# Cambridge Peace Education Research Group

Faculty of Education, University of Cambridge

First International Seminar, 23 – 25 September 2015

Where Now for Peace Education?: Theory and Praxis for the 21st Century

## Seminar Program

*Tuesday September 22nd*

18.30 pm          Optional informal dinner and gathering at The Eagle

*Wednesday September 23rd*

9.45 am          Coffee and Registration

10.30 am          Introductory Remarks and Welcome Speeches

11.00 am          First Keynote Address**: Peace Education by Many *Other* Names**

Moderator: Hilary Cremin, Cambridge University

**1.** Professor Wolfgang Dietrich, UNESCO Chair of Peace Studies, University of Innsbruck, Austria

"Transrational Peace Philosophy and its Impact on Peace Education"

**2.** Professor Swee-Hin Toh, UN University for Peace, Costa Rica

"Peace education by Other Names: Unfolding Synergies, Weaving complementarities"

12.30          Lunch Break

1.30          Paper Presentations: **Peace Education in Diverse Contexts**

**Session A**. Peace Education in Settings Affected by Direct Conflict and War

Chair: Sara Clarke-Habibi, Cambridge University

1. Bert Jenkins and Kathy Jenkins, University of New England, Australia
   "Peace Education in Bougainville: How can Less Literate Participants Access the Curriculum?"
2. Simone Datzberger, UNESCO Centre, University of Ulster
   "Alternative Basic Education and its Potentials to Build Positive Peace Among Pastoral Communities. Case Study: Karamoja (Uganda)"
3. Christine Ellison, UNESCO Centre, University of Ulster
   "The Integration of Education and Peacebuilding"
4. Sara Clarke-Habibi, Cambridge University Faculty of Education
   "Peacebuilding Through Education: A Fresh Look at the Case of Bosnia and Herzegovina"

**Session B**. Citizenship Learning, History and Peace Education

Chair: Julia Paulson, Bath Spa University

1. Julia Paulson, Bath Spa University
   "Whether and How? History Education about Recent and Ongoing Conflict"
2. Ahmed Salehin Kaderi, University of Toronto OISE
   "Peacebuilding and Citizenship Learning Priorities in Canadian (Ontario) and Bangladeshi Schools: What concerns the teachers and their students?"
3. Yasmin Hussein, Cambridge University Faculty of Education
   "Student and Teacher Perceptions of Islamic Values Based Education and its Impact on Learning: A Case Study"
4. Toru Kataoka, Hokusei Gakuen University
   "Towards the Re-Invention of Japanese Peace Education"

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| 3.00 pm | Tea |
| 3.30 pm | Second Keynote Address**: Peace Education in Dialogue** |

Moderator: Edward Brantmeier, James Madison University, USA

**1.** Drs Rhys and Ute Kelly, Department of Peace Studies, University of Bradford
   "Where Now for Peace Education? An Opportunity for Dialogue"

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| 5.00 pm | Conversation workshops |
| 6.15 pm | End of Day One |
| 7.45 pm | Formal Dinner at Queens' College |

*Thursday September 24th*

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| 9.00 am | Third Keynote Address: **Education for Peace, Democracy and Sustainability in Local Contexts** |

Moderator:  Jeannie Lum, University of Hawai'i

**1.** Dr Alicia Cabezudo, School of Education, University of Rosario, Argentina, and UNESCO chair on Culture of Peace and Human Rights, University of Buenos Aires
   "Local Educational Policies towards Democracy and a Culture of Peace"
**2.** Dr Edward J Brantmeier, Director of the Center for Faculty Innovation, James Madison University
   **"**Critical Peace Education and Deep Learning for Sustainability"

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| 10.30 am | Coffee |
| 11.00 am | Paper Presentations: **Arts, Conflict and Peace Education** |

**Session A**. Peace Education, Dialogue and Mediation

Chair: Alex Guilherme, Liverpool Hope University

1. Alex Guilherme, Liverpool Hope University Faculty of Education
   "Michel Serres' Le Parasite and Martin Buber's I and Thou: Noise in Informal Education Affecting Dialogue Between Communities in Conflict in the Middle East"
2. Toshiyasu Tsuruhara, Cambridge University Faculty of Education
   "Relational Transformation through Dialogue: Martin Buber and Mediation"
3. Sandra Pineda de Forsberg, Zurich University
   "'Either Him or Me': Negotiation Competencies, an Approach to Peace Education"
4. Nisrin AlTabba, Cambridge University Faculty of Education
   "1001 Nights - A Tale of British Arabs"

**Session B**. Arts-Based Approaches to Peace and Peace Education

Chair: Annamaria Motrescu-Mayes, Cambridge University

1. Afrodita Nikalova, Cambridge University Faculty of Education
   "Poetry Slam as a Transformative Tool for Young People's Identities"
2. Pam Burnard, Cambridge University Faculty of Education
   "Weaving Empathic and Intercultural Creativities in Arts-based Peacebuilding Practices to Connect Communities and Heal the Wounds of War"
3. Annamaria Motrescu-Mayes, Cambridge University Centre for South Asian Studies
   "The Use of Visual Literacy in Promoting Gender Equality and Peace"

**Session C.** Rethinking Meanings of Justice through Arendt and Ricoeur

Chair: Jo-Anne Dillabough, Cambridge University

1. Jo-Anne Dillabough, Cambridge University Faculty of Education
   "Reconsidering the 'Stranger' and the 'Promise of Politics' through Hannah Arendt's Notion of Responsibility"
2. Phil Gardner, Cambridge University Faculty of Education
   "History, Narrative Identity and the Recovery of Justice"

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| 12.30 | Lunch Break |
| 1.30 | Fourth Keynote Address: **Post-Critical Peace Education** |

Moderator: Wolfgang Dietrich, University of Innsbruck, Austria

**1.** Dr Michalinos Zembylas, University of Cyprus
   "Emotion, Trauma and Critical Pedagogy: implications for critical peace education"
**2.** Dr Zvi Bekerman, School of Education, Hebrew University of Jerusalem, Israel
   "Re-evaluating Theoretical, Methodological, and Pedagogical Approaches in Peace Education"
**3.** Professor Werner Wintersteiner, Klagenfurt University, Austria
   "Taming the Fox: The question of otherness – a core issue of peace education"

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| 3.30 pm | Tea |
| 4.00 | Paper Presentations: **Peace Education in Schools and Universities** |

**Session A**. Peace Education in Schools as Complex Ecosystems

Chair: Luke Roberts, Cambridge University

1. Luke Roberts, Cambridge University Faculty of Education
   "Restorative Practices and Complexity Theory in Schools in the UK"
2. Hilary Cremin, Cambridge University Faculty of Education
   "Peace-making in Schools as Complex Ecosystems: Challenges and a Change of Heart"
3. Vegar Jordanger, Norwegian University of Science and Technology
   "Exploring the Architecture of the Living Systems Organizational Model"

**Session B**. Higher Education Peace Studies

Chair: Bryan Wright, University of Toronto OISE

1. Jeannie Lum, University of Hawai'i College of Education
   "Transdisciplinarity: A Transformative Perspective and Method for Peace Education Research"

2. Kevin Kester, Cambridge University Faculty of Education
   "Pax Academica: Teaching and Learning Peace inside the United Nations and its Universities"
3. Bryan Wright, University of Toronto OISE
   "Entering the Question: Exploring Post-Critical Peace Education in the Aporea of Universitas"
4. Mona Jebril, Cambridge University Faculty of Education
   "Academic Life Under Occupation: The Impact on Educationalists at Gaza's Universities"

5.30 pm          Conversation workshops

6.15 pm          End of Day Two

7.00 pm          Dinner at *La Maison du Steak*

*Friday September 25*[th]

9.30 am          Fifth Keynote Address: **Education, Peacebuilding and Border-Crossing**

                 Moderator: Alicia Cabezudo, University of Rosario, Argentina

   1. Professor Kathy Bickmore, University of Toronto OISE, Canada
      "Peace-building Citizenship Learning in Canada, Mexico and Bangladesh: School (dis-)connections with life experience"
   2. Professor Elavie Ndura, Fulbright Senior Specialist for Peace Education and Conflict Prevention and Transformation, George Mason University, USA
      "Peace Education in Conflict and Post-Conflict Contexts: The Need for Transdisciplinary Research and Practice"

11.00 am         Coffee

11.30 am         Conversation workshops

1.00 pm          Lunch

2.00 pm          Final Keynote: **Transformative Peace Pedagogy and Social Justice**

                 Moderator: Swee-Hin Toh, UN University for Peace, Costa Rica

   1. Dr Dale Snauwaert, Director of the Centre for Nonviolence and Democratic Education, University of Toledo, USA
      "Exploring the Basic Elements of Justice as the Ethical Core of Peace Education"
   2. Professor Alan Smith, University of Ulster, Northern Ireland
      "Education and Peacebuilding: An Analytic Framework from a Social Justice Perspective"

3.30 pm          Closing Event

4.00 pm          End of Seminar

4.30 pm          Optional Tours of Cambridge

# Keynote Abstracts

First Keynote Panel:

### 1. Wolfgang Dietrich, *Transrational Peace Philosophy and its Impact on Peace Education*

Transrationality is a relatively new term in Peace and Conflict Studies. It roots in the systematic research of peace-interpretations in history and culture. As a scientifically meaningful term peace begins with the consciously perceiving subject that experiences circumstances, situations, relations, encounters, expressions as peaceful – or not. In this spirit UNESCO emphasized already in its preamble to the constitution of 1945 that the defense of peace(s) has to begin in the minds of human beings, because this is the place where wars and violence begin. Understanding how peace is constructed in the human mind and how conflicts are processed is therefore crucial for peace education as an academic discipline. Based on that insight different "families" of peace(s), that is, different epistemologies and categories have been found and defined: the energetic, the moral, the modern, and the postmodern interpretations of peace in their familial, communal and socio-cultural contexts. The transrational interpretation of peace(s) appreciates all the achievements of the strictly rational modern approach to peace, including the equally rational principle of doubt in post-modern thought that generated and still drives peace studies as academic discipline. Transrationality however states that human beings are rational and so much more. It is interested in this "so much more", in human properties such as sexuality, emotionality, mentality, spirituality in and between the system(s) and relations of individuals, families, communities or societies. These properties operate often beyond the limits of rationality, transgress them and still have a pivotal impact on human relations, on peace and conflict. Elicitive conflict transformation is the logical consequence of this insight in practical field work and the training of professionals. Beyond that transrationality is also crucial for peace education. Since peace can only be perceived and experienced in complete human relations, peace education cannot restrict itself to rational, ethical and intellectual ideals and methods. The full scope of human nature has to be regarded, all aspects addressed, taboos overcome, no-go-zones entered, light shed onto so called shadow-aspects in order to raise common awareness of them. Humanistic psychology as neighboring discipline offers decades of experience and a multifaceted tool-kit for that endeavor. Peace education can borrow it and work with its breath-, voice- and movement-oriented methods in order to teach addressing and balancing all aspects of human relations. Thus the students experience and integrate the art of conflict transformation – they learn peace!

### 2. Swee-Hin Toh, *Peace Education by Other Names: Unfolding Synergies, Weaving Complementarities*

Drawing on a diversity of personal and social experiences in both global South and global North contexts, this paper seeks to clarify and advocate a conceptual and practical principle of peace education, namely  that it can and needs to be practiced not only through its direct identity, but also under *other* names. The intellectual and professional framing and representation of peace education by advocates and practitioners ought to eschew symbolic boundaries and  acknowledge the synergies and complementarities  of diverse paradigms of transformative education seeking to build a peaceful world in all its multiple dimensions. Being mindful of all possible opportunities to integrate or weave peace education values, knowledge and pedagogical strategies into multiple other fields and areas of learning and social action constitutes in my view a vital, fruitful and sustainable way to fulfil the vision and goals of this field of transformative education.  Memories and lessons learned, as well as challenge and hopes raised from exemplars of practicing peace education by *other* names over some three decades of border crossings will be shared in a spirit of self-reflexive critique,

dialogue and solidarity. In addition, as borders are crossed, there is also an enhanced sensitivity to the ethic of deconstructing and decolonizing "otherness" within the intellectual field and praxis of peace education.


Second Keynote Panel:


1. Rhys Kelly and Ute Kelly, *Where Now for Peace Education? An opportunity for dialogue*

Our proposal for an interactive keynote session starts from the recognition that peace education is increasingly facing a range of very challenging questions that have no easy answers: How do we respond to a set of complex and converging crises that include climate change and the degradation of ecosystems, energy depletion, austerity, violence, inequality and injustice? How might we negotiate a path between 'an emerging culture of helplessness and hopelessness' (Wenden, 2014) on the one hand and denial or escapism on the other? How do we reconcile a recognition of the limits of human knowledge and agency with a sense of the urgency, systemic nature and scale of the crises we are facing? Where and how might meaningful and responsible human agency be possible? How do we engage with power? And how do we do so from a recognition that most of us 'remain interwoven into the fabric of oppression and violence, privileged and reassured and made safe through operations of power that harm our friends and comrades' (Rossdale, 2015)? What are our theories of change in this context? Which of our core assumptions need critical questioning? What, for example, do we mean by 'peace', and how do we conceive of 'education'? How might we build and sustain a 'capacity to foster hopefulness in the face of crisis' (Amster, 2014)?

While we have attempted to think through these kinds of questions in our own work (e.g. Kelly and Kelly 2013), we have not reached any conclusive answers, and the pressures of 'business-as-usual', in education as elsewhere, make it difficult even to pose the questions. We have found, however, that it is helpful to encourage and participate in opportunities for honest and shared reflection. At the conference, we would like to envision one of the keynote sessions as a space for meaningful dialogue about how we, as people committed to peace education, engage with the kinds of questions and challenges outlined above. We think that creating such a space would not only be an opportunity to reflect together about a set of challenges that are likely to become increasingly urgent for all of our areas of work, but also a contribution to fostering an ethos and atmosphere of dialogic listening and engagement for the conference as a whole.

This 90-minute session consists of several elements:

- A brief introductory framing of the context and the difficult questions we think it raises for peace education (about 15 minutes);
- An opportunity for written personal reflection prompted by a set of questions given to participants (for a first draft of this, see below) (about 15 minutes);
- A conversation café dialogue process in small groups (for more on the process, see below) (about 60 minutes).

While the time available only allows for fairly brief conversations, we hope that this session might be the beginning of more sustained engagement. One idea we have had is that participants might be interested in thinking about a special issue of a relevant journal (e.g. the *Journal of Peace Education*) that could take a dialogic and reflective format, making space for different perspectives and experiences.

Third Keynote Panel:

1. Alicia Cabezudo, *Local educational policies toward democracy and culture of peace*

This presentation will offer an analysis of different practices developed on cooperation between local governments and universities in Latin America towards Education for Democracy, Culture of Peace and Human Rights. Emphasis will be placed on how local and national educational policies can create conditions under which the formal educational system at all levels including the universities can develop sustainable peace education. The presentation will enable participants to reflect on and assess the theories, concepts and pedagogies developed in some Latin American cities through a range of approaches to Democratic, Peace and Human Rights Education themes, including issues of power, rank and education as roots of inter-group conflicts within institutions and in society at large. Examples of pedagogic practices in programs in formal, non-formal and informal settings will be demonstrated through sample cases of several locations including Latin American and North African sites which provide specific models of a challenging environment for peace learning in conflictive societies.

2. Dr Edward Brantmeier, *Critical Peace Education and Deep Learning for Sustainability*

Climate change, human population growth, the widening gap between the global rich and poor, unsustainable resource consumption, war and conflict over land, resources, and identity – all of these pressing problems contribute to a potentially bleak future for humanity of planet earth. UNESCO initiatives on education for sustainable development (ESD) use a definition of sustainability that focuses on interdependent economic, environmental, and social dimensions, though some claim that environmental limits circumscribe economic and social life (Cato, 2009). A critical peace education for sustainability would need to focus on the economic, environmental and social systems that provide both barriers and opportunities to actualizing a fluid, vibrant and sustainable peace. In this scholarly talk about the future of the field of peace education, Dr. Brantmeier will define and explore a critical peace education approach for sustainability that he has developed through using a simple, yet complex equation: situated power analysis + engaged change = vibrant, sustainable peace (Brantmeier, 2013).

Fourth Keynote Panel:

1. Michalinos Zembylas, *Emotion, trauma and critical pedagogy: Implications for critical peace education*

This presentation critiques some of the existing literature in critical pedagogy and the way it tends to overlook or downplay the strong emotional investments of troubled knowledge in posttraumatic situations. Examining existing literature in critical pedagogy reiterates the argument that the discourse of critical pedagogy constructs and sustains its own disciplinary affects. My analysis builds further on this argument and highlights the importance of foregrounding rather than backgrounding the complexity of difficult emotional knowledge and its pedagogical implications. This argument entails making pedagogical space for understanding troubled knowledge in more nuanced terms. It is precisely in this context that critical emotional praxis, as an overarching concept that is theoretically grounded in critical pedagogy in posttraumatic societies, intersects with critical peace education.

2. Zvi Bekerman, *Re-evaluating Theoretical, Methodological and Pedagogical Approaches in Peace Education*

Peace education is now officially accepted as a distinct field of study in education. Yet, it has been recently argued that peace education as a field, a philosophy, and a movement has to reclaim its *criticality* (Diaz-Soto 2005, Bekerman 2007, Bajaj 2010, Brantmeier 2013, Zembylas and Bekerman 2013). Surveying the scholarly work on peace education over the past three decades, one encounters a set of fundamental premises that seem to be taken for granted (Gur Ze'ev 2001, Page 2004, Ben-Porat 2008, Bekerman and Zembylas 2012). Among these are that 'peace' is the opposite of 'conflict', that those involved in conflict belong to clearly identifiable groups which have clearly delineated cultures, that education (many times narrowly understood as schooling) can contribute to the soothing of conflict, and that individual's cognitive perspectives are the ones in need of change. Clarifying the theoretical premises of peace education is valuable, because theoretical premise shave important implications in terms of our (in)ability to envision and enact particular pedagogical responses to conflict. In my presentation I want to question these fundamental premises of peace education, exposing their grounding in a dubious western paradigm, and showing how their adoption are consequential for peace educational strategies and pedagogies. In particular, I will propose that aiming to reclaim criticality in peace education means: reinstating the materiality of things and practices; reontologizing research and practice in peace education; becoming critical experts of design; and engaging in critical cultural analysis. All these will be done while focusing on ethnographic data gathered in Palestinian–Jewish Israeli integrated bilingual schools.

3. Werner Wintersteiner, *Taming the Fox: The Question of Otherness – A Core Issue of Peace Education*

Peace education is not peace propaganda in educational settings, but enables the learners to analyse critically social structures, cultural patterns, political practices and individual behaviours, including their own ones, in order to overcome violence. However, how well is peace education equipped to fulfil this task? As Austrian as well as international research shows, quite often there is not only a gap between the claims of peace education theory and the focus of peace education practice (Gruber et al. 2014), but more astonishing and more disturbing, there is a theoretical lack of peace education as well (Bekerman/Zembylas 2012 and 2013). Peace education is not, or not in a sufficient way, understood and conceived as a long-term strategy embedded in a framework of social transformation necessary for reaching sustainable peace. This leads to pedagogical voluntarism and a trivialisation of "culture of peace" which is not seen as a *concept* of complex social change (based on a conceptual meta-frame combining political, psychological, structural, cultural analysis and epistemological self-reflection) but simply as a new *attitude* that an individual has to adopt. As Bekerman and Zembylas argue, the discussion of structural injustices is replaced by the identification "of the individual mind as the locus of the illness which needs to be treated" (Bekerman/Zembylas 2012, p. 26). Educators following this "peace education romanticism" (ibid., p. 24) "risk consolidating that same reality they intend to overcome" (ibid., p. 29).

    *Transformative peace education*, as proposed by Betty Reardon three decades ago, cannot be reached in this way (Reardon Reardon 1988, p. x, see also Snauwaert 2012). This criticism is not new. It was already a topic of the so-called *critical peace education* in the 1960s and 1970s (Burns 1996, Reardon 1988, Wulf 1970, see also Wintersteiner 2011). But Bekerman and Zembylas are deepening the argument: They held Western universalism responsible for this simplistic concept of peace education. An essentialist understanding of peace and peace education as a "universal utopia", they claim, make us unable to understand

and face the challenges of today's world. In times of globalization, the challenge is more than ever the living together of diverse people in a world of diversities. Violent tensions between social groups, too quickly interpreted as cultural conflicts, terrorist attacks in the name of religion, an unexpected increase of racism, anti-Semitism and islamo-phobia, neo-colonial wars, a supposed clash of civilizations – all these phenomena show the difficulties of a peaceful coexistence in an emerging world society. Indeed, Western thinking and Western politics were never able to accept diversity *and* unity. Instead, we find much too often an epistemological either/or: either diversity without reconstruction of unity or unity by abolishing diversity….In this presentation, I shall discuss in more detail the concept of the "face of the other" as a fundamental basis for a true culture of peace and a peace education that faces the challenges of a more and more globalising world.

Fifth Keynote Panel:

1. Kathy Bickmore, *Peace-building Citizenship Learning in Canada, Mexico and Bangladesh: School (dis-)connections with life experience*

How could school-based education speak to young people's actual lived experiences with social conflict and violence? Around the world, typical citizenship and peace-related programming in schools has not succeeded in addressing widespread social and political disengagement, nor on-going patterns of interpersonal and identity-linked violence (Abrego, 2010; Hughes, Print, & Sears, 2010). The citizenship curriculum usually taught in schools does not match the citizenship actually expected by many young people (Torney-Purta & Amadeo, 2011). Similarly, typical anti-violence efforts in schools often have been both inequitable and ineffective (Aronson, 2000; Bickmore, 2011; Skiba & Peterson, 1999). In contrast, quality education for engaged democratic peace-building citizenship depends upon recognition and discussion of students' existing understandings, concerns, and social realities (Morrison & Vaandering, 2012; Tapia, 2003). This presentation discusses how particular teaching and learning activities in schools may contribute (or not) to tangible peacebuilding citizenship consequences in the lives of students—and, conversely, how the lived concerns and social participation strategies of young people may be engaged (or not) to improve those teaching and learning activities. This problem, and some possible spaces for movement toward solution, is illustrated with results from focus group conversations with Mexican, Canadian, and Bangladeshi adolescents and teachers about their experiences of social conflict and violence problems, and the actions possible to mitigate them. Instead of prescribing over-used solutions, the research elicits and builds upon the culturally-grounded knowledge and concerns of young people and committed teachers in specific settings (Lederach, 2003).

2. Elavie Ndura, *Peace Education in Conflict and Post-Conflict Contexts: The Need for Transdisciplinary Research and Praxis*

This 90-minute interactive keynote presentation addresses the theme "Peace Education in Settings Affected by Direct Conflict and War". Human conflicts around the world continue to become increasingly complex, thus requiring more complex conflict transformation strategies and broader commitments to peaceful coexistence. Hence, peace education can no longer refer to the practice of the experts in peace studies, but rather denotes the curricular and pedagogical frameworks that must inform teaching and learning to create interdisciplinary communities of peacemakers. Therefore, peace education research and praxis call for more versatile questions and collaborative partnerships across disciplines and ideologies in order to generate more versatile responses to the world's most enduring questions that are at the core

of human conflicts. Drawing from her extensive and sustained research on the role of education in the enduring quest for sustainable peace in the African Great Lakes region, the author explores the need for transdisciplinary research and praxis to advance peace education in conflict and post-conflict contexts. Following a brief overview of the complexity of some of the most violent conflicts across the globe, the presenter engages participants in interactive discussions about the meanings of peacemaking leadership, which is a prerequisite to restoring social cohesion. Then, she discusses the need for and importance of transdisciplinary research and practice to build individual and intergroup capacities, commitments, and actions necessary to advance the quest for peace locally and globally. She concludes with an interactive discussion that generates a transdisciplinary research and praxis agenda for context-relevant peace education.

Final Keynote Panel:
1. Dale Snauwaert, *Bending the Moral Arc: Transformative Peace Education and Moral Revolution*

It can be argued that the basic imperative of peace education is social transformation, entailing the cultivation of the effective political agency of citizens. Political agency entails the basic question of the possibility and process of transforming private persons into political agents—a movement from the personal to the political. This movement is arguably the core challenge of transformative peace education. In his speech agitating for equal voting rights Martin Luther King (1965) famously stated: *"the arc of the moral universe is long, but it bends toward justice."* The degree and pace of bending the moral arc is contingent upon a complex of social factors and movements, including the availability of liberating and empowering forms of education. Historically, bending the moral arc has been achieved through moral revolutions enacted through civil society and transformative social movements. Evidence that a moral revolution has taken place is the recognition that what has been long taken to be right and established as a long-standing social practice is morally questioned and rejected. The moral revolution occurs when a critical mass of the population shifts its moral consciousness to recognize and affirm that the practice is now so wrong that it is unthinkable—unthinkable in the sense that to affirm it as right, to contemplate the continued legitimacy of the practice, causes such an internal disequilibrium that one's basic sense of dignity as a person is violated. Historical examples include the abolition of slavery, *de jure* racial segregation, dueling, and female foot binding. Present and future possibilities include global economic justice, ecological justice, nuclear abolition, and complete and total disarmament. It is argued that peace education is a critical element in the process of bending the moral arc toward peace and justice.

A shift in moral consciousness, however, not only requires the development of the moral capacities of practical reason; it requires a movement from the personal to political agency; it is argued that political agency is based upon the affirmation by the individual person that engaging in the political pursuit of justice is consistent with her higher-order interests, is a part of her own good. This affirmation is a necessary element of political agency and thus moral revolution. It is argued that affirming justice proceeds through a process of what John Rawls refers to as "reflective equilibrium." Martin Luther King's strategy of social transformation employed the reflective process of uncovering and articulating the incoherence between the society's founding political principles and the social practices of racial segregation, calling for a shift in the moral consciousness of the people to bring into coherence their convictions and principles. Reflective equilibrium is a process of both internal reflection and political deliberation that seeks coherence between one's considered convictions and the political principles of justice. The achievement of reflective equilibrium is the basis of the affirmation of a shared set of political principles of justice that

can achieve an overlapping consensus and thus serve as the content of public reason and legitimate political deliberation. In turn, based upon the curricular approach articulated by Jerome Bruner, John Dewey, and Israel Scheffler wherein the logical structure (including the forms of thought and inquiry) of the subject matter is the pedagogical and curricular focus, the process of reflective equilibrium is explored as the structure of a pedagogy of critical and ethical reflective inquiry as a basic peace education methodology and pathway of moral and political transformation (Reardon).

2. Alan Smith, *Education and Peacebuilding: An emerging framework from on-going UNESCO research*

# Paper Abstracts

First Paper Panel:

1. Bert Jenkins & Kathy Jenkins, *Peace Education in Bougainville: How can less literate participants access the curriculum?*

The island of Bougainville was embroiled in civil war against the state of Papua New Guinea in a bid for independence from 1989 to 1999. The conflict ignited following the forced closure and sabotage of a copper mine in 1989 whereby members of the Bougainville Revolutionary Army, working at the mine, were responsible. After an intervention was brokered by New Zealand and Australia, with backing from the UN, the armed conflict finally ended with the signing of a Peace Agreement in 2001. Researchers from the University of New England in New South Wales were invited to develop a Peace Education Curriculum for Bougainville schools. Thus, the authors were involved in developing a Peace Education Curriculum for use in Bougainville, now an autonomous region of Papua New Guinea. A series of workshops, using a dialogic approach in partnership with a local women's NGO, were initiated. This paper tells the story of how this curriculum came to be used at the village level, where community members' literacy levels tended to be poor. The disruption of schooling by armed conflict also had exacerbated these literacy issues. Accordingly, workshop participants were provided with more facilitators and were encouraged to use activities such as role-plays, poetry, storytelling, drawing and singing to demonstrate their learning. In this paper, a discussion is included about how this curriculum was adapted for this particular group. Subsequently, some ideas may prove applicable to support the development of Peace Education in other post-conflict countries affected by war.

2. Dr Simone Datzberger, *Alternative Basic Education and its Potentials to Build Positive Peace among Pastoral Communities. Case study: Karamoja (Uganda)*

By drawing on the case study of Uganda, this study assesses how alternative education programmes contributed to the peacebuilding process in the conflict affected sub-region of Karamoja. As one of the most under-developed areas, Karamoja remains extremely vulnerable to internal and external shocks ranging from security, environmental, political or health related issues. As such, it has the highest percentage of Uganda's population with either no schooling or incomplete primary education (79,8 % female and 64,8% male). One explanation for poor educational attainment is that parents still consider formal schooling largely irrelevant because of their semi-nomadic lifestyle. In order to overcome these barriers the Local District Government launched an Alternative Basic Education for Karamoja (ABEK) programme in 1998. ABEK is a non-formal approach designed to provide basic education to children and youth from pastoral communities whose way of life limited their attendance of formal schools. This study explores the programme's potentials but also deficiencies in the attempt to overcome conflict and structural violence through non-formal education.

3. Christine Ellison, *The Integration of Education and Peacebuilding*

This paper presents a critical analysis of the integration of education into peacebuilding processes. One of the key barriers to greater integration is a lack of clarity regarding the change theories and evidence base for the contribution of education to peacebuilding. The paper applies McCandless's (2012) framework in relation to social services and peacebuilding to examine three theories of change by which education is thought to contribute positively to

peace. Based on an analysis of over 90 papers, it presents the evidence underpinning these theories of change. The analysis highlights a number of key challenges for agencies engaged in education in contexts of conflict and fragility. It concludes by identifying current gaps in the data required to generate evidence in a more meaningful and systematic way as part of future development goals.

4. Sara Clarke-Habibi, *Peacebuilding through Education: A Fresh Look at the Case of Bosnia and Herzegovina*

This paper takes a fresh look at the status of peacebuilding through education in Bosnia-Herzegovina. The increasing social unrest witnessed in Bosnia since February 2014 has raised new questions about the [potential] role of education in shaping Bosnia's post-war trajectory and still elusive peace and reconciliation. Drawing on recent cross-sectoral research into education policies and practices among education authorities in Federation BiH and Republika Srpska, teacher training colleges and secondary schools in Sarajevo, Banja Luka and Mostar, as well as international and local educational NGOs active in the country, it will argue that significant, if fragile, peacebuilding progress is being made at the level of both educational structures and individual practices. It will also argue that there are important generational shifts taking place in attitudes towards conflict and peace in the country, which presents both an opportunity and a threat to the country's future. In the course of this analysis, the paper will problematize Bosnia's reputation as a post-conflict, post-socialist, ethnically-divided society, with a politically apathetic citizenry.

Second Paper Panel:

1. Julia Paulson, Bath Spa University, *Whether and How? History Education about Recent and Ongoing Conflict*

2. Ahmed Salehin Kaderi, *Case studies that illustrate why citizens in school need to learn about what concerns them in society: Peacebuilding citizenship learning priorities for teachers in Ontario, Mexico and Bangladesh*

In this paper, I present findings from an ongoing collaborative research project with Angela Guerra: "Peace-building citizenship learning in Canada, Mexico and Bangladesh: School connections with life experience". Qualitatively examining how some grade 5-9 teachers and their students understand sociopolitical problems (i.e. conflicts and associated violence) and their solutions, we find that there are some conceptual similarities and differences between these teachers' and their students' concerns and understandings. For example, students and teachers often have a shared understanding of conflicts as differences and struggles between the 'have' and the 'have-not' groups. However, some teachers believe that their students may not be ready to learn about current political disputes, whereas many students interpret lived political crises as in the core of the social problems they experience. Nevertheless, teachers' decisions often shape students' citizenship learning opportunities. Based on this gap, we argue that school-based peacebuilding and democratic citizenship education, more or less in all three contexts, could be improvement by creating learning opportunities around what these socially experienced students actually care about. Such connections between school-based citizenship learning and learners' lived citizenship concerns could increase the

likelihood of nonviolent citizenship for affirming democracy and social justice by facilitating skills and capacity building around lived social problems.

3. Yasmin Hussein, *Student and Teacher Perceptions of Values Based Education and its Impact on Learning: A Case Study*

This study arises from serious concerns relating to the learning of disadvantaged students and improving relations between students through schooling. Educational 'underachievement' and Muslim identity have arisen as crises in public discourse and are of significant political concern. Among those student groups whose schooling outcomes are most problematic are Muslim pupils. My experience tells me that the concepts of 'human dignity', as promoted through different forms of Values Based Education, such as human rights education and faith based education, can act as potential solutions to address these challenges. Extensive academic literature exists on Values Based Education however it is under-researched and under-theorised with respect to its impact on student learning or on Muslim inclusion. Unfortunately, there is a greater knowledge gap regarding classical Islamic education, both conceptually and practically, and as applied to contemporary societies. Using case study methodology, my research explores how one secondary school in London using Islamic Values Based Education is perceived by its students and teachers. Any perceived benefits will be examined and compared against classical Islamic educational concepts. My main research question is therefore: *What are Students and Teacher Perceptions of Islamic Values Based Education and its Impact on Learning: A Case Study.* My research stance is based on Critical Race Theory given its perspective and power lens. This will be a reflexive research study, exploring my belief that Values Based Education can transform student learning and improve relationships but only when undertaken with integrity and using a whole school based approach.

4. Toru Kataoka, *Towards the Re-invention of Japanese Peace Education*

Japan has faced a dramatic shift in terms of political decision-making of much more militarization related to international security policy. So far Japanese schoolteachers have tended to focus on the tragedy of World World II such as the atomic bombs in Hiroshima, Nagasaki. However, it is the reality to confront the movement such as so-called "Hate Speech" to the minority people. By grasping the overview about this, I hope to re-design the Japanese peace education in the design of "the paradigm shift of global security" proposed by Professor Paul Rogers of the University of Bradford.

Third Paper Panel:

1. Alex Guilherme, *Michel Serres' Le Parasite and Martin Buber's I and Thou: Noise in Informal Education Affecting Dialogue Between Communities in Conflict in the Middle East*

One issue that is often ignored in political theory is the problem of means and modes of communication affecting *dialogue* between parties. In this age of hyper communication this is something particularly relevant. The point here is that, despite the ease with which we have access to both means and modes of communication there remains the problem of *truly communicating*, *truly dialoguing* with the Other. Michel Serres' work *Le Parasite* is a seminal work on this issue. According to him, in means and modes of *communication* the *parasite* is an unwanted entity that interferes with what would otherwise be a clear connection between a sender and a receiver. But messages must pass through means and modes of communication,

and this necessarily interferes with the message. The noise is therefore a constitutive feature of any form of communication. In this article I assess the implications of Serres' theory for Buber's views on *dialogue* and for *conflict resolution* between individuals and communities in conflict. My discussion will be centred around informal education and will make reference to concrete instances of anti-Semitism in the Middle Eastern media, and how it affects relations between communities in the area.

2. Toshiyasu Tsuruhara, *Relational Transformation through Dialogue: Martin Buber and Mediation*

My research focuses on turning points during mediation sessions. Jameson, et al. (2014) suggests that these points revise a disputing party's perception of oneself, the other party, or his/her position over the dispute. This paper will focus on the theoretical framework to understand the way in which turning points occur. Key theories that will inform my research are taken from Matin Buber's 'I and Thou' and his theory of education. Buber argues that 'I' cannot stand alone, but exists only in relationship with either 'I-It' or 'I-Thou', depending on one's state of Being and attitude toward the Other (Guilherme, 2015). In other words, a perception of oneself and the other determines whether the relationship is 'I-It' or 'I-Thou', thus I would argue that turning points are the moments when the 'I-It' relation transforms to the 'I-Thou'. In order to establish the 'I-Thou' relation, Buber claims that a person first set the other at a distance to make him/her independent, and only after that, the independent two can receive a different other through shared humanity. This may not happen easily, especially in a conflict situation, but Buber's theory of education suggests that a pupil would be able to trust in the world via the trustworthiness of the educator as a human being, who makes him/herself truly present to the pupil and confirms his/her ability to develop actualising forces towards what is right, and that the nourished trust in the world prepares the pupil for a genuine dialogue with a different other.

3. Sandra Pineda de Forsberg, *"Either Him or Me": Negotiation Competencies, and Approach to Peace Education*

Examining the development of interpersonal understanding and negotiation competencies in children through a comparative study of poor and rich schools in Colombia. Increased violence for long periods of time negatively impacts children´s socialisation processes, resulting in self-centred, non-cooperative and violent conflict-handling strategies. Colombia has endured almost 60 years of violent conflict causing damaging effects in society, making Colombia a relevant field of study for peace education. Aim: Explore whether the development of negotiation competencies constitutes a viable approach to peace education, whereby children learn to prevent violence by finding peaceful solutions to conflicts. The two key questions are: First, how do children reason about and handle conflicts at school and at home, and do socio-demographic variables relate to conflict handling? Second, to which extent would negotiation competencies enable school children to negotiate conflicts peacefully? Method: 1200 children from rich and poor schools in Colombia completed an anonymous questionnaire probing socio-demographic variables, thinking on school violence, domestic and community violence. In addition, 32 focus group discussion (160 children) were carried out using a hypothetical moral dilemma within a friendship context to explore children´s reasoning about their interpersonal understanding competencies. The responses from questionnaires and interview discussions will be analysed in regard to sophistication of reasoning and collaborative (integrative) inclination, using as a reference point Robert Selman´s model for development of Interpersonal Understanding and Interpersonal Negotiation Strategies. Insights from this investigation will be used to guide future peace education interventions.

4. Nisrin AlTabba, *1001 Nights- A Tale of British Arabs*

My research aims to explore the perspectives of a minoritised group about their feelings of identity and belonging in the United Kingdom. What are the viable identit/ies they may draw on? This thesis suggests a need to move away from binary thinking such as East/West, orient/occident, Clash of Civilizations, to more fluid and multiple conceptualisations of identity that focus instead on the similarities between cultures, ethnicities, 'races', genders and religions, and their multiple affinities and loyalties (Ehrkamp, 2005; Anthias, 2011) that may be encompassed within an overarching but flexible identity. It draws conceptually on intersectionality to explore how and in what terms a minority ethnic group constructs their identity and how this in turn affects their belonging. The group I will explore these concepts with are 1st and 2nd generation British Arabs. They serve as a group that allows for an exploration of several intersections that have been argued to be 'shaping' of identity and belonging (McCall, 2005; Hancock, 2007; Anthias 2009; Yuval-Davis, 2011); such as gender, 'race', ethnicity, class, culture and religion; thus allowing a nuanced view of how these intersect and interact. Preliminary findings indicate first generation respondents feel a sense of belonging in Britain more than their home nation as their 'family' is here. The second generation conversely found it much harder to claim 'British' as an identity marker as they felt school peers, for example, did not view them as such. Nor did they feel a sense of belonging to their parent's heritage nation, hence many foregrounded Islam as a stable identity strand. They say, *'I don't think I belong anywhere'*. As an insider researcher I have utilised an auto-ethnographic narrative methodology, entwined with the stories of 1001 Arabian nights to present a storied representation of my society.

Fourth Paper Panel:

1. Afrodita Nikalova, *Poetry slam approaches as a transformative tool for young people's identities*

The focus of my PhD project is developing a conceptual framework, the principles and practice of a sustainable poetry slam programme for transforming the identities of young offenders in Macedonia. Specifically, establishing how youth can develop narrative identities, building on McAdam's identity framework, thereby addressing the lack of arts practices within the criminal justice system in Macedonia. The presentation will draw from my initial poetry slam programme and first stage pilot discussing poetry slam techniques and approaches as transformative tools in working with young people. The pilot consists of conversational interviews with poetry slam participants and performers at the World Cup of Poetry Slam in France as well as experienced poet facilitators working with youth in schools and prisons in England. These examine the nature of the poetry performance master class encompassing the required relationship in spoken word pedagogies developed from the cultural phenomenon of poetry slam. The presentation will elaborate the phenomenological interpretative analysis of performers and facilitators' experience discussing the role of arts-based approaches and methods in peace education and research.

2. Pam Burnard, *Weaving Empathic and Intercultural Creativities in Arts-Based Peacebuilding Practices to Connect Communities and Heal the Wounds of War*

As practice, intercultural arts exists on the borders between performing bodies, bodies of knowledge, and bodies of culture. Interculturality can be a celebration of/by border dwellers of being together in and beyond the border of peacebuilding. In the interactive and discursive borderlands of intercultural arts practice, power relationships ebb and flow intersubjectively

and intercorporeally to at once challenge and celebrate such moments of peacebuilding through performative encounters. In this movement, those with power and those without place themselves in conversation. What happens in the in 'between' of intercultural arts pratice is neither an innocent nor neutral practice and theorising intercultural arts peacebuilding, by necessity, engages with the entanglements which come hand in hand with notions of dialogue, difference, otherness and diversity. Building cultural diversity and intercultural dialogue are key levers for strengthening consensus on the universal foundation of human rights and peacebuilding through 'interculturality' and 'empathy'. In this presentation I will weave a layered story interlocking elements in theorising the arts-based practices of a particular NGO, whose projects work with the power of music to connect communities and heal the wounds of war. I will explore the empathic and intercultural creativities that emerge in the songwriting and improvisational practices of *Musicians without Borders*.

3. Annamaria Motrescu-Mayes, *The Use of Visual Literacy in promoting Gender Equality and Peace*

This paper will discuss and evaluate several ways in which visual literacy can be developed and used in promoting gender equality, human rights, and peace education in South Asia and the Middle East. It will highlight existing scholarship and NGO work that includes visual research methods and practises in developing pedagogical strategies in zones of war and conflict. The paper will focus on issues of theoretical frameworks, quality education strategies, and innovative pedagogical methods and will address questions such as To what extent can visual literacy promote gender equality and security in conflict/post-conflict zones? Why and how is the use of visual literacy applicable to all educational methods irrespective of language or cultural difference? While free to 'consume', and requiring minimum production costs, what role can visual campaigns play in self-empowering women as leaders of new social, gender and peace programs? In what ways can theories of visual and cultural anthropology, of perception, and of cognitive processing therapy be successfully employed in developing pedagogical models that are successfully transferrable between specific women groups affected by war, migration and trafficking trauma? Each section of the paper will be structured around specific case studies selected from recent educational campaigns ran in South Asia and the Middle East, with a particular focus on social inequalities affecting women's rights in India, and on image-based strategies promoting gender equality and human rights in the context of war and post-conflict traumas experienced by Syrian and Palestinian refugees.


Fifth Paper Panel:

Jo Dillabough and Phil Gardner

In this panel presentation, we will examine the ways in which two thinkers – Hannah Arendt and Paul Ricoeur – explore wider notions of justice both within the context of political and social conflict but also with a recognition of how their ideas might recast educational theory as it relates to equity and civic engagement. Both thinkers focus largely on phenomenological hermeneutics as their theoretical starting points for considering how justice both within and beyond education are considered and both take the subjects of history and temporality seriously as entry points into how justice and conflict are considered. A particular focal point will be an examination of Ricoeur's terms – narrative imagination and narrative identity – and Arendt's concepts of judgement and responsibility. We draw upon these terms as a way of reflecting on research contexts which have sought to uncover how injustices both within education and society have been understood by research participants from different projects

across time and place (for example, in youth subcultures or by people who are reflecting on political or social conflict in past time). Here, we do not give examples of data for the purpose of establishing an empirical argument; instead, we seek to explore the role of everyday practices – for example, localized memories, feelings of security, young people's sense of safety and violence, oral accounts and historical memories of past conflicts in a given educational space - to establish how, in concert, they might tell us something about the time they are living in as it relates to understandings of justice but also something about a time that has long since past. We then move forward to address how these issues relate to the interpretation of research through the conceptual lenses of Paul Ricoeur and Hannah Arendt.

Jo Dillabough's Title: *Reconsidering the 'stranger' and the 'promise of politics' through Arendt's Notion of Responsibility*

Phil Gardner's Title: *History, Narrative Identity and the Recovery of Justice*

Sixth Paper Panel:

1. Luke Roberts, *Conflict Resolution and Restorative Practices in Education*

The use of restorative practice in the UK has developed in response to poor behaviour, conflict and bullying. The development of restorative approaches has been advocated by practitioners and academics to address pupil-to-pupil and pupil-to- staff conflict situations. As restorative practice has matured a model of change has been advocated, that of the whole school approach. This paper will argue that the fallacy of the whole school approach has undermined the sustainability of restorative approaches in schools. This paper will introduce Complexity Theory as an alternate paradigm for school change. Complexity Theory has traditionally been based in the natural sciences and has started to be applied in the variety of social fields such as economics and business studies. Complexity Theory within the social sciences can offer insight into the way in which change occurs in systems. At present conflict resolution and restorative practices in education have yet to fully engage with Complexity Theory as a new paradigm for understanding system phenomena. This paper will present key ideas used to identify complex adaptive systems, such as *feedback*, *self-organisation*, *emergence* and *boundary issues*. The paper will then explore the challenges for schools in implementing a Complexity Theory based understanding of conflict resolution and restorative approaches. It will then conclude with the opportunities for using Complexity Theory to creatively sustain conflict resolution and restorative approaches initiatives in schools.

2. Hilary Cremin, *Peace-making in Schools as Complex Ecosystems: Challenges and a Change of Heart*

This paper reports on an evaluation of a peace education programme (Peacemakers Whole School Approach, WSA) that was implemented in 4 primary schools in the UK between 2012 and 2014. The programme was carried out by the West Midlands Quaker Peace Education Project, and was funded by the Joseph Rowntree Foundation. The Peacemakers WSA programme in each school involved a peace worker committing a substantial amount of time to both formal and informal support. She was able to follow up on training, for example, through modelling work with students, and through offering to resolve conflicts between both adults and young people. Findings show that the programme supported all four schools to work towards improved relationships and an improved climate for learning. Students were able to resolve conflict without relying so heavily on adults, and some experienced reductions in name-calling and teasing. Some factors that led to change were within the sphere of

Peacemakers WSA programme's influence, others were not. Factors that were outside of their influence, such as changes in senior management, sometimes impacted negatively on the programme in ways that were hard to predict. One of the most significant findings of the research was to unsettle take-for-granted assumptions about the nature of change in schools. How, for example, can a Peacemakers WSA project such as this respond in non-violent ways to individuals who are very caring towards young people, but who do not share it aims, or who are unable to sustain these facilitative approaches? The research highlighted that schools are complex eco-systems that are influenced by a wide range of factors at the micro and the macro level, and threw into question traditional models of school improvement that draw on modernist and mechanistic notions of change.

3. Vegar Jordanger, *Exploring the architecture of the living systems organizational model*

Hilary Cremin has suggested that as an alternative to the whole school approach, it could be desirable to organize schools based on principles inspired by how living systems operate (eco-systemic sustainability approach). Similar ideas have been proposed by authors in the field of management (e.g. Parker Palmer, Margaret Wheatley, and Myron Kelner-Rogers). Recently Frederick Laloux has done a multiple case study of 12 organizations, in different fields, that independently of each other, have invented very similar structures and processes that have allowed them to, in practice, successfully operate like living systems. In his book Reinventing Organizations Laloux describes three major breakthroughs that have allowed these remarkable organizations to operate like living systems: self-management, striving for wholeness, and evolutionary purpose. Self-management implies finding a way to replace the conventional power hierarchy with new management structures and processes which enable the organization to maximize coherence and individual autonomy at all levels. In this presentation I will describe how a self-managing school operates in practice, and in particular focus on some of the key structures and practices that have been implemented to replace the conventional power pyramid. Moreover, I suggest that one implication of the emergence of self-managing organizations could be that peace education practitioners, and researchers, find a new role as facilitators and action researchers for organizations, in all kinds of areas, that decide to transition to the living organism organizational model.

Seventh Paper Panel:

1. B. Jeannie Lum, Ph.D, *Transdisciplinarity: A Transformative Perspective and Method for Peace Education Research*

One of the continuing critical challenges about the field of peace education is its 'legitimacy' as a field of inquiry. What theoretical perspectives and methodological approaches are appropriate for peace education research and scholarship? What is the range of topics appropriate for teaching and training peace educators? With United Nations/UNESCO shift to a transdisciplinary perspective and approach in its vision to transform 'cultures of war into cultures of peace', a new direction for peace research has emerged. This paper examines this shift in paradigms first, by examining the general definition of "transdisciplinarity" as a perspective and methodological approach for research; secondly, by considering its applicability in peace education research and scholarship; and thirdly, by identifying where it might best be situated as an academic discipline or field of inquiry outside or within formal educational institutions such as, colleges of education, universities in their current organization (example, U.S.), and universities as they have been projected to operate in the future on a global scale. Finally, the consequence of this inquiry is to present a proposed

template and the desiderata for transdiciplinary peace research which peace educators might use in designing their academic research projects, scholarly publications, or their general reporting of projects or activities in the field. The hope at this seminar is to generate a constructive discussion about the viability and usefulness of these means in legitimating our work and fulfilling our aims for a peaceable world.

## 2. Kevin Kester, *Pax Academica: Teaching and Learning Peace inside the United Nations and its Universities*

This study investigates how peace educators inside the United Nations conceptualize the field of higher education peace studies, how they position themselves within the field, and how they interpret its ambitions and pedagogical elements in terms of creating peace. The study is informed by the theories of capital/habitus and reflexivity postulated by Pierre Bourdieu (1988, 1989, 2003) and it is epistemologically grounded in social constructivism (Wendt, 1990; Lather, 1992; Kincheloe, 2005). Methodologically, the research is a qualitative ethnographic case study. Knowledge obtained from the study is an amalgamation of the experiences of 25 peace intellectuals along with data from 140 postgraduate students and the researcher's field reflections. Data was collected via semi-structured interviews with faculty and students, classroom observations, participant objectivation and open-ended questionnaires with lecturers and students at one United Nations university. The analysis of data follows a multi-level discursive and thematic approach analyzing emergent themes (cf. Fairclough, 1995; Gee, 2011). Early findings reveal a tendency toward (re)production of power and privilege in the field. This theme will be discussed and problematized in the presentation. The major contribution of the research is in offering reflexive insights into the work of peace intellectuals in the United Nations as they structure and are structured by the field of peace studies, but the study might also have practical significance by supporting the implementation of educational reform and development within the United Nations universities.

## 3. Bryan Wright, *Entering the Question: Exploring Post-Critical Peace Education in the aporea of Universitas*

(Re)imag(e)(in)ing critical pedagogy in a *peace education-to-come*, enjoins readers/writers along a putative journey through the violence of metaphysics in the fundamental question of difference bridging chiastic *ethico-philososphical* terrain, reconceptualizing pedagogical endeavour in *ethicus obligatus* to the *other* towards a renewing peace literacy within academe. Peace education can reconstitute the force of community on planes of difference unfolding *socialis aequitus* and peace, reframing the nature of our *being*. The opening of peace, as concept, *ethos*, through critical pedagogy in/by the fashioning of discursive forms acknowledging the *semio-theoretical* chain constructing human social relationality proffers a solid theoretical foundation for the field of peace education. Central tenets of the evolving field of peace education: a) *ethicus obligatus*, b) *socialis aequitas enfolding non-violence*, c) *positivist socio-constructivism*, d) *embracing humanitas*, and e) *ecological presencing-in-consciousness* are reconfigured in deontological proposition through deconstruction as precursorial project in reason affording performative discourse transversing the transcendental signified, peace, in an*other* idiom eclipsing spatio-temporal illusion. A new beginning compels an*other* reading in presence honouring the *other* and *Other* in *ethico-philosophico-pedagogy* radically questioning our individual and collective rationality in relation to understandings of human social relationality and the transperformative tenets of peace education in difference through *différance*, while (re)configuring academe primarily concerned with difference, peace, and social justice. Consequently, the order of *phallogocentricism* and its sponsoring patriarchal institution that would sublimate a discourse

on/of difference in substitution, as the *same* irrupts in the fissure another perspectivity opening through *presence*, presence in meaning, presence in spatiality, presence in temporality in the *im*possibility of the limit.

4. Mona Jebril, *Academic Life Under Occupation: The Impact on Educationalists at Gaza's Universities*

Over the past 50 years, writings on the Arab world have come to be dominated by Western researchers. In order to scrutinise the basis of knowledge on the South, it is important to research educational experience from the Southern perspective. This PhD research takes in this direction. It explores the perspectives of educationalists in Gaza's universities on their higher education experiences and the ways in which this 'experience' may be evolving in the shifting socio-political context of the Arab World. This sociological study, although benefits from conceptual insights, such as those of Gramsci, Freire, and Bourdieu, as relevant, is designed as a micro-level inductive research. In particular, it is concerned with the perspectives of 30 educationalists from Gaza's universities interviewed by Skype from Cambridge. The analysis will based on the perspectives of the research interview participants, informed by the literature review, and for reflection purposes, triangulated with other research activities. This research is very important not only because it will inform disciplinary knowledge on higher education and sociology of Gaza, but also because it could have practical significance by supporting the implementation of educational reform and development in Gaza in the future. The study is also important to other cultural and conflict research contexts. In addition, it is hoped that it will inform the research experience in the South more generally.

# BIOS

**Afrodita Nikolova** is a PhD student at the Faculty of Education, University of Cambridge (Gates Cambridge Scholarship) and a research assistant for the project "Listen Imagine and Compose", London, 2014-2015. She's worked as a university lecturer in English and directed and led Creative Writing programs at the European University and "Goce Delcev" University as well as for cultural institutions and a centre for social initiatives, Macedonia. She's the co-founder and editor of the Macedonian literary magazine "Sh" (NGO, Way Out) and currently co-convenes the Gates Cambridge Council group *Poetry in Conflict*.

**Ahmed Salehin Kaderi's** research interests center on citizenship education for democratic peace-building in violent and less violent contexts. These interests have grown as I came to recognize, as an English educator in Bangladesh and Canada and through my two Master's Degree theses, that educators could always teach for peace-building although formal education can both facilitate and impede such learning. Hence, in my PhD thesis I explore how Bangladeshi teachers and students conceptualize sociopolitical problems, their causes and solutions. Findings from this study will be used to explain how schools, especially in Muslim majority contexts, could better connect local, national, and international conflict and violence problems as peacebuilding citizenship learning opportunities for young citizens. This doctoral work adds international comparator to my thesis supervisor Dr. Kathy Bickmore's SSHRC IG funded research by reshaping the project as "Peace-building citizenship learning in Canada, Mexico and Bangladesh: School connections with life experience".

**Alex Guilherme** is a lecturer in Philosophy of Education, specialising in Martin Buber, dialogue, and conflict resolution. He works at the Faculty of Education, Liverpool Hope University, and is currently a Visiting Scholar at the Faculty of Education, University of Cambridge. Over the past four years he has been a frequent visitor to Israel to research at Buber Archives, and visit colleagues at various universities. His book *Martin Buber and Dialogue: Education as Conflict Resolution* has been nominated to the American Jewish National Book Award in 2015. He has delivered papers from the book at the Yad Vashem in 2013 and to the UNESCO weekly seminar in Paris in 2014.

**Alicia Cabezudo** is Emeritus professor at the School of Education, University of Rosario, Argentina and at the UNESCO CHAIR on Culture of Peace and Human Rights, University of Buenos Aires. Her work is rooted in the *contemporary history of Peace, Conflict Resolution and Democracy* from a researching and teaching perspective in the field of education for Democracy, Citizenship, Culture of Peace and Human Rights. She is Annual Visiting Professor at the MA in Peace Education, University of Peace, Costa Rica; at the MA in Mediation and Social Inclusion in the University of Barcelona, Spain and at the MA on Development, Conflict and Peace, University Jaume I (Castellon) Spain. In the last seven years she teaches Culture of Peace Summer Courses to students coming from Arabic countries in Alexandria and Cairo at the Institute of Peace Studies - today the new *Centre for Peace and Democracy - in the Bibliotheca Alexandrina (Egypt)*. She is Visiting Professor in many universities and was appointed Faculty member of a new program on Peace Education & Intercultural Dialogue at the National Jeju University, South Korea and at the MA in Human Rights of the Faculty of Political Sciences, University of Brasilia, Brazil. Mrs Cabezudo is Vice President of the International Peace Bureau - IPB Geneva ; Consultant of the Anna Lindh Foundation ( Stockholm / Alexandria ) and at the North South Centre of the Council of Europe ( Lisbon / Strasbourg) . She is invited to work as UNESCO Expert on Global Citizen Education since 2013 . She is author of various publications, research articles and on-line courses

**Annamaria Motrescu-Mayes** is an Affiliated Lecturer and Research Associate at the Centre of South Asian Studies, a Research Fellow at Clare Hall College, and a member of the DigitalHumanities Network at the University of Cambridge. She researches the Centre's unique visual archives, teaches a course on *Visual rhetoric and modern South Asian history*, convenes an annual seminar series on *Visual Constructions of South Asia,* and co-teaches a course on *Visual and Digital Anthropology of New media*. Annamaria's primary intellectual lens is as a visual anthropology and digital humanities

scholar and her principal research interest considers the construction of racial, gender and political identities in visual records. She also explores new research methodologies by using theories of visual rhetoric and perception in developing history programs in collaboration with the Azim Premji University (Bangalore) and the Centre for Women's Development Studies (Delhi). Her scholarly work includes an extended list of publications in peer-reviewed journals, numerous presentations at international conferences, and workshops, seminar and outreach projects at universities and research institutes in the UK, South Asia, China and Europe.

**B. Jeannie Lum** is an Associate Professor at the University of Hawai'i, College of Education, Department of Educational Foundations. She received her Ph.D. and M.A. at the University of California, Berkeley in philosophy of education with an interdisciplinary approach to educational research and her B.A. in Comparative Cultures at the University of California, Irvine. Her research focused on philosophy of education, studies in intentionality, human development, and educational leadership. Dr. Lum's introduction, shift, and expansion of her interests into the field of peace education occurred later in her academic career. Since then, she has taught courses in peace studies and conflict resolution at the Matsunaga Institute for Peace at UH, and modified these, while developing others, for students in education. One of her projects is the design and development of sustainable peace gardens for schools and communities. She is currently Editor of the international Journal of Peace Education.

**Bert Jenkins** is an ecologist. He has been involved in transformative environmental education for over three decades and has worked with government and non-government organisations. Bert has been teaching Peace Studies at UNE for the past 12 years where his research focused on building peace in Bougainville through local community-based organisations. He worked on education projects in relation to peace, the environment and development. His university teaching includes conflict transformation, environmental security and peace studies. Bert grew up in Sri Lanka and immigrated to Australia in 1976. His current research focuses on environmental peace in post-war Sri Lanka.

**Bryan Wright, PhD,** is an Educational Consultant in post-foundational curricular theory and peace education. Dr. Wright continues as a faculty member in the Education Studies Department at the University of British Columbia teaching courses on philosophy and ethics. He is also an Adjunct Professor in the Conflict Resolution Graduate Program at Portland State University, Portland, Oregon teaching courses on peace education and critical theoretical approaches to peace and conflict resolution. He earned his degree in Curriculum, Teaching, and Learning with a specialization in the philosophy of peace education at the Ontario Institute for Studies in Education/University of Toronto. He is actively seeking a full time, tenure track position in the field and has been a member of the AERA Peace Education SIG and the Canadian Society for Studies in Education, as well as the Peace and Justice Studies Association. His research interests centre on the development of grounded philosophies for peace and education within the Western academy and extend to social justice education, collaborative pedagogy, engaged critical pedagogy, transformative education, philosophy of education and education/curricular research on difference, peace and social justice. He recently co-edited *Critical Issues in Peace and Education* (2011) and a second volume *Critical Peace Education: Difficult Dialogues* (2014) with Dr. Peter Trifonas.

**Christine Ellison** is a research associate at the UNESCO Centre, University of Ulster, where her work includes independent research in the area of conflict sensitive policy and education reform processes, political economy analysis and aid effectiveness in fragile states. Recently, she acted as lead consultant for an analysis of Norway's aid to education in fragile situations. She has published on topics including education and displacement, the role of youth in peacebuilding and a case study of the role of education in peacebuilding in Sierra Leone. She is currently enrolled on a PhD in International Education at the University of Cambridge. She also has an MPhil in International Development from the University of Oxford and a first class honors degree in French and Anthropology from the University of Glasgow.

**Dale T. Snauwaert**, Ph.D. is Professor of Philosophy of Education, Director of the Center for Nonviolence and Democratic Education, and Co-Director of the Graduate Certificate Program in the Foundations of Peace Education in the Department of Educational Foundations and Leadership, Judith

Herb College of Education, The University of Toledo, USA. He is the Founding Editor of *In Factis Pax: Online Journal of Peace Education and Social Justice*. He is widely published in such academic journals as the *Journal of Peace Education, Educational Theory, Educational Studies, Peace Studies Journal,* and *Philosophical Studies in Education* on such topics as democratic theory, theories of social justice, the ethics of war and peace, and the philosophy of peace education. He is the author of *Democracy, Education, and Governance: A Developmental Conception* (SUNY Press, 1993), the editor of two volumes on Betty Reardon's work: *Betty A. Reardon: A Pioneer in Education for Peace and Human Rights* and *Betty A. Reardon: Key Texts in Gender and Peace* (Springer Briefs on Pioneers in Science and Practice (PSP) Vols. 26 and 27, 2014 and 2015), and with Fuad Al-Daraweesh, the co-author of *Human Rights Education Beyond Universalism and Relativism: A Relational Hermeneutic for Global Justice* (Palgrave McMillan, 2015).

**Edward Brantmeier** is an Associate Professor in the Learning, Technology and Leadership Education Department and Assistant Director of the Center for Faculty Innovation at James Madison University. In 2009, Ed was a Fulbright-Nehru scholar who lectured in peace studies at the Malaviya Center for Peace Research and Banaras Hindu University in India. Ed has published over 30 articles/book chapters, including four co-edited books: *Transforming Education for Peace* (2008), *147 Practical Tips for Teaching Peace and Reconciliation* (2009), *Spirituality, Religion and Peace Education* (2010), and *Re-envisioning Higher Education: Embodied Pathways to Wisdom and Social Transformation* (2013). He serves as a co-editor of a book series on peace education (14 volumes) with Information Age Publishing. He serves on the editorial board of the international *Journal of Peace Education.* Ed has been invited to present his research on peace education in England, Cyprus, India, Nepal, Brazil, Germany, and widely in the United States.

**Elavie Ndura** is an international education expert with over 20 years of experience in developing, implementing and managing intercultural education programs in the United States and Burundi. She is the founder and CEO of the Center for Peacemaking Leadership, an international nonprofit organization which advances capacity building for peace and development. Her signature interdisciplinary research and scholarship that merges intercultural and peace education has been featured in her six books, more than 30 book chapters and professional journal articles, and numerous invited presentations and keynote addresses highlighting the central role of formal and non-formal education in peacebuilding. She is the recipient of many awards including the 2010-2011 Woodrow Wilson Fellowship at the Woodrow Wilson International Center for Scholars; the Peace and Justice Studies Association's 2011 Peace Educator of the Year Award. She is a Fulbright Senior Specialist for education, peace education, & conflict prevention and transformation.

**Hilary Cremin** is a Senior Lecturer in the Faculty of Education at Cambridge University. She is known for research in three major related areas: The development of Restorative Justice within mainstream schooling; The re-examination of concepts of peace education in contemporary international contexts through empirical and philosophical enquiry; and methodological and policy-based approaches to promoting youth consultation, agency and citizenship. This work has attracted considerable external research funding over 6 years, and has led to multiple publications, international keynote invitations, and a steady flow of international research students and visiting scholars to Cambridge.

**Jo-Anne Dillabough** is a Reader in Sociology of Young People and Global Cultures in the Faculty of Education at the University of Cambridge. She holds a PhD from McGill University and was previously Associate Professor of Curriculum Studies at the University of Toronto OISE and held the David Lam Chair in Multicultural Education at the University of British Columbia.

**Julia Paulson** xxxxxxx

**Kathy Bickmore** is Professor in Curriculum Studies and Teacher Development and Comparative International and Development Education at the University of Toronto OISE. She teaches graduate and initial teacher education courses in comparative international democratic citizenship education, peacebuilding education and managing conflict in schools and classrooms, and critical curriculum studies. Kathy's current research emphasizes young people's lived experiences of citizen agency and public school citizenship education in urban neighbourhoods experiencing violence in Canada and

Mexico. Her publications include Restorative Approaches in Schools, Debates in Citizenship Education, Critical Issues in Peace and Education, and the Sage Handbook on Education for Citizenship and Democracy, among others. She holds a PhD from Stanford University.

**Kathy Jenkins** has practised as a secondary English and History teacher in Queensland and New South Wales, Australia. She now lectures in the Learning and Teaching Team (Pedagogy) at UNE, thus tends to focus on 'how to teach' rather than 'what to teach'. Kathy's areas of research include teacher education, casual teacher work and environmental education, which is encompassed within peace education. Subsequently, she has become involved in working and researching within two countries, which have suffered from environmental and peace conflicts (Sri Lanka and Bougainville). To date, Kathy has been involved in helping to formulate a peace education curriculum for Bougainville via local input, with the intention of serving the local people's needs.

**Kevin Kester** is a PhD candidate in the Faculty of Education at Cambridge University and Fellow of the Institute for Peace and Conflict Studies at the University of Hargeisa, Somaliland. His research focuses on international peace and development education, primarily emphasizing the role of education in contributing to international understanding and in combatting violence and poverty in communities. His research focuses specifically on education in the United Nations as well as in conflict and post-conflict settings, most notably in Somalia and East Asia. Kevin has policy and practitioner experience with UNESCO-APCEIU and Cambridge, Toronto, Colorado, Northwestern and Johns Hopkins universities. He has also been a visiting researcher at Yale, Seoul National, National Taiwan and the United Nations Peace University.

**Luke Roberts, Med, MBA,** is presently studying at Cambridge University as a Ph.D. student. His research focuses on restorative approaches and Complexity Theory. Previously his Masters in Education focused on assessing a case-study school's ability to sustain restorative approaches through the lens of a complex adaptive system. Luke also has an MBA with the Open University, which focused on creativity in organisations as well as a postgraduate diploma in systems thinking and a postgraduate diploma in legal practice. He has also been a long-standing member of the Cambridge Peace Education Research Group (CPERG) and was chair of CPERG in 2014-2015. He presents frequently to students and the public on restorative approaches at the Faculty of Education. He is also presently the Head of External Affairs for the Restorative Justice Council. Luke is passionate about developing peace education so that children and young people can maximise their own potential without being inhibited by conflict or bullying.

**Michalinos Zembylas** is Associate Professor of Education at Open University of Cyprus and Visiting Professor and Research Fellow of the Institute for Reconciliation and Social Justice, University of the Free State, South Africa. His research interests lie in the area of exploring how discursive, political, and cultural aspects define the experience of emotion and affect in curriculum and pedagogy. He is particularly interested in how affective politics intersect with issues of social justice pedagogies, intercultural and peace education, human rights education and citizenship education. He holds a PhD in Curriculum and Instruction from the University of Illinois, Urbana-Champaign.

**Mona Jebril** is a fourth year PhD student in Education at Cambridge and a Gates Scholar. Previously, Mona has completed her master degree in higher education at Oxford University where she won Said Foundation Second Prize for Personal and Academic Achievement. Ms Jebril has an extensive experience of teaching and training at governmental schools in the Gaza Strip. Working later on at two of Gaza's universities, Mona became interested in researching academic culture under occupation which constituted the focus of her research in Cambridge. In addition to teaching and lectureship, Ms Jebril has acted as the founder and co-ordinator of Kolmar Scholarship Programme in the Gaza Strip from 2008-2012. She has also co-founded two other centres in Gaza: the English Language Proficiency Centre (ELPC) at the University of Palestine and the National Teacher Development Centre (NTDC) at Al Azhar University.

**Pamela Burnard** holds degrees in Music Performance, Music Education, Education and Philosophy. Her primary interest is creativities research for which she is internationally recognised. She is the author/co-author/editor of 12 books and multiple refereed journals. She is convenor of the

*Creativities in Intercultural Arts Network* (CIAN), co-editor of The Routledge International Handbook of Intercultural Arts Research (2015 in print); convenor of the British Education Research Association *Creativity in Education* SIG, and coordinator of the *Building Interdisciplinary Bridges Across Cultures* (BIBAC) International Biennial Conference. She serves on numerous editorial boards and is a Fellow of the Royal Society of Arts.

**Philip Gardner** is University Senior Lecturer in the Faculty of Education, University of Cambridge. He taught for twelve years in comprehensive schools, teaching history and sociology, before joining the Faculty in 1990. He is particularly interested in the history of education and in developing histories of teachers and classroom teaching as an aspect of professional knowledge and understanding. In methodological terms, his principal concerns lie in the exploration of relationships between uses of the written word and the spoken word in representing or reconstructing the educational past.

**Rhys Kelly** is a Lecturer in Conflict Resolution at the Division of Peace Studies, University of Bradford. His work currently focuses on the pressing challenges posed by ecological crises (including climate change) and resource depletion (including 'peak oil'). Retaining a long-standing interest in (peace) education, Rhys' work is now broadly concerned with investigating what kinds of individual and social learning are needed and possible in the context of increasing global insecurity, which might support just and peaceful transitions to more resilient, 'sustainable' communities.

**Sara Clarke-Habibi** is a PhD researcher in post-conflict peacebuilding. Originally from Canada, Sara has worked as a consultant and trainer with partners in Azerbaijan, Bosnia-Herzegovina, Cyprus, Israel-Palestine, Switzerland, Zambia, the UK, Mexico, and most recently Colombia, on initiatives in peace education, intergroup reconciliation, and youth empowerment. Sara was national coordinator of the Education for Peace program in post-war Bosnia-Herzegovina (2000-2002), associate director of the International Education for Peace Institute (2002-2007), and chair of the Cambridge Peace and Education Research Group (2013-2014). She holds an MPhil in Education Research (Cambridge), an MA in Conflict Resolution (Switzerland), and a BA in Ethics, Society and Law (Toronto).

**Simone Datzberger** is a post-doctoral researcher (research associate) at the UNESCO Centre (Ulster University, School of Education), where she is part of a research consortium in partnership with UNICEF on Education and Peacebuilding. Her current case study is Uganda. She obtained her PhD from the London School of Economics and Political Science (2010-2014) and previously worked for the United Nations Peacebuilding Support Office in New York (2007-2010). She conducted extensive field research in Mexico, Sierra Leone and Uganda. Her research interests include: Peacebuilding, development, education, civil society and sub-Saharan Africa.

**Toh Swee-Hin (S.H.Toh)** is a Distinguished Professor and Coordinator of the International Peace Studies Programme at the University for Peace in Costa Rica. He has been committed to teaching, research and social action in the interrelated fields of education for a culture of peace, nonviolence, human rights, global/local justice, sustainability, intercultural understanding and interfaith dialogue and global citizenship in diverse regions in the global North and South since the 80s. A Malaysian by birth, he has taught in Australian and Canadian universities and served as a visiting professor or consultant in various Asian, African and Caribbean countries, notably in the Philippines where he collaborated with Filipino colleagues in developing peace education programs and in South Korea, where he contributed to the establishment and key programs of the UNESCO Category II Asia-Pacific Centre of Education for International Understanding (APCEIU). He was also the founding Director of the Multi-Faith Centre in Griffith University, Australia, which seeks to promote inter-faith dialogue towards a culture of peace. He has been active in international networks and organizations including UNESCO, the World Council for Curriculum & Instruction, the International Institute on Peace Education, Religions for Peace, Parliament of the World's Religions and IPRA (International Peace Research Association, especially the Peace Education Commission, PEC). In 2000, he was awarded the UNESCO Prize for Peace Education.

**Toru Kataoka** holds a BA in English (Hokusei Gakuen University), MA in Peace Studies (University of Bradford), and finished the course work of the Doctoral Program at the Graduate School of Education, University of Tokyo.

**Ute Kelly** is a Lecturer in Peace Studies at the University of Bradford. Her current research interests arise from the intersection of two areas that she has been interested in – the theory and practice of participatory engagement processes (particularly dialogue and deliberation), and the emerging interdisciplinary field of social-ecological resilience. Ute is interested in exploring the communicative and collaborative dimensions of resilience, the relationships between people and the places in which they find themselves, and approaches to enhancing resilience at different levels and in a range of contexts. She also teaches a module on 'Peace, Ecology and Resilience' within the BA in Peace Studies, encouraging students to explore the meanings, uses and limitations of 'resilience'.

**Vegar Jordanger** is a research fellow at the Department of Psychology, Norwegian University of Science and Technology. He was one of the co-founders of Building Peaces, an NGO focusing especially on reconciliation and dialogue projects in the North Caucasus. He has written about this work in several book chapters where he has focused especially on how music was used to facilitate dialogues between Chechens and Russians. His research interests include conflict transformation, peace, education, music, organizational development, theory, case study methodology, the relationship between science, religion and spirituality, and the role of magical thinking in contemporary political rhetoric.

**Werner Wintersteiner**, born in 1951 in Vienna, a trained teacher, holds a MA in German and French Studies from Vienna University and a Ph.D. in Education from Klagenfurt University, Austria. He is Professor for German teacher training and founding director of the "Centre for Peace Research and Peace Education" at Klagenfurt University, Austria. His main fields of research and teaching are peace education and global citizenship education; peace movements; culture and peace; globalization, post-colonialism, transculturality and literature education. He is director of the University Master Programme (further education) "Global Citizenship Education" and member of the editorial board of the *Journal of Peace Education*. He is author of around 300 articles in journals and chapters in books and has authored and (co-)edited more than 30 books, including monographs on peace education and culture, globalisation and literature education.

**Wolfgang Dietrich** holds the UNESCO Chair for Peace Studies at the University of Innsbruck/Austria and he is director of the MA Program for Peace, Development, Security and International Conflict Transformation at the same University. He is member of the Austrian UNESCO Commission and visiting professor at the United Nation's Peace University in Ciudad Colón/Costa Rica, at the Centre for Peace and Development Studies at the University of Castellón/Spain, at the Institute for Peace Studies at the Hacettepe University in Ankara and Istanbul/Turkey, and at the Institute for Political Science at the University of Vienna. Born in Innsbruck in 1956 and Austrian citizen, Wolfgang Dietrich was educated in Austria and England, received a Ph.D. in history and literature at the University of Innsbruck in 1980 and a Doctor of Juridical Science D.J.S. at the same University in 1984. In 1990 he was promoted to the degree of Adjunct Professor in Political Science. Since 2008 he holds the UNESCO Chair for Peace Studies at the University of Innsbruck. Wolfgang Dietrich has spent most of the eighties in Central America. He was president of the Austrian section of amnesty international from 1989 to 1991. In the nineties he did field research in Latin America and the Caribbean, India, Eastern Africa and Southeast Asia. He was director of the European Peace University from 1995 to 1998 and academic director of the Austrian Institute for Latin America from 1995 to 2007. His more than 200 academic writings have been published in English, German, Spanish, French, Russian, Portuguese and Farsi. He has taught in departments for peace and conflict studies, political science, history, arts and law at universities all over the world.

**Yasmin Hussein** has spent nearly 30 years working as an educationalist, tackling discrimination and promoting human rights. Her career has included teaching in the classroom, becoming a Head Teacher and Governor, developing educational policy and practice nationally and internationally, working with various Member States and international bodies, such as the European Union, the Commonwealth Institute and the World Bank. She currently works with a leading human rights

organisation and the United Nations. Yasmin is committed to promoting peace and development through education, dialogue and collaborative action. Her EdD research reflects this life purpose.

**Zvi Bekerman** teaches anthropology of education at the School of Education and the Melton Center, Hebrew University of Jerusalem, and is a faculty member at the Mandel Leadership Institute in Jerusalem. His main interests are in the study of cultural, ethnic and national identity, including identity processes and negotiation during intercultural encounters and in formal/informal learning contexts. He is particularly interested in how concepts such as culture and identity intersect with issues of social justice, intercultural and peace education, and citizenship education. In addition to publishing papers in a variety of academic journals, Bekerman is the founding editor of the refereed journal *Diaspora, Indigenous, and Minority Education: An International Journal*. Among his most recent books Bekerman, Zvi & Michalinos Zembylas (2012), *Teaching Contested Narratives Identity, Memory and Reconciliation in Peace Education and Beyond*. London, Cambridge University Press; and Bekerman, Zvi; Geisen, Thomas (Eds.) (2012) *International Handbook of Migration, Minorities and Education Understanding Cultural and Social Differences in Processes of Learning*. New York: Springer. Claire McGlynn, Michalinos Zembylas, & Zvi Bekerman (Eds.) (2013) *Integrated Education in Conflicted Societies*. Palgrave, Mcmillan.

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