “We just use a computerized saw now; it’s easier than the first one Helen bought for me in 1958.”

The Hursts’ road to success has passed through valleys—such as times when they had to mortgage everything they owned and times when they were forced to lay off employees until the economy picked up. But the last 20 years have been good to the Hursts, offering them the means to support worthy causes.

The Conflict Transformation Program became one of those causes in 1994 when they heard about the program through close friends of theirs, Naomi and John Lederach, who are parents of founding director John Paul Lederach. “I’ve been interested in mediation programs all along, due to John and Naomi’s involvement,” says Helen.

Today Elvin is president of the board of directors of Jubilee Ministries, a prison ministry in Lebanon, Pennsylvania, giving him a particular interest in the work of the CTP’s current academic director, Howard Zehr, in promoting restorative justice.

As the Hursts demonstrate, it isn’t necessary to journey far from home to do good.
"WHEN I DIE, WHAT WILL ENDURE OF ALL THAT I’VE TRIED TO DO?"

It’s a question that hovers in the back of most of our minds—at least those of us beyond middle age—but one that usually can’t be answered in this lifetime.

In the case of Adam Herr Baer, born just at the end of the Civil War in 1865, he did live long enough to see the Bible school that he helped found in the Shenandoah Valley grow to be a respected Anabaptist college. But what would probably surprise Adam is that his school grew to be a university that embodies many of the characteristics for which Adam himself was frowned upon in his lifetime.

Today’s Eastern Mennonite not only teaches the Bible, it teaches how to conduct business in the larger world. Today’s university not only helps shape well-rounded Mennonites, it welcomes people of other faiths who wish to experience the Mennonite approach to peace, education, counseling, social work, and other fields. Unlike the Bible school of Adam’s time, today’s Eastern Mennonite encourages students to leave the cocoon of the familiar and to expose themselves to cross-cultural experiences, whether via a mission trip, service project, or educational venture. And today’s Eastern Mennonite prepares women and men equally for a life of service, including women for the ministry if they feel called to it.

Adam was a visionary, often ahead of his time and place. He was one of the first Mennonites in the Hagerstown, Maryland, region to move away from farming and into business. At a time when Mennonites tried to minimize all contact with government institutions and the secular world in general, Adam took himself to Washington DC and won government and hotel contracts to supply produce. He bought a radio and eventually a Cadillac. He went to Cuba, took Spanish classes, and spoke Yiddish.

In the rigidly segregated Mason-Dixon region 100 years ago, he hired the son of a slave to help him run his farm, and he treated that man as a member of the family.

With his father, Adam founded a succession of Mennonite Sunday Schools (at a time when such schools were controversial innovations) and enlisted his wife Bertie to help run them. Adam was the first Maryland representative on the Mennonite Board of Education and served on the first building committee of Goshen College.

Last, but not least, Adam was one of the half-dozen men who were the founding fathers of Eastern Mennonite University in the period of 1913 to 1917. At a critical stage in discussions over whether a Mennonite college in the East was viable, Adam offered the first $1,000 toward founding it.

In the 62 years since Adam’s death, his descendants have continued to live up to his legacy, supporting in different ways the institution he helped nurse to life.

John Metz Baer, now age 96, is perhaps the last living witness to the beginnings of Eastern Mennonite University. From 1912 to 1914, the Adam Herr Baer family of two parents and seven children (one more was born in 1914) lived in Denbigh, Virginia. John recalls that when he was 4 or 5 years old he passed by the door to his parents’ living room one afternoon and noticed a small group of men, including Bishop George R. Brunk, in intense discussion with each other.

John wasn’t actually old enough to pay attention to what they were talking about, but in later years he realized he was witnessing a meeting to begin the arduous process of rallying support for a Mennonite institution for higher education on the East Coast. The men involved—including George R. Brunk, John M. Shank, Daniel Shenk, L.H. Heatwole, and Daniel Kauffman—met in the Baer home repeatedly, even after the family moved 236 miles northwest, back to the family homeplace in Hagerstown.
Maryland. As John grew to his teens, he came to understand the deeper concerns of his father and other leading thinkers in the Mennonite community: They were worried about the loss of hundreds of the brightest young people to non-Biblically based high schools and colleges. In those days, Mennonite schools stopped after grade eight.

Adam attended a special Bible term at the Mennonite college in Goshen, Indiana, and Bertie took correspondence courses with Goshen. They also paid the tuition to Goshen College for two promising, but penniless, young people in the Denbigh area. The Baers were prepared to send their own children to Indiana for a higher education—in fact, four of their eight children did go to the mid-west for college—but their children venture that far from home. Adam felt that the only way to staunch the hemorrhaging of youth from the Mennonite churches of Virginia, Maryland and Pennsylvania was to offer them viable alternatives within it. One such alternative became Eastern Mennonite School (then College and now University). Another were Sunday schools aimed at teaching young people the Bible in a form more engaging than the standard Sunday morning sermons, often preached in German in Adam’s day.

Adam himself had only completed the 8th grade, but he had a wide-ranging intellectual curiosity that was unusual for Mennonites in those days; in fact, such curiosity was frowned upon. “My dad was known for being a book man,” recalls John. “He had a big library with hundreds and hundreds of books. They filled his study and our attic. The book I knew best was *Huckleberry Finn*, which my mother didn’t want me to read. I went up to the attic and read it without letting her know.”

John’s two nieces, Dorothy Mae Baer Powell and Esther Mable Baer Yoder, recall visiting their grandfather Baer and hearing him recite from memory “The Raven,” an eerie poem by Edgar Allan Poe. “We could all count on hearing ‘The Raven’ from him every time we went there,” says Dorothy Mae. He could also recite the first two books of John Milton’s *Paradise Lost* by heart.

Esther Mable remembers that her grandfather Baer owned shelves of books on the history of Anabaptists and other aspects of Christianity, an encyclopedia set with 20 volumes and a collection of European and U.S. history books, including some that focused on the causes of World War I. “He was bothered by the magnitude of the killing,” says Esther Mable.

Around the time that Adam was meeting to talk about Eastern Mennonite School, he bought the family’s first car, making him one of the first Mennonites in the area to own one. Five years later—during World War I—many
Mennonites benefited from the war economy and had enough surplus revenue to buy their first car. By the time John was in high school in the 1920s, his father had acquired a radio, mainly for listening to the news. This was unusually early for a church-attending Mennonite in this region. As late as 1936, the Mennonite ministers and deacons of Washington County, Maryland, and Franklin County, Pennsylvania, were not permitted to have radios and lay Mennonites were exhorted to avoid them.

By 1923—the year of the family portrait shown beside this article—Adam was considering a car befitting the success of his enterprises. He owned six farms, five in Virginia and one in Maryland, and shipped produce from Florida and the West Coast for marketing in Baltimore. Adam soon acquired a Cadillac. “It wasn’t black,” recalls John with a smile. “We were the only Cadillac on the church lot for quite a while.”

The context and times must be understood. The Mennonites in this region of the United States were notable for their conservatism. In official conference statements, the Washington-Franklin Mennonites were enjoined to “stay aloof from all movements which seek reformation of society,” avoid meeting with independent or interdenominational Christian groups, refrain from any office of civil government or from voting, and refrain from any office of civil government or from voting, and not attend places of worldly amusement, such as theaters, picture shows, circuses, ball games, fairs, bathing resorts, and relationship reunions. Pleasure drives on Sunday were forbidden too. “Musical instruments and radios are protested against.” (Doctrinal Statement and Discipline, 1957)

Not only did Adam drive his Cadillac on Sundays and listen to the radio every day, he took his entire family on tourist jaunts to Washington D.C. “Every summer that I can remember, we got on a railroad car and in two hours we were in the center of Washington,” says John. “We traveled mostly by streetcar. We spent the afternoon in the zoo, then we’d go to the Smithsonian art galleries, then to the White House and to Congress. We’d come back to Hagerstown in the late afternoon.”

Perhaps those jaunts could be overlooked as educational excursions. But how did Adam explain the trips to Atlantic City after the harvest was over? “Mother wore a contemporary bathing suit and so did father, just for that week,” recalls John.

The Adam Baer household usually contained some 14 people whom Adam supported or employed, including three generations of relatives and the son of slaves named Henry Galloway. Galloway ate all three of his meals at the family table. John recalls that his father would get tears in his eyes when recounting the fact that Galloway had seen two of his brothers sold at auction and never glimpsed them again. Galloway came to work for Adam during a harvest season and never left.

Esther Mable remembers hearing this story: Adam’s extended family on his wife’s side came to visit one weekend from Winchester, Va. When they realized that Galloway normally ate at the family dinner table, they objected. Adam settled the matter quietly and diplomatically, but with clear sympathy for Galloway, by arranging to eat himself with Galloway first. They then departed and the rest of the extended family ate dinner without them.

Clearly Adam pushed against the social and theological constraints of the Mennonite church in his time and place. But he never adopted the mantle of rebel. On the contrary, he was pleasant and patient by various accounts. Adam made no move to break with the Mennonite Church—though the church broke with him, as will be explained soon—and he devoted much time to ensuring that the next generation received Jesus’s teachings.

When Adam was 27—more than a decade before John was born—Adam Jr. supported Adam Sr.’s initiative to start a Bible school on Sunday afternoons. Historian Daniel R. Lehman writes that in 1892, “Preacher Adam Baer (Adam Jr.’s father) was the chief promoter of Sunday school at Millers Church and he introduced it in an orderly Christian manner. He moved cautiously, knowing that there were quite a few members who seriously opposed Sunday schools.”

In fact, it took this father and son team seven years of effort—with their Sunday schools starting, stopping (due to objections from fellow church members), then re-starting in a different location—to succeed in permanently implanting a Sunday school in a Mennonite church in the Hagerstown area. “Conviction for Sunday school devel-
oped gradually over a period of years. It must be said to the credit of the promoters of Sunday school, that they did not push the issue, but showed patience with those who were opposed to it.” (Lehman, p. 423)

So from John’s earliest memory, his father devoted most of each Sunday to either church attendance or Sunday school supervision. John was a teenager when his father launched his biggest Sunday school project. John recalls its origins:

Father noticed that there were poorly dressed children playing on the streets on Sundays in the very poor sections of Hagerstown. Father went to two of the owners of our largest Hagerstown businesses—one was the owner of Maryland’s largest flour mill and the other was the owner of a fertilizer manufacturing company. He asked them [each] to supply a truck to haul the children [from two neighbor-hoods] to Sunday school. They agreed. Father then rented an old small barn on the north side of Hagerstown that had one large and two small rooms. He installed chairs and a toilet and started Sunday school on Sunday afternoons.

The school attracted up to 125 children, with Adam and Bertie both teaching. This gave Bertie a leadership role that few Mennonite women played in those days. For several years the Baers distributed food baskets to as many as 150 homes at Christmastime. The mission eventually evolved into Northside Mennonite Church, a still-thriving congregation, though Adam did not live long enough to see the seed he planted grow into an established church.

Adam’s devotion to higher education first appeared when he became the first Maryland representative to the Mennonite Board of Education, which led him to an advisory role with Goshen College. Then he agreed to be one of only two Washington-Franklin Mennonites among the 17 men on the first general board for Eastern Mennonite School. The other representatives were from regions more hospitable to the idea of higher education for Mennonites.

So why isn’t Adam Herr Baer Jr.’s name sprinkled approvingly through accounts of American Mennonites in the late 20th-century? His descendants believe several developments served to marginalize Adam in his later life and to cause his contributions to be under-recognized.

First, Adam ran into business problems that were not understood by the Mennonites still earning their living from farming. Here’s an example: Adam ordered apples wholesale to be delivered by train from Washington State. When the apples arrived in Maryland, they were rotten. He refused to accept the delivery or pay for them, thereby breaching his contract with the supplier. The supplier sued Adam in court. We don’t know who won the case, but in those days that wasn’t relevant. Mennonites were not involved in court battles for any reason. It was forbidden. Better to lose money. Adam’s fellow church members were not happy that Adam had appeared in court, and the preacher in his home church removed him from the membership rolls.

An even bigger tragedy for Adam was the economic crash of 1929, which devastated him financially and emotionally. John recalls that his father became “depressed” and “lost control” of himself when depositors made a rush on the local bank where Adam was one of the directors. Adam was unable to come up with $12,000, the amount for which he was legally liable as bank director. This was prior to the days of government-insured banks, so bank directors were personally responsible for the deposits made in their banks. Adam gave up his farms, one by one, until only the family homeplace was left.

John recalls that he was taking pre-medical courses in Indiana in 1929 when the family lawyer phoned him and said: “If you come home and run the farm, we might be able to save it. I may be able to get the bank to give you a mortgage on the farm.” John saw no choice. His mother, four siblings and her parents were still home, and his father was no longer able to take charge. John left college (he had studied one year at Eastern Mennonite and two at Goshen), giving up his dream of being a doctor.

In the end, John showed that he was his father’s son. He achieved the kind of turn-around through hard work, business savvy, and sacrifice that his father had demonstrated when he was in top form. Within two years John had paid off the $12,000 mortgage on the family farm and started a produce-supply business. Within five years, he had helped send three of his siblings to college, either for an advanced or basic degree. For eight years, John ran the Sunday afternoon school at Northside that his father had started. In 1937, when John’s older brother suddenly died of pneumonia, leaving a widow with four children (Esther Mable, Dorothy Mae, Jake and Nelson), John became the surrogate father to those children, accepting them as semi-dependents and loving them as if they were his.

This period in John and Adam’s life—from 1937 to Adam’s death of colon cancer in 1943—is when living family members have the clearest memories of Adam. By then, he was in his 70s and was a doting, easy-going grandfather who liked to share his book-lined study with them and putter in his garden. The children realized he made none of the household or family decisions—those were in the hands of wife Bertie and son John. But Grandfather Baer did special things for them, such as building them a wooden jungle gym in the back yard, complete with ladder and swinging trapeze. “And this was before outside playsets were popular,” says Dorothy Mae. “We had the first one that I had seen anywhere.”

Even in his old age, even when the family’s major deci-
sions were out of his hands, it seems that Adam couldn’t help being an innovator.

**John Baer’s Trajectory**

When Adam died in 1943, John was on a trajectory that bore a strong resemblance to his father's, minus the setbacks. John built successful businesses, made sound investments, became a leader in local education, and displayed unflagging interest in the wider world. He moved to the Methodist church after marrying out of the Mennonite church, but his service work is reminiscent of that of his father and grandfather.

John recalls that he started his wholesale produce business, supplying area grocery stores, in 1931 in a double garage. At the time he told himself: “Sometime I hope I can do $5,000 a week.” By the time he sold his business in 1979, he was grossing $500,000 a week.

World War II did not directly affect John. As a produce wholesaler during World War II, he was considered essential to the functioning of America on the homefront, and the local draft board did not require him to report for duty, either in the military or as a conscientious objector. Soon after the war, John had the opportunity to travel to France to attend a convention of food wholesalers. He seized the chance to do something he had been dreaming of—he continued westward from France to circumvent the world, becoming the first passenger to buy a Pan Am airlines ticket for an around-the-world trip.

Here is one of his favorite stories from this trip: In Egypt, John became lost and was guided back to his hotel by a friendly, English-speaking young passerby who refused John’s tip, saying “No, sir, I am a boy scout.” (John, too, had been active in the scouts and became more so upon his return home, eventually earning a lifetime achievement award for his work with the scouts of Maryland.)

John visited Baghdad where he toured fruit groves and marveled over the delicious dates that accounted for 80 percent of the world’s supply at that time. Then he made stops in Pakistan, India, Thailand, Hong Kong, and Japan.

John’s 50-day trip caused him to question some of the religious beliefs of his home community—such as the one about non-Christians going to hell. “Over in India, I met some very nice people and then I met a Methodist minister. I asked him, ‘Do you believe that all these people, all these children, are going to hellfire?’ He said: ‘I can’t answer that.’” That answer didn’t satisfy John. He felt it was clear that all were God’s children, and all merited being treated as such.

John’s private motto became: “If we get to understanding each other better, we will have peace in this world.” Upon his return to the United States, John became active in improving the local public school system, eventually finding himself sitting as the chairman of the Hagerstown Board of Education at the time when the Supreme Court mandated the desegregation of schools.

John sought a way to integrate the schools without arousing the fighting spirit of whites, and he found it. The white high school was overcrowded and in need of repair. It was unsafe. Everyone recognized the need for a new school. John argued that it would not be possible to construct a new building for the whites and do nothing for the dilapidated black school. He pointed out that it would save taxpayer dollars to simply put up one new school used by both. “I used economics as an excuse for integration and it worked,” John said. Thus integration in Hagerstown occurred peacefully.

John was also a backer of Hagerstown Junior College, which opened in 1946 to help veterans returning from World War II to update their education and enter the job market. During four critical growth years, from 1954 to 1958, John was the board chairman of the college. He later lobbied state legislators to approve a bond necessary for the college to buy land and develop a real campus.

Today John’s abiding interest—shared by his wife Joan, who attends a Catholic church—is for world peace. They have traveled extensively in their
retirement years. “I’ve been to 50 countries—I’ve been to Asia five times—and I haven’t had anyone be nasty to me,” says John. “People need to realize that people from other parts of the world are like us. We’ve got to have more peacemaking in the world; we’ve got to understand each other better. We’ve got to do it in order to survive.”

Today John is an active, alert 96-year-old who continues to conduct his own business, including managing a major office building he owns in downtown Hagerstown. But John realizes that this decade represents his last opportunity to make a difference in the world as he knows it on earth. And, with the blessings of his children and Joan, he has chosen to make that difference by supporting EMU’s Conflict Transformation Program. The Baers have faith that EMU-trained peacebuilders—now numbering more than 1,500 in 83 countries—will help turn the tide against the current vogue for vengeful violence, both official and terrorist. The first of what is expected to be many gifts for educating peacebuilders at EMU arrived from the Baer Foundation this past summer.

**Jake Baer’s Gift**

The third generation of Baers to be interested in peacebuilding is 72-year-old Jacob (“Jake”) E. Baer Jr. of Denbigh, Virginia. Jake is John’s nephew. Jake’s father died when he and his four siblings were young, causing John to become their surrogate father, despite the 236-mile distance between their homes. Jake must have taken notes as he watched John run his produce business. By the time Jake was in his mid-30s, he too was a successful businessman, building and leasing buildings in Newport News.

Yet Jake never believed in development at any cost. He was a member of the board of the Urban Land Institute, which has argued for controlled development that is ecologically and socially sensitive. Jake himself lives in a waterfront home that could be called “recycled.” He created it out of a small horse barn built by his father 65 years ago.

Jake sent his four children to Eastern Mennonite University, telling them to absorb Anabaptist values first and then develop their careers. Jake has traveled at every opportunity, visiting more than 75 countries, including those in the Communist block when it existed. “I was curious. I wanted to see for myself what Communist countries were like.” In Cuba, he found much to his liking, noting that the bulk of the population lived better than in many non-Communist countries in the Caribbean and Latin America. In the last 12 months alone, Jake has visited Romania, Bulgaria, the Ukraine, Russia, Tahiti, and many islands in the Caribbean.

One day about six years ago, Jake and his Uncle John were driving to visit John’s sister Hannah in a nursing home. Jake recalls that John spoke of the world being close to peace and said he hoped to see peace in his lifetime. (This was a year or so before the 9/11 attacks, the invasion of Iraq, and the aftermath.) John added that he wanted to set up a peace fund in Adam Herr Baer’s name because his father had “got a bad rap in the Mennonite community.” John scribbled these words on a paper which Jake still has in his possession:

Adam H Baer
World Peace Fund
Build to $1,000,000.

Jake thought this was an excellent idea and said he would research where a good peace program existed. He found it at his children’s alma mater. Jake has moved ahead and launched the Adam Herr Baer Endowment Fund with a gift of $250,000. To date, this is the largest single gift from a private donor to be received by CTP.

Jake, accompanied by members of the Baer family, will be honored for his gift at the 10th anniversary celebration of the Conflict Transformation Program.

Psst—here’s a last tidbit: Have we mentioned that there is a fourth generation of Baers interested in our cause of peacebuilding? Watch these pages in coming years for the name Jake E. Baer III, who is an architect in Alexandria, Virginia. The three Baers may be joined by a fourth peaceloving Baer.
BEFORE I CAME TO EMU AS A FULBRIGHT STUDENT, I was working as senior superintendent of police in the Frontier Constabulary in the north part of Pakistan, close to Afghanistan. I was in charge of the operations aspects—the budget, the logistics, the training—of a 16,000-strong border police force.

There were a lot of refugees in this area. There was conflict between the refugees and the locals mainly due to an overload on the resources of the area. Refugees would cut trees for firewood and camp on people’s land. The constabulary was dealing with conflicts all the time.

How did I become a police officer? I started in civil engineering. I earned an MS in engineering in 1981 at Wayne State University in Detroit, Michigan. My first job was constructing bridges in Lahore, Pakistan.

But I didn’t like dealing mainly with materials. It was boring. I wanted to deal with people. I took a very competitive civil service exam in Pakistan—it was one you took to work for customs, the railways, the tax department, the police, or any other government branch. When I got selected after the exam, I chose the police. I felt that in the field you could affect more people.

When I was age 32, I married Khola. It was an arranged marriage. I had seen her only once; I hadn’t met her. For educated people these days, it is rare to have an arranged marriage. We married into each other’s families. That makes everyone a stakeholder in the marriage. It is one reason why the divorce rate is so low (in Pakistan). We devel-
oped love for each other after the marriage.

Khola was a physician—most educated women in Pakistan go into medicine—but she has never been interested in practicing hands-on medicine. She was a quality assurance doctor. She used to commute to rural areas to check on the delivery of medicine in villages to women and children. We have two children (Verda, a 13-year-old girl, and Asad, a 10-year-old boy). We had lots of household help in Pakistan, so it was no problem for both of us to work and travel while raising and educating our children.

Coming to EMU was like a sabbatical for me. It gave me time to stop and reflect. It was also an opportunity to visit the United States again—with my family along. My interest in peacebuilding and restorative justice grew while studying here. After 12 months in the classroom, I was able to practice what I had learned by going to Rochester, New York.

For 10 weeks, I volunteered with the Finger Lakes Restorative Justice Center. One thing I did was to start Circle-type dialogues in a detainment center for juvenile offenders called the Industry School. There were five cottages, including residences for kids with mental disabilities, for gang members, and for sex offenders. Each of the five groups met with me for a week.

My biggest challenge was to get them to talk to each other in an orderly manner. I was very apprehensive about doing this. I am a foreigner. I have an accent. How was I going to make a rapport with them?

But we agreed on the values we wanted—talking and listening with respect, nobody dominating anybody, everybody equal, inclusiveness—and everybody participated in clarifying the rules on how to talk in the Circle. Everybody became a Keeper of the Circle.

To my surprise they were interested in Pakistan. I brought a map to show them and explained that it is an 18-hour flight from Rochester. I told them that the cottages where they lived would be available only in the best universities in Pakistan. Most of the rural people in Pakistan have no running water, no electricity and relieve themselves in the field. I asked them: Why is your society investing in you? You have water, electricity, food, clothing and bathrooms!

I found that a lot of emotional violence had been done to them. They were powerless, injured young people. The Circles seemed to help them to become more aware of themselves and their reactions—which is a first step to changing one’s reactions.

Another thing I did in Rochester was accompany city police officers on patrol. They have a very difficult job to do. They go rapidly from a situation where someone pulls a gun on you to one where they are trying to console a crying woman and looking for her lost child. It is very difficult for them to handle the stress of this day after day.

The third thing I did in Rochester was to build connections/relationships between leaders in the Islamic and Pakistani community and the police. I think they all trusted me—I am Muslim, but also a Fulbright scholar and police officer.

The main lesson I am taking from the Conflict Transformation Program is that we need to look inside ourselves before we do something to someone else. All of us have only part of the truth. I used to think we could just arrest all the bad people and put them away. But now I look at the causes of crime, and I can see that in most cases the offenders were once victims themselves—or they at least view themselves as victims and this shapes their behavior.

When I return to Pakistan soon, I plan to get in touch with two other CTP graduates already working there (Ali Gohar and Hassan Yousufzai—see related article on page 18 and visit their website www.justpeaceint.cjb.net). I hope I can add my efforts to theirs to make Pakistan more just and peaceful, little by little.
Man of Many Lives Finds Inner Peace

by Sue Gier

IF YOU SEE HIM WORKING ON CAMPUS, you might detect signs of his unusual background. He will be pushing a broom or emptying a trash can, yet he will be wearing pressed office-style clothes and polished shoes. And his erect bearing will convey dignity.

Would you be surprised to discover Jean Ndayizigiye’s (MA 00) trail to EMU? From high government official in his native of Burundi to student-in-exile at the Conflict Transformation Program? A monthly commentator for a Voice of America broadcast in Burundi?

There’s more. He has lived many lives.

A teenage boy beaten near death by Tutsis classmates for being Hutu. A fugitive in hiding for three months by the grace of a Muslim woman. A prisoner starving in a filthy dark cell for six months. One year as a farm peasant. A resurrected student in a Jesuit school. One of 10 in Belgium on college scholarship. A returnee to Burundi as a civil engineer, a senior official—director of Public Works, adjudicator in the Ministry of Finance—excelling at nation building.

New military rulers. Hunted again. A refugee, this time seeking and receiving political asylum in the United States. A man without hope of returning to his home or using his talents, skills, experience. Yet out of this last role, he finds victory. Coming face-to-face with himself, his religion, his present and maybe-not-so-temporary “social situation,” he found inner peace. It wasn’t easy.

Four young daughters and a wife, but no jobs befitting his masters degree in conflict transformation in 2000. “I struggled to be at peace, to survive the frustration of not getting a nice job, of having a big family here. To survive the guilt of being alive while others are being killed in my home country.

“Some friends advised me to move to a big city where there might be opportunities of jobs,” Ndayizigiye says. But that would mean uprooting his family from a place where they are content and safe. “My conclusion was to start where I am, with what I have, and make the most of it.”

He took a job that would enable his family to have health insurance and his wife to attend college at a discount: EMU custodian.

“After reflection, I was convinced that I would never be able to make peace for other people if I cannot make it for myself...I could not give out what I don’t have inside. I decided to transform my own internal conflicts, to accept myself as I am,” Ndayizigiye says.

“I have stopped blaming and judging circumstances and people including myself. I have discovered that I am not what I do. I am not my achievements, my diploma or certificates. I am not what others think I am. I am simply serving God whatever I do.” So he provides service as an EMU custodian and driver. He’s a volunteer tutor of French, worker at a Thrift and Gift shop, and fundraiser for an orphanage in Burundi. He’s active in his church, Park View Mennonite.

Oh, and let’s not forget this: He tithes a portion of his monthly salary to CTP to aid students coming behind him. It’s not a big sum—forty cents a day—but over time it adds up to a chunk of tuition for somebody else. For another seeker and builder of peace.
Nathan Barge (MA 99) assesses students coming into the local school system in Harrisonburg, Virginia, whose native language is not English. He also chairs the board for a therapeutic community for men transitioning from prison to society.

Jodi Read (MA 03) has moved from serving the Mennonite Central Committee (MCC) in Bolivia to working for MCC on migration and peacebuilding in the border region between Nogales Arizona and Nogales, Mexico.

Four CTP-trained individuals from the South Asian subcontinent gathered in New Delhi, India, in March to make presentations on justice and reconciliation issues at a conference sponsored by “Women in Security, Conflict Management and Peace.” This organization was established by the Dalai Lama. The CTP folks were Manjrika Sewak (MA 02) who works for the women’s group, Kaushiki (MA 02) who earned a PhD a year ago and now teaches peace at a New Delhi university, Dev Ramiah (Sri Lanka, MA 02), Hassan Yousufzai (Pakistan, MA 03), and Dilrukshi (Sri Lanka, SPI 02).

Last July, Michal Reifen (MA 02) sent an emergency appeal from her base in Israel to the CTP network to make telephone calls, send faxes, write letters, and e-mails and otherwise support a protest by shocked Israelis in the Coalition of Women for Peace against their government’s demolition of hundreds of Palestinian homes in the Gaza strip and in the town of Rafah in particular.

Dawn Miller Sander (Grad Cert 03) is a certified mediator for the Virginia Supreme Court.

CTP graduates Charles Ndegwa (MA 05), Jebiwot Sumbeiywo (MA 04), and Toma Ragnjiya (MA 04) reunited last August in Nairobi, Kenya, at a 3-day peace conference convened by Africa’s major peace churches.

Anjana Shakya (MA 02) is the chairperson for Himalayan Human Rights Monitors and director of the women and development program at INHURED International. Recently she has been working with Nepalis displaced from their home communities by the country’s warring factions.

She has also focused on preventing the trafficking of humans. She frequently travels outside Nepal representing her country at regional and international conferences.

Based in Beirut, Muzna Al-Masri (MA 05 anticipated) is the regional human rights education coordinator for Amnesty International.

Yaron Shukrun (MA 03) is working with a team in Israel that is using restorative justice principles to mediate between at-risk youth and their communities. The goal is to prevent criminal behavior. Shukrun also draws upon restorative justice principles in his employment with the cultural affairs office of the U.S. Embassy, where his portfolio includes the judicial system and American studies.

Rania Kharma (MA 03) is working on both political and economic matters as a consultant to the World Bank in Gaza. One of her duties is coordinating emergency services support for the Palestinian Authority.

Atieno Fisher (MA 99) teaches and practices psychodrama, forum theater, and storytelling from her base in Washington DC to enable peacebuilders, activists and others to achieve and maintain inner peace as they do their work. Visit www.usoni.com for more information.

Since retiring from farming in Virginia a couple of years ago, Jim Bowman (MA 03) and his wife Cathy have become the country representatives for the Mennonite Central Committee in Kenya. They work on food security, peacebuilding and HIV-AIDS issues.

For the Mennonite Central Committee (MCC), Carl Stauffer (MA 02) works with 12 African associates to build peace in southern Africa through peace education, training, intervention consultation, and networking. In 2004, Stauffer and his colleagues did trainings in South Africa, Ethiopia, Zambia, Zimbabwe, Burundi, and Nigeria.

Jihan Al-Alaily (MA 02), formerly a BBC journalist, is now a freelance media consultant. Her work has taken her to Sudan twice in the last year, once for the United Nations Development Programme and a second time with the BBC World Service Trust. Her focus is on training others in media skills.
ANY VERSION OF a **Little Book of Justice & Peacebuilding** could be tucked into a coat pocket. Its print will be big, sentences fairly simple, pages few, concepts illustrated by diagrams wherever possible. These books are intended to be an easy read for anyone interested in the basics about restorative justice, conflict transformation, and peacebuilding... at an affordable price of less than $5 per book.

Merle Good, co-owner of the publishing house Good Books, says that the first book in the series, Howard Zehr's *Little Book of Restorative Justice*, will soon exceed 30,000 sold—which is “outstanding for a serious book like this.” (Zehr is the series editor, in addition to authoring several.)

Good says that the state of Illinois bought 3,000 copies to distribute to every judge and district attorney in the state. Other bulk orders have come from the Supreme Court of Alabama, the Supreme Court of Ohio, the criminal justice department in Ottawa, a large Catholic diocese in California, and many community and educational groups studying restorative justice. “We’ll ship 10, 20 or 30 at a time for a weekend seminar,” says Good.

The *Little Book of Restorative Justice* has been translated into Chinese, Japanese, Czech, Spanish and three languages used in Pakistan. Other published titles in the series are *The Little Book...*

- **of Conflict Transformation**
  by John Paul Lederach
- **of Family Group Conferences, New-Zealand Style**
  by Allan MacRae and Howard Zehr
- **of Strategic Peacebuilding**
  by Lisa Schirch
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