

5th–8th November
2025

30TH BIENNIAL IPRA
CONFERENCE

Peace,
Resistance,
Reconciliation
Te Rongo i Tau,
Te Riri i Tū,
Te Ringa i
Kotuia



LOCATION

Ōwae Marae and The Devon Hotel
New Plymouth Taranaki,
Aotearoa New Zealand

Conference
Program

INTERNATIONAL PEACE RESEARCH ASSOCIATION

Peace, Resistance, Reconciliation Te Rongo i Tau, Te Riri i Tū, Te Ringa i Kotuia 5–8 November 2025



Nau mai, haere mai

Welcome to the Peace, Resistance, Reconciliation Conference 2025

Program Overview

SECTION

Schedule (Wed–Sat)

Arrival & Registration Details

Cultural Guide & Marae Visit

Session Overview

Abstracts & Session Details

DESCRIPTION

Full timetable of keynotes, sessions, and special events

Check-in times, dress code, venue information

Information on cultural protocols

Summary of concurrent sessions

Extended descriptions of each presentation



IPRA – UN Peterson
Scholarship Award
Program



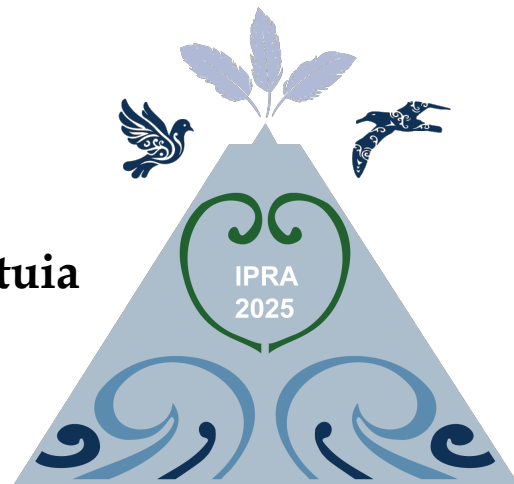
INTERNATIONAL PEACE
RESEARCH ASSOCIATION
Foundation



IPRA Conference 5-8 November 2025

Peace, Resistance, Reconciliation

Te Rongo i Tau, Te Riri i Tū, Te Ringa i Kotuia



Tuesday, 4th November 2025 4pm - 8pm

Registration: Check in at The Devon Hotel Conference Foyer

Wednesday, 5th November 2025

Time	Speakers	
8:00am	Buses from Devon Hotel to Ōwae Marae	MC: Tonga Karena & Tracy Scott
9:00am - 10:00am	Pōwhiri/Māori Welcome at Ōwae Marae	
10:00am - 10:30am	Morning Tea at Ōwae Marae	
10:30am - 12:00pm	Karakia / Prayer at Ōwae Marae Speakers	Tonga Karena Ruakere Hond Kelli Te Maiharoa (IPRA & APPRA), Matt Meyer (IPRA) Kevin Clements, Puna Wano-Bryant & Tonga Karena
12:00pm - 1:00pm	Lunch (Hāngi, earth oven) at Ōwae Marae	
1:00pm - 1:30pm	Buses back to The Devon	

Conference resumes at Devon Hotel

1:30pm - 3:00pm	Session 1
3:00pm - 3:30pm	Afternoon Tea
3:30pm - 5:00pm	Session 2
5:00pm - 6:00pm	Canapes & Cash Bar / Book Launch Spotlights

6–8 November 2025

Time	Thursday, 6 Nov MCs: Charles Wasike & Mahdis Azarmandi	Friday, 7 Nov MCs: Danny Fridberg & Liana MacDonald	Saturday, 8 Nov MCs: Rajib Timalisina & Marcela Agudelo Ortiz
9:00am	Prayer: Rajib Tamalsina	Prayer: Polly Walker;	Prayer: Kokum Ma-Nee Chacaby
9:00-10:00am	Plenary Panel: Now More Than Ever: Nuclear justice, organizing, and what we owe each other DimityHawkins, Tamatoa Tepuhiarii, Emily Welty Chair: Matt Meyer	Plenary Panel: Negotiating Peace and Social Justice Through Non-Violent Pathways: Understanding African Values and Practices Jacinta Mwende Maweu, Hamudan Ssenoga, Themban Dube, Madinatu Bello & Nyasha Blessed Bushu Chairs: Jacinta Mwende Maweu & Hakim Williams	Keynote: Asmi Wood & Malaka Shwaikh Chair: Polly Walker
10:00-10:30am	Morning Tea	Morning Tea	Morning tea
10:30-12:00pm	Session 3	Session 6	Session 9
12:00 -1:00pm	Lunch	Lunch	Lunch
1:00pm - 2:30pm	Session 4	Session 7	Closing Panel (1-1:45pm) Bettina Washington, Rosa Moiwend, Matt Meyer Akilah Jaramoji Closing Keynote (1:45-2:45pm) Vivian Camacho & Wharehoka Wano
2:30pm - 3:00pm	Afternoon Tea	Afternoon Tea	Off-site Cultural Activities
3:00pm - 4:30pm	Session 5	Session 8	Len Lye Centre Govett Brewster Art Gallery Puke Ariki Museum Coastal Walkway Pukekura Park Whakarewarewa Bridge
4:30pm - 5:30pm	IPRA General Administrative Meeting	IPRA Commission Meetings (including PEC) / Indigenous Elders Sharing Circle (Bettina Washington, Wampanoag)	
5:30pm - 7:00pm	Te Tau Mauri Film Screening + Q & A with Kathleen Galligher	DANCE: A Tale of Two Tables: Un/Covered. <i>Boroka Nagy (Re:born Dance Interactive)*</i>	6pm - 8pm The Devon : Buffet Dinner & Live Band <i>Te Ahi Kātoro</i>



5-8 NOVEMBER 2025

Pre-Registration 4 NOVEMBER 4pm-8pm

Peace, Resistance, Reconciliation

Te Rongo i Tau, Te Riri i Tū, Te Ringa i Kotuia

Conference Venue: The Devon Hotel, 390 Devon Street, Strandon, New Plymouth.

Kia ora koutou, dear all, we are so looking forward to meeting you all very soon. Please read this important information below:

Arriving- Airport Collection- 7am-9pm Tuesday 4th November

New Plymouth Airport is very small so it is easy to find what you are looking for.

Collection will be on the hour from 7am- 9pm on Tuesday 4th November from the NP Airport to the Conference Venue at The Devon Hotel where all passengers will be dropped here. If you are staying elsewhere, you will need to get a short taxi ride from The Devon Hotel to your accomodation for a small fee.

We will have an IPRA Conference sign/gathering point at the New Plymouth Airport. Look for the sign when you enter the terminal. The vans will collect on the hour from 7am, 8am, 9am, 10am etc until 9pm.

If you arrive outside of these times you will need to get your own transport into town. There are Shuttle Vans and Taxi's that are stationed right outside the airport. It is easy to find. Just exit the building and you will see them. It is a 15min drive into town, to the Conference Venue.

Airport Shuttle Service



<https://www.npairportshuttle.co.nz/>

Free Phone: 0800 373 001

Price Guide in \$NZD

Fitzroy/ Strandon/ CBD/Hotels:

1 person \$32.00, 2 people \$38.00, 3 people \$44.00, 4 people \$50.00, 5 people \$56.00

New Plymouth Taxis

<https://newplymouthtaxis.co.nz/>

Phone: 06 757 3000

1. Initial Charge/Flag: \$3.00

2. Tariff 1 – \$4.20/Km (10km from the NP Airport to The Devon Hotel)
3. Approx Total \$45-\$50 \$NZD

Pre-Registration

Tuesday 4 November 4pm-8pm, at the conference venue The Devon Hotel, where you will receive your personalised name tag and your conference bag. All attendees must pre-register on 4 November, as the conference begins early off-site on Wednesday 5 November 2025, when we will be formally welcomed onto Ōwae Marae by the local people of Te Ātiawa. The buses will leave 8am sharp on Wednesday 5 November from the conference venue at The Devon to Ōwae Marae in Waitara. When you pre-register, you will be given the Wi-Fi network name and password. See below for further cultural details for our marae visit.

At registration, please let us know when you will be departing the conference and if flying, what flight you are on: Day & departing time.

Dress code

Please dress respectfully for the opening Māori welcoming cultural event at Ōwae Marae. You are welcome to wear your own traditional clothing and women are required to wear a knee length skirt for women rather than trousers. Please bring smart casual clothing for the conference, and although it will be temperate spring conditions of around 14- 20 degrees celsius during the day and 10-14 overnight, it is also a good idea to pack a light rain jacket and umbrella.

Ōwae Marae – Pōwhiri

Please refer to the Cultural Guide notes provided. Included in this is an explanation regarding the Pōwhiri process and the waiata (songs) for you to become familiar with. We will need to sing a couple of songs to support our speakers at the marae so please play them and get familiar with them. Also included are some website links for you to follow to give you some insight and understanding into Te Ao Māori, the local iwi and some history of the area which will help you to make the most out of this experience.

Live Band Saturday

Bring your best dance moves to our Saturday night local band Te Ahi Kātoro. Formed out of a need to ensure our Taranaki stories can be sung in a modern context in te reo Māori, the Māori language. The name refers to the scorched earth policy used by the Crown to destroy Māori communities in the New Zealand wars. Thus, the music is centred on decolonizing the dominant narrative by celebrating our Taranaki identity, covering a wide range of genres from soul, funk and Latin flavours as well. We are a five-piece band, who love to jam and celebrate our roots to our mountain and our region.

Audio/Av Equip

Each room has a large screen, Hobson room has 2, sound, HDMI cable and microphones supplied. We will have a tech person on-site to assist with any technical requirements. Please see us at the registration desk if you need to check on anything.

Tech requirements

Please bring your own essential items such as charges, business cards and a form of note-taking. Please bring your visual presentation on an E-stick/ pen drive and/or your computer. During break

time, each presenter will need to load their presentation in their presentation room prior to their session. HDMI will be available in each of the four presentation rooms.

Health and Safety

Each day will start with karakia / prayer, followed by a Health and Safety briefing, followed by the MC introducing the Keynote/ Panel.

Food and dietary requirements

Morning, lunch and afternoon tea is provided most days (except no afternoon tea after conference closing Saturday 8 November). The final shared meal will be held at The Devon 6pm, followed by a live band. If you have any special dietary requirements, please let us know by Friday 24 October:

ipra2025@gmail.com

Chairs for Sessions

Please note that only the Plenary Panels are assigned Chairs. All other sessions are to be self-managed. Amongst the presenters of each session, please nominate someone to time/manage the session. We will provide Countdown Cards to hold up to show the speaker how long they have to go in their presentation. ie, 5mins, 2mins. We will have a gentle bell to ring to indicate time is up.

Airport Drop Off – from The Devon Hotel to the NP Airport

Drop off to the New Plymouth Airport will happen from 8am-7pm on the Sunday 9th November from conference venue The Devon Hotel on the hour. If you are not staying at The Devon Hotel, please make your way there to meet the van to take you to the airport in plenty of time. If you are leaving New Plymouth on any day other than Sunday 9th November, you will need to sort your own transport to the airport. Again it is just a 15min ride from Central New Plymouth. See notes earlier for Taxi and airport shuttle options, contact details and prices.

Things to do in New Plymouth

On Saturday following the Closing Speeches, you will have a couple of free hours where we encourage you to go and explore the town before returning to the Devon for the final Buffet Dinner and band. If it is a beautiful day we encourage you to walk along the coastal walkway into town, a 20 minute stunning seaside walk where you can go visit Puke Ariki Museum, the infamous Len Lye Centre Govett Brewster Art Gallery and more. On the schedule are some more suggested places of interest.

For any further information on things to do, please visit the following websites.

https://www.tripadvisor.co.nz/Attractions-g255112-Activities-New_Plymouth_Taranaki_Region_North_Island.html

<https://www.taranaki.co.nz/visit/>



HOUSEKEEPING NOTES

CONFERENCE CENTRE : **GRAND AUDITORIUM**

Please ensure the below items are explained to your attendees prior to the commencement of your event.

EMERGENCY PROCEDURES

- In the unlikely event of an emergency, a siren will sound continuously. Please leave the venue immediately by the nearest EXIT (please point these out). Assemble at the assembly point on Courtenay Street OR carpark at the front of the Hotel.
- If the emergency is an earthquake, do not attempt to leave the building until the shaking has stopped. Keep away from all the glass, shelter under doorway and tables. DROP COVER HOLD
- If you are the first person at the emergency, please hit the nearest call point (small red boxes near exits) then contact Reception immediately.

FIRST AID KIT

- A first aid kit is located at Reception

TOILETS

- Toilets are located along the conference corridor, then right just off the Rocks Lounge. Accessible toilets are along the conference corridor (towards Reception) on the left.

CAR PARKING

- Car parking is available complimentary in our carpark on a first come first serve basis.

DESIGNATED SMOKING AREAS

- Our venue is non-smoking, although smoking is permitted outside at the front of the Hotel in the carpark. We ask smokers to be respectful of other attendees and keep breaks to a minimum.

WIFI

- Complimentary WiFi is offered throughout the venue. Connect to the strongest Devon Hotel signal and enter **bookdirect** (case sensitive).

OTHER INFORMATION

- Blue tac is permitted for use on the walls however any other adhesives (velcro dots, cellotape or thumb tacks) are NOT.
- Should you have any requirements for copying, telephone or assistance, please see our Reception or Conference staff for help. You can dial "0" from the wall phone at anytime to contact Reception.
- Presenters : If you or any attendees have opened any external doors, please ensure they are secure prior to leaving the room. Please also inform Reception staff of your departure.

Thank you for hosting your event at the Devon Hotel New Plymouth. If you have any queries or require assistance, please do not hesitate to contact a member of staff.

The Devon Hotel

(06) 759 9099 | mail@devonhotel.co.nz | 0800 843 338
390 Devon Street East | New Plymouth | Taranaki



IPRA 2025 Wednesday 5th November 9am

Cultural Guide for Pōwhiri at Ōwae Marae

Preparing for Your Pōwhiri (Traditional Māori Welcome)

Whether this is your first journey to Aotearoa New Zealand, or a return to familiar shores or you are coming from within NZ, we extend a heartfelt welcome and look forward to meeting you soon. To help you feel at ease with our customs, we've created this guide to introduce you to the traditional protocols you'll encounter which we hope will be helpful for you to gain the most out of this experience.

Pōwhiri: A Ceremonial Welcome

Pōwhiri is a formal welcome between the **Tangata whenua** (home people) and **manuhiri** (visitors). In Māori tradition, welcoming guests—manuhiri—to our whenua (land) is a sacred and formal occasion. The pōwhiri ceremony is a deeply symbolic process that fosters spiritual, emotional, physical, and social connection. It pays tribute to our gods, ancestral lands, histories, and significant places. It also honours our ancestors, loved ones who have passed, and future generations.

During the pōwhiri, a male member of our group will be invited to speak on behalf of all visitors. His role is to express gratitude, respect, and acknowledgment, introducing himself and his place of origin. As the voice of the group, his words carry collective meaning and should reflect the honour bestowed upon him. During the Pōwhiri, it is kawa (protocol) to speak in Te Reo Māori. After the speech, our group will support the speaker by standing and singing a song together. We have supplied the songs with words and links so you can learn these songs before you arrive. The song is chosen to complement the speaker's message. The host speaker will begin the ceremony, speaking in te reo Māori and leading his group in a welcoming waiata (song).

Koha: The Gift of Reciprocity

Koha, meaning gift or offering, is a cornerstone of Māori hospitality. Traditionally involving food, koha now includes treasured items (taonga) or monetary contributions. It is a gesture of respect and mutual honour between guests and hosts.

Koha reflects the mana (prestige) of both giver and receiver, reinforcing relationships and showing appreciation. It is a voluntary act, not a fee, though some venues may suggest a contribution to help cover costs.

During the pōwhiri, your group will have the opportunity to present koha. This guide will assist you in understanding and participating in this important custom.

Collection of koha

Before the pōwhiri begins, the manuhiri group collects the koha, which is a personal contribution from each visitor.

Te Wāhi o te Pōwhiri

The **ātea** (courtyard) where the ceremony takes place is considered **tapu** (sacred). Please refrain from bringing food or drink into this space.

Te Reo Karanga

The ceremony begins with a **karanga** (call of welcome) by a woman from the host side. Visitors should gather at the **waharoa** (gateway) and wait for the **kaikaranga** (caller). As **waewae tapu** (first-time guests), you'll enter the **ātea** and a woman from our group will respond to the **karanga**, as this exchange holds deep spiritual significance.

Visitors will then slowly approach the whare (meeting house), pausing to honour those who have passed before entering.

Hariru (handshake) me te Hongi (noss press)

The hongi exchange symbolizes the breath of life and unity. Following Taranaki tikanga, a koha will be exchanged from manuhiri to mana whenua at the first handshake.

Whaikōrero

Speeches are made. The **Tangata Whenua** begin followed by the **Manuhiri**. A support song is sung after each kāikōrero (speaker).

Kai

To close the Pōwhiri ceremony, guests and hosts share kai (light refreshments), lifting the tapu and transitioning into the IPRA 2025 programme.

Pōwhiri – Step by Step

1. When we are ready to walk onto the marae, we gather in front of the entry gate. A koha (gift) is collected and given to the **Kaikōrero**. A koha can be any donation but in this instance a small amount of cash would be easiest. So please bring some cash.
2. **Kaikaranga** (women who perform the call) from both sides **karanga** (call out) to pay homage to each other, acknowledge the purpose of coming together and remember those who are no longer with us.
3. **Wāhine** (women) lead the group onto the **marae ātea**, the area in front of the meeting house. The women stop and pay their respects to those who have passed and then indicate to the men to go forward and enter the **wharenuī** (central meeting house) first.
4. Everyone removes their shoes before entering the **wharenuī**.
5. The **tangata whenua** (hosts) line up on one side to shake hands and **hongi** (press noses together) each visitor. Visitors then wait on the opposite side of the wharenuī.
6. Any **koha** (gift) should be given gently into the hands of the first person you hongi when you enter, do not place it on the ground during **kōrero**.
7. Every one sits after the final karanga (call), with men seated in front and designated speaker/s closest to the door.
8. A **waiata** (song) is sung after each **kaikōrero** (male speaker), and it is respectful to stand, even if you do not know the song (song lyrics and links are provided at the end of this document). Afterwards, everyone is invited to the **wharekai** (dining room) for **kai** (food). In this case it will be morning tea. The **hāngi** (earth oven) lunch will be provided after the Keynote Speaker addresses.

Tikanga (local protocol)

- In Taranaki, women lead the **manuhiri** onto the marae
- Women in the middle and men flank the sides
- Men follow the **kaikōrero** (male speaker) and do what he does.
- Women follow the **kaikaranga** (female caller)
- Make sure your feet/socks are clean when you remove your shoes
- Women, wear clothing that will be comfortable if you need to sit on the floor. All women are to wear skirts that are below knee length. Please feel free to wear any traditional attire, as long as it is below the knee. **Remember to pack a long skirt.**
- If you feel comfortable, we invite you to wear traditional attire that reflects your cultural heritage.
- Koha is given in the hand during hongi, not placed on the ground.
- The **kaikōrero** (male speaker) will always sit in the front row, with other men filling the front row.
- After our **kaikōrero** (male speaker) has finished, stand for the song, even if you do not know it.

Learn More

Explore these resources to deepen your understanding of Māori culture and the local iwi before your arrival to get the most out of your experience and time with us.

Click here for information on Ōwae Whaitara Marae

[Ōwae Whaitara \(Manukorihi Pā\) » Marae » Māori Maps](#)

Click here for information on Te Atiawa

[Tai Whenua, Tai Tangata, Tai Ao | Te Kotahitanga o Te Atiawa](#)

Click here for information on Parihaka

[Te rā o te pāhua – invasion of pacifist settlement at Parihaka | NZ History](#)

Click here for information about Sir Māui Pōmare (a famous tupuna/ancestor).

You will see his statue at Ōwae Marae.

[Sir Māui Pōmare: A Life-long Quest](#)

Click here for information on the NZ War Stories

[NZ Wars: Stories of Waitara | Te Kotahitanga o Te Atiawa](#)

Waiata Tautoko (Support songs)

E Toru Ngā Mea LYRICS

E toru ngā mea (repeat after caller)

Ngā mea nui

E kī ana

Te Paipera

Tūmanako

Whakapono

Ko te mea nui

Ko te aroha.

There are three things

Very important things

As stated in

The Bible

Hope

Faith

And the greatest thing

Charity/ Love

To listen to this waiata click here:

E Toru Ngā Mea - Māori Language.net

performed by Mana Epiha and Naomi Bradfield

He Hōnore

He hōnore, he korōria
Maungārongo ki te whenua
Whakaaro pai e
Ki ngā tangata katoa
Ake ake, ake ake - Āmine
Te Atua, te piringa,
Tōku oranga.... tōku oranga.
Āmine

Honour, glory and
peace to the land.
May good thoughts come
to all men
for ever and ever, for ever and ever
Amen.
The Lord is the refuge
and my life.

To listen to this waiata click here: [He honore](#)

Tūtira mai nga iwi

Tūtira mai ngā iwi, (aue)
tātou tātou e
Tūtira mai ngā iwi, (aue)
tātou tātou e
Whai-a te marama-tanga,
me te aroha - e ngā iwi!
Ki-a tapa tahi,
Ki-a ko-tahi rā
Tātou tātou e
Tā-tou tā-tou e!!
Hi aue hei !!

English Translation

Line up together people
All of us, all of us
Stand in rows people
All of us, all of us
Seek after knowledge
and love of others - everyone
Think as one
Act as one
All of us, all of us
All of us, All of us!!
Hi aue hei !!!

To listen to this waiata click here:

[Tūtira Mai Ngā Iwi - Lyrics Video - Waiata Māori Song](#)

session
overview



Wednesday 5th Nov

Session 1: 1:30-3pm

1.1 Panel: Hobson Room	1.2 Panel: Courtney Room	1.3 Panel: Watson Room	1.4 Roundtable discussion: Devon Room
1.1.1. The Impact of Cultural Violence on the Livelihood of Minority Women in Thailand: The Case Studies of Two Muslim Women Feminist Leaders in the Southernmost Provinces. <i>Chalalai Taesilapasathit (Thammasat University)*</i> 1.1.2. 'Migratio' and 'Conservatio' in different social contexts: Refugees, Transgender People and Converts. <i>Davide Tacchini (Friedrich Schiller University, Jena)*</i> 1.1.3 Missing and Murdered Indigenous Women and Girl in Canada and 2SLGBTQIA people. Is Canada Responding Effectively? <i>Deborah Canales (King's University College)*</i>	1.2 Addressing Onto-Epistemological Violence Towards Indigenous Peoples: Collaborative Indigenous Research. <i>Julia Palmiano Federer (ETH Zürich)*; Polly Walker (Indigenous Education Institute); Lorelei Parker (Mediators Beyond Borders International)</i>	1.3.1. On Disobedience Personal and Political Transformation of Selective Conscientious Objectors in Israel. <i>Daniel Fridberg (Otago Polytechnic)*</i> 1.3.2. Learning to Live with Our Enemies: A critical Pedagogical Reflection of Activism, Resistance and Reconciliation on a Canadian Campus, Post October 7. <i>Allyson Larkin (King's University College)*</i> 1.3.3 The Tactic of Boycott: Capitalism, Anti-Colonial Power, and Social Justice Movements. <i>Ashley Bohrer (University of Notre Dame)*</i> 1.3.4 La La Lil Jidar (No No to the Wall): Queered Arab Space for Palestine Solidarity <i>Aisha Mershani (Gettysburg College)</i>	1.4.1 "Pilgrimage Phenomenology: Narrating Journeys of Peacebuilding, Resistance, Reconciliation" Chair Roy Tamashiro introduces a life-writing and storytelling methodology from the new book project, <i>Pilgrimage Phenomenology: Narrating Being, Becoming, and Belonging</i>, *an anthology of 27 memoirs by pilgrim-scholars. In this roundtable discussion, we invite participants to share stories and reflections about their projects and journeys that reflect the IPRA Conference themes of peacebuilding, resistance, and reconciliation.

Session 2: 3:30 – 5pm

2.1 Panel: Hobson Room	2.2 Panel: Courtney Room	2.3 Panel: Watson Room	2.4 Panel: Devon Room
2.1.1 Refugee resettlement volunteers and indigenous welcome - connections for a more peaceful Aotearoa NZ. <i>Anna Burgin (University of Otago)*</i>. 2.1.2. Addressing Land Rights of the Indigenous People: An Imperative to Conflict Transformation in the Chittagong Hill Tracts of Bangladesh. <i>Obayedul Hoque Patwary (University of New England)*</i> 2.1.3. "A World of Great Togetherness": The United Nations Conference on the Human Environment (Stockholm, 1972) and the Alternative Summit of Dai Dong The Gioi <i>Peter Cousins (University of Granada)*</i>	2.2.1. Abolition & Peace Garrett FitzGerald, <i>(Pace University)</i> Emily Welty, <i>(Pace University)</i> Lily Lockwood, <i>(Pace University)</i> Cassidy Burry <i>(Pace University)</i>, Mahdis Azarmandi <i>(University of Canterbury)</i>	2.3.1. Fostering Tolerance and Empathy: Exploring Peace Education in Pakistan. <i>Muhammad Adil (Elementary and Secondary Education)*</i> 2.3.2. Voces de Resistencia: Using and Understanding Salvadoran Civil War Testimonios as an Alternative Form of Historical Recollection. <i>Genesis Morales (University of San Francisco)*</i> 2.3.3 The Ideas and Practices of Peace Education in China. <i>Liu Cheng (Nanjing University, UNESCO Peace Chair);</i>	2.4.1. Permaculture and peace: environmental peacebuilding in Rakhine State, Myanmar. <i>Johanna Garnett (University of New England)*</i> 2.4.2. Water as Witness: Korean Biocultural Knowledge and Healing Through Memory. <i>Ame Min-Venditti (Arizona State University)*</i> 2.4.3. Pathways to Sustainable Peace: Examining Development and Political Economy in South Sudan. <i>Aromeo Sekwat (University of Dar es Salaam)*</i> 2.4.4. Debuting the Wounds: Trauma, Reconciliation, and Healing in Uganda <i>David Andrew Omona (Uganda Christian University)*</i>

Thursday 6th

Session 3: 10:30am-12pm

3.1 Panel: Hobson Room	3.2 Panel: Courtney Room	3.3 Panel: Watson Room	3.4 Panel: Devon Room
3.1.1. Understanding the Complex Role of Universities in Post-Conflict Peacebuilding: Insights from Timor-Leste and Mindanao. <i>Eva Froneberg (Philipps Universität Marburg)*</i> 3.1.2. Learning Mathematics as Peace Education. <i>Candice Carter (IPRA PEC)*</i> 3.1.3. Philosopher Saint Shri Dnyaneshwar World Peace Dome, Pune India, A Spiritually Oriented Scientific Laboratory conveying the message of World Peace. <i>S.N. Pathan (Dr. Vishwanath Karad MIT World Peace University, Pune (M.S.) India)</i> 3.1.4. Reflections of a Steelpan Woman: Memory Making and Resistance in the 21st Century. <i>Rachel Taylor (The University of the West Indies)*</i>	3.2 Disarmament and Peace Education in Action: The Case of Aotearoa New Zealand. <i>Lucy Stewart (Disarmament and Security Centre)*; Marcus Coll (Disarmament and Security Centre); Kate Dewes (Disarmament and Security Centre)</i>	3.3 The Peace Civil Corps: a model for an institutional Non-violent Approach to Manage Violent Conflicts. A Quantitative and Qualitative Analysis. Panel in collaboration with Fondazione Augurusa. <i>Marta Lombardi (Università La Sapienza Roma)*; Giuseppina Scala (CISP - University of Pisa); Luigi Mariano Guzzo (University of Pisa); Linda Fregoli (CISP - University of Pisa); Pierluigi Consorti (University of Pisa)</i>	3.4. Peace in Peace Research: Positionality, Reflexivity and Methodologies for Amity during Fieldwork. <i>Valentina Baú (University of Western Sydney)* Caroline Lenette (University of New South Wales), Ilaria Tucci (Tampere University)</i>

Session 4: 1:00-2:30pm

4.1 Roundtable: Hobson Room	4.2 Panel: Courtney Room	4.3 Roundtable: Watson Room	4.4. Panel: Devon Room
4.1.1 ROUNDTABLE: Faculty Responses to Free Speech Threats on US Campuses. <i>Susan Brewer-Osorio (University of Arizona)*; Mark Lance (Georgetown University); Stephen Zunes (University of San Francisco); Javier Osorio (University of Arizona).</i>	4.2 Complex Relational systems: Tsalagi and Aboriginal Australian transforming conflict. <i>Polly Walker (Indigenous Education Institute)*; Morgan Brigg (University of Queensland); Mary Graham (YRACA)</i>	4.3 Resolutions, Challenges and Opportunities in Decolonial Work: A self-critical reflection on academic programs based in the academic "West". <i>Katharina Baier (Leibniz Institute for Educational Media Georg Eckert Institute)*; Wendy Anne Kopisch (Leibniz Institute for Educational Media Georg Eckert Institute); Eckhardt Fuchs (Leibniz Institute for Educational Media Georg Eckert Institute).</i>	4.4.Transformative Pathways in Peace Education: Exploring Community Values, Restorative Justice and Healing Practices for Liberation. <i>Paul Terry (University of San Francisco)*; Abdelkader Berrahmoun (University of San Francisco); Marna Wolak (University of San Francisco);</i>

Session 5: 3:00-4:30pm

5.1 Panel: Hobson Room	5.2 Workshop: Courtney Room	5.3 Panel: Watson Room	5.4 Workshop: Devon Room
5.1. Promoting Peace and Justice with Children and Youth <i>Monisha Bajaj (University of San Francisco)*; Kabir Jacob (Park Day School); Melissa Ann Canlas (University of San Francisco); Nicola Andrews (University of San Francisco), Hakim Williams (Gettysburg College)</i>	5.2.Ti.E.R.Ra. (Earth): collective exploration of eco-pacifist and eco-pedagogical alternatives for the desired (in)justices, from an educational strategy from the Caribbean archipelago of Puerto Rico. Valerie Martínez-Rivera (Amnesty International, Puerto Rico section) and Carlos Agustín Muñiz-Osorio (EcoPaz Project, UNESCO Chair in Peace Education, UPR, and Universidad del Sagrado Corazón)	5.3.1 Pedagogical practices for social justice. Constructing peace with dignity through education at the US/Mexico border. <i>Kenya Herrera Bórquez (Universidad Autónoma de Baja California)*; Ernesto Israel Santillán Anguiano (Universidad Autónoma de Baja California); Emilia Cristina González Machado (Universidad Autónoma de Baja California).</i> 5.3.2. Resurgence or reconciliation? Thinking about peacemaking and peacebuilding in settler colonial societies through the Boulcott Memorial Research Project. <i>Liana MacDonald (University of Otago*)</i> 5.3.3. Decolonizing our museums: critical peace learning and imagination. <i>Francis Hutchinson (International Network of Museums for Peace)*</i> 5.3.4. Braiding Healing Practices: The Promise of Sista Circles for Indigenous Women's Wellness. <i>Jessica Garrett (Southern Methodist University)*</i>	5.4 Regenerative Peace Work - Connecting Socio-Ecological and Psycho-Social Transformation to Care for Personal, Collective & Planetary Wellbeing” <i>Daniela Pastoors (University of Münster, Center for Interdisciplinary Sustainability Research (ZIN))*</i>

Friday 7th

Session 6: 10:30am-12pm

6.1 Panel: Hobson Room	6.2 Panel: Courtney Room	6.3 Panel: Watson Room	6.4 Workshop: Devon Room
6.1.1. Unity in Diversity: Building a culture of Peace through intercultural philosophy. <i>Jacinta Maweu (University of Nairobi)*</i> 6.1.2. Resistance and peace building in the Kankuamo indigenous people of the Sierra Nevada de Santa Marta in Colombia: An experience from the sense of the law of origin and intercultural processes aimed at the recovery of ancestral knowledge in health. <i>Diego Aponte (Universidad Externado de Colombia)*</i> 6.1.3. Gaza and Sudan: Every Life Matters? <i>Helen Ware (University of New England)*</i> 6.1.4. Beyond Repression: Cooptation as a Strategic Tool to Diffuse Social Movements in Non-Democratic Regimes. <i>Dede Adote (University of San Francisco)*</i>	6.2.1. The Nuclear Crisis Critically Revisited from the Marshall Islands: Looking at the Intersection of the Climate Crisis and the Anthropocene. <i>Seiichiro Takemine (Peace Studies Association of Japan, Meisei University)*</i> 6.2.2. Indigenous Pathways to Peace: Indigenous Masculinities and Community-Led Peace-building in Melanesia. <i>Mercy Masta (Australian National University)*; Anouk Ride (Australian National University/Solomon Islands National University)</i> 6.2.3. Is peace a dirty word in academia in Oceania? <i>Anouk Ride (Australian National University/Solomon Islands National University)*; Tania Miletic (University of Melbourne)</i>	6.3.1. Peace by Design: Initiatives of AI PeaceTech. <i>Adrien Choi (University of Auckland)*</i> 6.3.2. Cultural Parallels and Strategic Bridges: India, New Zealand, and Japan in the Indo-Pacific. <i>Jatinder Khanna (Jawaharlal Nehru University);</i> 6.3.3. Reclaiming Peace? Decolonizing Scholarship and Revitalizing Peace Education. <i>Aidan Gnoth (Philipps University, Marburg)*</i> 6.3.4. Educating for Peace and Justice Across Contexts for Learning. <i>Laura Parks (Vanderbilt University); Chris da Silva* (Vanderbilt University)</i>	6.4.1. Poetry for Peace: Collaborative Auto-ethnographic Poetry as Ha'i Mo'olelo. <i>Michiko Kealoha (Cañada College)*; Jasmin Padilla Valencia</i>

Session 7: 1:00-2:30pm

7.1 Panel: Hobson Room	7.2 Panel: Courtney Room	7.3 Panel: Watson Room	7.4 Workshop: Devon Room
7.1.1. From Policing to Pedagogy: the role of schools in preventing violent extremism. <i>Cheryl Duckworth (Nova Southeastern University)*</i> 7.1.2. Peace Education past, present and future. <i>Robin Burns (La Trobe University)</i> 7.1.3. Re-imagining Teacher Education: Andragogy of Hope, Peace, and Nonviolence. <i>Ivon Prefontaine (The King's University)*</i>	7.2.1. Towards a Vision for a Reconciled Land. <i>Alistair Reese (University of Otago)*</i> 7.2.2. Tēnei te Pō, Nau mai te Ao/ Coming in from the dark, welcoming the light. <i>Judy Blakey (NZ Association of Gerontology)*</i> 7.2.3. Ka tō he rā, ka ura he rā – as the sun sets, another sun rises - Transformative Tiriti spaces are possible. <i>Rachel Dibble (Otago Polytechnic)*; Kerry Carson (Otago Polytechnic).</i>	7.3.1 Co-creating for Peace or Digital Colonialism? Virtual Reality Applications in Indigenous Contexts. <i>Andrew Tucker (Universidad del Magdalena Santa Marta/ Colombia);</i> 7.3.2. Building Peace through development? A critical look at International Development Cooperation in Colombia. <i>Ana Paola Salamanca (University of Magdalena/ University of Granada);</i> 7.3.3 Decolonising Women, Peace and Security, the case of International Civil Society Action Network (ICAN) & the international Women's Alliance for Security Leadership (WASL) <i>Bernadette Muthien (Research Fellow, Office of International Affairs, University of Free State, South Africa.)</i>	7.4 Holistic, Evolving Views of Peace and Nonviolence: Indigenous, Eastern, and Western Contributions. <i>Linda Groff (California State University)</i>

Session 8: 3:00-4:30pm

8.1 Panel: Hobson Room	8.2 Workshop: Courtney Room	8.3 Panel: Watson Room	
8.1.1. Creative Connections: Exploring the intersection of arts, peacebuilding and (re)settlement. <i>Chloe Mackenzie (University of Otago)*</i> 8.1.2. Portrayals of the Roma emancipation and resistance: A harmonious and non-violent representation. <i>Maria Subert (California Polytechnic State University, San Luis Obispo, CA)*</i> 8.1.3. From Nonresistance to Non-violent Resistance: A Case Study of the Church of the Brethren. <i>Naomi Kraenbring (Elizabethtown College, George Mason University)*</i>	8.2 Working Ethically with Communities Affected by Nuclear Weapons: Rights, Respect and Reciprocity in the Nuclear Truth Project Protocols. <i>Matthew Bolton (Pace University)*; Tamatoa Tepuhiarii (University of Hamburg); Dimity Hawkins (Nuclear Truth Project/Swinburne University)</i>	8.3.1. Significant peacebuilding experiences developed within the framework of the Latin American online peace education program Jóvenes Voluntari@s Universitari@s por la Paz. <i>Diana Marcela Agudelo-Ortiz (Universidad Externado de Colombia)</i> 8.3.2. Ethnography as a Tool for Cultural Action and Peacebuilding <i>Christopher Ney (Fellowship of Reconciliation)*</i> 8.3.3. New Insights Through Cross-generational Dynamics - the UNAA (NSW) Community Engagement Project. <i>Lindsay Mell (United Nations Association of Australia N.S.W.)*</i>	

Saturday 8th

Session 9: 10:30am-12pm

9.1 Panel: Hobson Room	9.2 Panel: Courtney Room	9.3 Panel: Watson Room	
9.1.1. The power of Musiclogotherapy to heal wounds, histories and hearts. <i>Maria Elena López Vinader (International Peace Research Association)</i> 9.1.2. Mobilizing Galtung's Great Chains of Nonviolence in a Polarized World. <i>Kelly Kraemer (College of St Benedict and St John's University)*</i> 9.1.3. Empowering Japanese Youth Through Music and Dialogue: A Path to Transformative Global Citizenship. <i>Marine Inada (Soka University)*</i> 9.1.4 Peace Through Art [Dance]. <i>Manujushri Sharma (Associate Professor Emeritus, Symbiosis Arts and Commerce College, Pune, India)</i>	9.2.1. ACT UP for Peace: Co-Liberation with/in Beloved Community. <i>Jess Notwell (King's University College)*; Lesley Bikos (King's University College); Kokum Ma-Nee Chacaby (Anishinaabe-Cree Elder)</i> 9.2.2. Cultivating Peace in Education: Innovative Pedagogies for Justice, Leadership and Sustainability. <i>Augusto Rivero (University of San Francisco); Jennifer Thomas (University of San Francisco)*</i> 9.2.3. Practices and Approaches in Peace and Conflict Studies from a Critical Perspective. <i>Cécile Mouly (FLACSO Ecuador)*; Ji Eun Kim (Eastern Mennonite University).</i>	9.3.1. The War in Sudan: South Sudan bears the brunt. <i>Charles Wasike (University of Juba)*</i> 9.3.2. How the United States Undermines International Law through Israel. <i>Stephen Zunes (University of San Francisco)*</i> 9.3.3. Peacification vs Pacification: The dilemmas of the creative arts in prison. <i>Adelle Sefton-Rowston (Charles Darwin University)*</i>	

30TH BIENNIAL IPRA
CONFERENCE

abstracts &
session details



INTERNATIONAL PEACE RESEARCH ASSOCIATION

Wednesday 5th Nov

Session 1: 1:30-3pm

Hobson Room

1.1.1. The Impact of Cultural Violence on the Livelihood of Minority Women in Thailand: The Case Studies of Two Muslim Women Feminist Leaders in the Southernmost Provinces.

Chalalai Taesilapasathit (Thammasat University)*

Muslims may have been perceived as being a minority in Thailand. However, they are the majority of the population in the Southernmost provinces of the country. The area includes Yala, Patani, Narathiwat, Satun, and 4 districts of Songkhla. The Family and Inheritance law, which is the special customary law, is officially applied only in this area. This law rules over multiple aspects including marriage. It was found that child, early and forced marriage has been commonly practiced in the region, and that the impacts of the practice on the girls and women's lives have been carried across generations. Women who had personal experiences of being child brides may endure their marriage and tried to carry on with their lives. However, some ex-child bride women had transformed to become feminist leaders in the areas and have been working to support other girls and women. This study offers the narrative life stories of the two feminist Muslim women leaders in the Southernmost provinces, as it was told by them. They talked about how their lives were during childhood, how the experiences of child, early and forced marriage have shaped them, how they became the women who are fighting for better lives of other Muslim girls and women in the area, and the struggles they have faced from male religious leaders and community leaders, and other females in the area. Galtung's triangle of violence is applied to analyze the lives of these two Muslim feminist leaders, and the researcher presents the factors that cause them to transform.

1.1.2. 'Migratio' and 'Conservatio' in different social contexts: Refugees, Transgender People and Converts. Davide Tacchini (Friedrich Schiller University, Jena)*

The paper aims at explaining, through a detailed analysis of the Latin terms "Migratio" and "Conservatio", the common features of three social contexts in which reconciliation studies may play a prominent role.

1-Forced migrants (Martin Leiner, Matthew Gibney and others), who need reconciliation:

- with themselves, once they have reached their land of destination,
- with their country / community of origin. They fled, but they left behind family members and friends,
- with the society that hosts ("welcomes") them as refugees.

2-Transgender people (Judith Butler, Vivek Divan and others), who need reconciliation:

- with themselves: how/who they feel, how they are perceived as
- with their community, family members and friends, who may not understand their transition (they can even risk their lives in some areas of the world),
- with their community, they have to go back to after transition.

3-Converts from one religion to another (Rodney Stark, Wilfred Cantwell Smith, A.S. Buckner and others)

who need reconciliation:

- with themselves, at the early stages of the "discovery" of their new faith and during the process of "transformation of - their- religious identity".
- with the religious community they were born in, which may perceive them as wrongdoers or as "brothers who made mistakes".
- With their new community, in which they are "born again".

The common features of these 3 transitions (Migrations) show how reconciliation studies may impact society in ways we could never have imagined in the past. The debate, recently ignited by President Trump in the United States (Transgender people may not be admitted in the army in the future, gender transition could become harder) will make the role of reconciliation even more important in the near future. We can expect to be prepared to avoid the misunderstandings we experienced in the past, which tend to re-present themselves once more, under renewed shapes, maybe more shift and tricky than in the past.

1.1.3 Missing and Murdered Indigenous Women and Girls in Canada and 2SLGBTQIA people. Is Canada Responding Effectively?

Deborah Canales (King's University College)*

The case of Murdered and Missing of Indigenous Women and Girls and 2 Spirit People (MMIWG+2S) is a hidden tragedy in North America demanding a prompt response. The situation of Indigenous women is correlated to colonialism and systematic racism - a modern North American manifestation of injustice which after years of national attention, remains unresolved today. My research focuses on violence towards Indigenous women, girls and 2spirit people living near extraction projects, and how cases of violence are closely tied to the environment created at the vicinity of these extraction projects. My position is that the effects of resource extraction surpass the economy and ecosystem, but also

endangers the lives of Indigenous women and girls and 2spirit people through its promotion of a use-and-abuse attitude. My research examines how extraction industries located near Indigenous peoples' territories are linked to their abuse and persecution. It also looks at the environmental situation and responses provided by authorities and community; and how these responses have been influenced by the extraction companies' interest in the region. The solution to the epidemic of MMIWG2S+ requires systemic and structural change. However, the impact of Indigenous women's violence is such that also requires immediate micro-level responses. In recent years, Indigenous scholars and activists argued that issues such as this require a decolonial approach that emphasizes Indigenous people's agency and their power of self-transformation. This means that the analysis of the problem, as well as the construction of knowledge and solutions, must be led by directly-affected people. This research proposes to prioritize and elevate Indigenous women's truth and wisdom to identify community-based decolonizing approaches and recommend appropriate supports. Similarly, strengthen solidarity and participation among Indigenous women's organizations and address gaps in current literature on the importance of decolonized approaches and Indigenous people agency to reduce violence against Indigenous women.

Courtney Room

1.2 Addressing Onto-Epistemological Violence Towards Indigenous Peoples: Collaborative Indigenous Research. *Julia Palmiano Federer (ETH Zürich)*; Polly Walker (Indigenous Education Institute); Lorelei Parker (Mediators Beyond Borders International)*

This presentation will feature three Indigenous women leaders based in the teachings of Turtle Island and the Philippines. These women are involved in processes of collaborative Indigenous research xx towards building peace and transforming conflict globally. They will speak to themes and lived experiences around living research and relationality through dialogue with the natural world, and respectful relationships with the Peoples of that Place. These guiding and foundational approaches and values emphasize the importance of Right Relationship, Right Time, and Responsibility. Too often, Western research obscures central elements of Indigenous worldviews and through its extractive nature, inhibits authentic relationality. This panel offers an opportunity to explore examples of collaborations with integrity with Indigenous Peoples and to be here in the now, and simultaneously be present to what came before and what is yet to come.

Watson Room

1.3.1. On Disobedience Personal and Political Transformation of Selective Conscientious Objectors in Israel. *Daniel Fridberg (Otago Polytechnic)**

The discipline of Peace and Conflict Studies attempts, in part, to understand the origins of conflicts and to propose strategies of intervention aimed at transforming the attitudes of the conflicting parties. However, although there is a large range of intervention approaches, understanding the nature of the desired transformation on an individual level is still under-researched.

This presentation summarizes a project aiming to identify and conceptualize processes of personal transformation in conflict situations, by analysing the personal narratives of soldiers in Israel, who, during their military service, chose to disobey an order or to object to carrying on their military service entirely, for conscientious reasons. The question this study addresses is: what are the social and psychological mechanisms which generate military obedience, and what enables some soldiers to challenge and overcome these impediments? This further question concerns the transformation processes which lead a soldier to conscientiously object.

Using Qualitative Data Analysis (QDA), 23 Israeli selective conscientious objectors (SCOs) were interviewed to answer these questions. The analysis generated an integrative model of transformation, combining social, cognitive, emotional and moral aspects of the transformation process. The model has strong implications for both theory and practice of resistance to war.

This study contributes to the understanding of personal transformative processes leading to the nonviolent practice of Selective Conscientious Objectors.

1.3.2. Learning to Live with Our Enemies: A critical Pedagogical Reflection of Activism, Resistance and Reconciliation on a Canadian Campus, Post October 7. *Allyson Larkin (King's University College)**

The events of October 7 in Israel and the ensuing wars in Gaza and Lebanon sparked protest, activism and antagonisms across university campuses in North America. Anguished members of both Jewish and Muslim communities were subjected to various and demeaning forms of discrimination, hate and violence, some overt, some more covert, which eventually bled into our increasingly diverse classrooms in Canada. The community where this research is set, has had a troubling history of Islamophobic events, both in the community and on campus. White Nationalist radicalism has

resulted in the loss of Muslim life in the past three years, and reports of Antisemitism are increasing exponentially. On the site of this research, a particular campus experienced how the intersections of Islamophobia, Antisemitism stifled efforts to create spaces for debate and discussion aiming to bring members of the affected communities together in a safe manner to build trust, cross-cultural relationships and to counter the divisions that were deepening in the local community due to acts of hate and violence.

Calls for university divestment in military and other related fields were typically met with legalistic and bureaucratic responses that avoided the acknowledgement of responsibility for intellectual and material products from the institution. While public protest on campus policies were hastily rewritten and revised, designed to limit the possibilities for encampments and protest marches, students and university community members continued to experience acts of discrimination that deepened resentments and antagonisms.

The aim of this research is twofold: first to document the broader actions of hate and discrimination that took place on campus during this time, and to also focus in on events that took place in over the academic year in a particular classroom following the October 7 event. Here, a wide range of students, from diverse Muslim backgrounds, Jewish and Christian backgrounds, struggled to make sense of not only the unfolding events themselves, but of their own identities as Jewish, Muslim or Christian classmates, peers and potential allies or enemies learning together in a Canadian university classroom. The methods and methodologies engaged in this research include interviews, document analyses and participatory observations. Students' collaboration in this research reveals the deep tensions and clear ambivalences between their desire, as students in a social justice and peace studies program, to seek pathways for dialogue, healing and reconciliation, while also demanding justice for the violence that has taken place since the October event which in many cases directly impacted either themselves, family or community members as well as accountability by universities as potentially complicit partners in these actions.

1.3.3 The Tactic of Boycott: Capitalism, Anti-Colonial Power, and Social Justice Movements.

Ashley Bohrer (University of Notre Dame)*

Boycotts are campaigns of economic refusals that happen in coordination with others that have a political motivation or target. Orienting around this definition allows for more clarity in discussing the tactic, and helps explain why some of the social movements I discuss, especially the Boston Tea Party and the abolitionist Free Produce Movement are helpfully rendered as boycotts, even though the term did not exist at the time. Anchoring in the conceptual definition also helps distinguish boycotts from other tactics with which it is often confused, like strikes, sanctions, and divestments; boycotts are often used in conjunction with these other tactics, but are distinct and demand their own treatment. I show that boycott, which is a strategy of economic refusal that is particularly powerful under the capitalist economic system of market-mediated social reproduction, is not for that reason a merely negative tactic, but that it also has the power to open up the possibility of new forms of relating, organizing, and visioning the future; referencing the Zapatistas, I describe how the 'No' of boycott might open up onto a realm of 'many Yeses' if we effectively harness its power. Articulating both the 'No' and the 'Yeses' of several historical boycotts show how learning about historical boycotts can both help us resist the world we have and build the world we need.

1.3.4 La La Lil Jidar (No No to the Wall): Queered Arab Space for Palestine Solidarity

Aisha Mershani (Gettysburg College)

Queer activism has a long history of engaging in solidarity for Palestinian rights. This paper examines La La Lil Jidar (No No to the Wall), a largely queer and Arab arts and activism collective based out of Philadelphia, PA, USA, as a model of a "queered Arab space" for Palestine solidarity. Situated within a broader history of queer-led movements for Palestinian rights, and rooted in Arab cultural traditions, the La La Lil Jidar collective provided a refuge for politically marginalized activists during the Gaza solidarity organizing of 2023–4. Using qualitative methods, this paper explores the role of queer activism as part of a wider, global solidarity movement for Palestine. La La Lil Jidar transformed its archival photography exhibit focused on the injustices occurring in the Occupied West Bank into a safe space for those protesting and grieving for Gaza. Ultimately, this paper shows how SWANA (Southwest Asian and North African) and queer identities are not in conflict but complementary. La La Lil Jidar demonstrates how through incorporating Arab hospitality, with a queered understanding of community through the concept of the chosen family, the idea of "home" can be mimicked for the politically marginalized.

Devon Room

1.4.1 "Pilgrimage Phenomenology: Narrating Journeys of Peacebuilding, Resistance, Reconciliation"

Chair Roy Tamashiro introduces a life-writing and storytelling methodology from the new book project, *Pilgrimage Phenomenology: Narrating Being, Becoming, and Belonging*, *an anthology of 27 memoirs by pilgrim-scholars. In this roundtable discussion, we invite participants to share stories and reflections about their projects and journeys that reflect the IPRA Conference themes of peacebuilding, resistance, and reconciliation.

Wednesday 5th Nov

Session 2: 3:30 – 5pm

Hobson Room

2.1.1 Refugee resettlement volunteers and indigenous welcome - connections for a more peaceful Aotearoa NZ.

Anna Burgin (University of Otago)*.

Volunteers have been a critical part of refugee resettlement support in Aotearoa NZ (NZ) since formal resettlement began in 1944 (Beaglehole 2013). Volunteers associated with resettlement agencies work alongside former refugees, supporting them as they create their homes in NZ while connecting to their new community. However, resettlement volunteers are not neutral conveyers of information to refugees and can both reinforce and resist dominant hierarchies (Braun, 2017; Stock, 2017). Further, for refugees, volunteers are a small part of broader refugee regimes which are highly asymmetrical, such as the UNHCR and national resettlement support infrastructure, that manage refugees' lives and dictate if, where, and how they are resettled (Bauer-Amin et al., 2022; Espiritu et al., 2022). In the settler colonial context of NZ, resettlement volunteering occurs within the unequal power dynamics that mark NZ society, as well as the refugee regimes that dictate refugee lives. In NZ, refugee resettlement, as well as immigration more generally, is dominated by the settler colonial government and has little, if any, input from tangata whenua (people of the land; Māori). Refugees are welcomed and expected to integrate into a largely monolingual 'mainstream' which reflects the country's white supremacist foundations (Kukutai & Rata, 2017). In this presentation, I discuss volunteers' perspectives of refugee resettlement in the context of Ōtepoti Dunedin, specifically, how volunteers make sense of the challenges they encounter while supporting refugees to resettle. In particular, I highlight NZ European volunteers' perspectives on their involvement in a tangata whenua led pōwhiri (formal welcoming ceremony) aimed at welcoming former refugees and migrants. I discuss volunteers' reflections on their own positionalities in relation to the pōwhiri process, and questions of belonging, interdependency and peace.

2.1.2. Addressing Land Rights of the Indigenous People: An Imperative to Conflict Transformation in the Chittagong Hill Tracts of Bangladesh.

Obayedul Hoque Patwary (University of New England)*

The Chittagong Hill Tracts (CHT), located in the southwestern part of Bangladesh, have experienced violent conflict for more than two decades between indigenous groups and the Government security forces. A peace treaty widely termed as the Chittagong Hill Tracts Peace Accord, aiming to bring peace in the region, was signed in 1997 between the government and PCJSS, the representative body of indigenous groups. The Peace Accord committed to secure land rights of the indigenous people, which was one of the reasons for violent struggle for more than two decades. The Peace Accord provides provisions to set up a Land Commission to secure land rights for the indigenous people. Despite such provisions, the indigenous people in CHT have failed to get their rights over land. After more than two decades since the signing of the Peace Accord, thousands of indigenous people remain landless. Consequently, violent clashes between indigenous communities and Bengali settlers over the control of land are very common in the region. Though the region has seen considerable development since the signing of the Peace Accord, peace remains a far cry, particularly due to the land disputes. An environment of insecurity and homelessness prevails over the region due to the frequent violence over the issue of land between Bangali and indigenous communities. It is in this backdrop, the study attempts to depict that the endeavour of transforming conflict in the region will not see considerable success unless indigenous people's rights over land are properly addressed.

2.1.3. “A World of Great Togetherness”: The United Nations Conference on the Human Environment (Stockholm, 1972) and the Alternative Summit of Dai Dong The Gioi

Peter Cousins (Doctoral School of Humanities, Social and Legal Sciences of the University of Granada)*

In 1972 the international community came together at Stockholm for the first United Nations environmental summit, officially labelled the Conference on the Human Environment (UNCHE). Thus began a (sometimes patchy) concern among governments with the deteriorating state of the planet, leading in time to such compacts as the Kyoto, Rio and Paris Agreements. However, the 'international community' signified more here than just its official representatives; the Swedish capital was full of non-governmental actors too. Indeed, this conference is often taken as a “watershed” (Charnovitz, 1997: 262) for civil society's interaction with the systems of governance. One group present at Stockholm was Dai Dong The Gioi, an initiative of the International Fellowship of Reconciliation (IFOR), spearheaded by Al Hassler. At a time of growing concern for environmental affairs, Dai Dong attempted to transcend pigeon-holed perspectives on ecology, violence/war, resource exploitation and other problems. The year before UNCHE, Dai Dong had coordinated

the influential Menton Statement. The plan for Stockholm consisted in running a ‘parallel conference’. The alternative summit proved relatively successful, but Western assumptions were challenged by an orchestrated and vocal group from what was then known as the ‘Third World’.

This paper explores the contribution of the parallel conference to the civilian diplomacy of the IFOR, which had hitherto been based on lower key outreach. The paper will conclude that it reoriented IFOR civilian diplomacy in a more public-facing direction, while contributing significantly to the overall civil-society footprint at Stockholm. Now, 50+ years later, with climate breakdown upon us, this presentation will recall the origins of those concerns and the interplay between the first, second and third worlds. Equally, Dai Dong’s call for reconciliation, rather than silo-isation, of issues, speaks to the theme of the present conference, with relevance to multiple areas, perhaps notably rethinking sustainability for peace and justice.

Courtney Room

2.2. Abolition and Peace

Garrett FitzGerald, (*Pace University*), Emily Welty, (*Pace University*), Lily Lockwood, (*Pace University*), Cassidy Burry (*Pace University*), Mahdis Azarmandi (*University of Canterbury*)

Abolition has deep ties to historical and contemporary peacebuilding movements. Conceptually, abolition stakes the powerful claim that certain phenomena are fundamentally incompatible with peace and justice--a position that informs the strategies and tactics used by groups seeking to build a more just and peaceful world. The use of abolitionist language to highlight interconnected forms of violence has expanded over time, with movements emerging through the 20th and 21st centuries calling for the abolition of war, the death penalty, fossil fuels, human trafficking, animal cruelty, borders, etc. In the US context, abolition is now a key part of the peace and justice lexicon, as scholars and activists have become particularly oriented toward abolishing policing and prisons and the intersecting forms of harm they perpetuate. Among the most high profile global abolitionist efforts in recent decades have been international campaigns to abolish ‘controversial’ weapons, including the International Campaign to Ban Landmines and the International Campaign to Abolish Nuclear Weapons. These movements have experienced success through international treaty negotiations and international recognition through the receipt of Nobel Peace Prizes. Newer campaigns such as the Campaign to Stop Killer Robots or Torture-Free Trade Treaty are currently attempting to use this abolitionist playbook to replicate their wins in eliminating other forms of harm. Drawing on specific abolitionist movements from a variety of contexts, this panel examines the conceptual and practical complexities of abolition, and explores what possibilities this organizing framework offers for promoting peace, justice, and human security.

Watson Room

2.3.1. Fostering Tolerance and Empathy: Exploring Peace Education in Pakistan.

Muhammad Adil (*Elementary and Secondary Education*)*

Peace education is a transformative approach that aims to cultivate values of empathy, tolerance, and nonviolence among students, contributing to long-term societal harmony. In Pakistan, a nation grappling with social, ethnic, and sectarian challenges, the education system largely overlooks peace education despite its potential to address these issues. This study explores the perceptions of primary and middle school teachers in Pakistan regarding the integration of peace education into the curriculum, focusing on strategies for teacher training and curriculum reform.

A qualitative approach was employed, involving semi-structured interviews with 20 public school teachers in District Mardan, Khyber Pakhtunkhwa. The findings reveal that while teachers acknowledge the importance of peace education in fostering tolerance and reducing violence, significant barriers hinder its implementation. These include limited teacher training, a lack of resources, and an overburdened curriculum. Many teachers expressed uncertainty about how to incorporate peace education practically into their teaching practices, emphasizing the need for clear guidelines and institutional support.

The study highlights enablers for successful integration, such as targeted teacher training workshops, the development of culturally relevant teaching materials, and support from school leadership. Teachers who had some exposure to peace education initiatives reported increased confidence in fostering peaceful mindsets among their students. Additionally, the study proposes the design and implementation of a pilot peace education curriculum tailored to the local context to address these challenges systematically. These findings underscore the critical role of educators as change agents in embedding peace education in Pakistani schools. By addressing the specific challenges faced by teachers and leveraging their potential, this research provides actionable recommendations for policymakers and educators to foster societal harmony and resilience through peace education.

2.3.2. Voces de Resistencia: Using and Understanding Salvadoran Civil War Testimonios as an Alternative Form of Historical Recollection.

Genesis Morales (University of San Francisco)*

On January 16th, 1992, the Chapultepec Peace Accords were signed by El Salvador's right-winged government and the Farabundo Martí National Liberation Front (FMLN), officially ending the country's brutal 12-year civil war that claimed the lives of an estimated 75,000 people. Though the accords were regarded as a step towards peace, the 1993 Amnesty Law, signed shortly thereafter, shielded war criminals on both sides from prosecution, denied victims the opportunity of finding justice and fostered a culture of 'forgive and forget' that still hinders true reconciliation 31 years later. Today, the Salvadoran education system continues to struggle with providing a comprehensive and accurate portrayal of the civil war. Dominant political parties have influenced the narrative to deflect attention from their own actions. Much of the responsibility for educating future generations about the war has fallen to non-governmental organizations and grassroots groups. This study examines different testimonios from war survivors and aims to understand their experience, the physical, psychological, and social impact the conflict had on them, how their testimonios compare to official narratives provided by educational institutions, and how the preservation of these testimonios can impact the reconciliation process in El Salvador post-war. By presenting these testimonios, I aim not only to highlight their potential as pedagogical tools that educators can use both inside and outside of the classroom with youth, but also to emphasize how sharing these stories can serve as a reminder of the power of self-determination and the potential for liberation from structural violence.

2.3.3 The Ideas and Practices of Peace Education in China. Liu Cheng (Nanjing University, UNESCO Peace Chair);

This presentation introduces the ideas and practices of contemporary peace education in China. Rooted in the ideological essence of Chinese traditional culture for peace, peace education in China has gradually been systematised since the introduction of peace studies into China, forming a theoretical system of peace education with Chinese characteristics. The curriculum of peace education in China has achieved full coverage of all school / university levels, and its geographical distribution pattern is characterised by a focus on individual localities and a radiating influence on the surrounding region. The main challenges to the future promotion of peace education are that it has not yet completed its institutionalisation and that it is under pressure from the current system of higher school entering.

Devon Room

2.4.1. Permaculture and peace: environmental peacebuilding in Rakhine State, Myanmar. Johanna Garnett (University of New England)*

Myanmar (formerly Burma) in Southeast Asia is under authoritarian rule, with entrenched, broad-ranging socio-ecological problems, and its people are increasingly vulnerable to climate related natural disasters. Young farmers and environmentalists from a variety of minority groups around the country are responding to these challenges by re-imagining the fundamental relations between their agrarian communities and natural environments, using permaculture as a framework. Permaculture is mooted as a sustainable solution to poverty, food insecurity, soil erosion, biodiversity decline, and climate change and is characterised by small scale, intensive, land-use, long term planning and being adjustable to steep, rocky, marshy or marginal landscapes. These Myanmar permaculturists have experienced environmental degradation and human rights abuses firsthand, have a strong 'common sense' or 'folk' wisdom of their local environments, and are taking the lead on addressing local problems such as deforestation, water and soil pollution, land grabbing and shrinking resources; all forms of environmental peacebuilding. This presentation is based on a decade's collaboration with these permaculture pioneers and focuses on a case study in northern Rakhine State in the west of Myanmar, under the auspices of the Permaculture Institute Myanmar (PIM). PIM was founded by the author and Myanmar colleagues in 2019 and envisions a peaceful Myanmar society that ecologically co-exists with nature, sustains livelihoods and ensures community food security. This example of environmental peacebuilding offers insights, and opportunities for other communities and peacebuilders rethinking sustainability for peace and justice or working on peace and ecology in the Anthropocene.

2.4.2. Water as Witness: Korean Biocultural Knowledge and Healing Through Memory. Ame Min-Venditti (Arizona State University)*

This dissertation explores water as a conduit for understanding cultural and environmental change in South Korea, centering on biocultural memory, healing, and reconnection. Through oral history storytelling and autoethnography, I document water memories of elders in Chungbuk Province, a rapidly urbanizing region facing water scarcity. By surfacing Indigenous and local water knowledges, this research examines how communities navigate loss and transformation, engaging ancestral memory as a form of healing. Drawing from biocultural sustainability, political ecology, and relational methodologies, I frame water as a living archive of historical trauma and resilience. The Korean War, colonial occupation,

and neoliberal urbanization have fractured long-standing human-water relationships, yet elders' stories reveal enduring threads of ecological knowledge, kinship, and survival.

2.4.3. Pathways to Sustainable Peace: Examining Development and Political Economy in South Sudan. Aromeo Sekwat (University of Dar es Salaam)*

This paper interrogates the complex interplay between development, political economy, and sustainable peace in South Sudan—a country torn apart by long years of conflict and ravaging economic circumstances. Through the socio-political analytical lens, an investigation into how economic disparities, resource management, and governance structures influence the success of long-lasting peace and development is undertaken. We investigate the roles that main sectors such as agriculture, infrastructure, and education play in promoting stability and community resilience through a case study approach. The paper highlights the need for inclusive development strategies that answer the needs of marginalised populations and ensure equitable economic growth. We also point out some challenges related to corruption, political patronage, and fluctuating external support. Ultimately, this study underlines the importance of linking development projects with peace-building processes to develop a sustainable path in building up a harmonious and prosperous South Sudan.

2.4.4. Debuting the Wounds: Trauma, Reconciliation, and Healing in Uganda David Andrew Omona (Uganda Christian University)*

This paper discusses the mechanisms for addressing the wounds of conflicts and wars in Uganda. It starts by highlights some of the major conflicts and wars that Uganda experienced over the years, then presents the trauma associated with such violent social and political conflicts felt by both the victim and the perpetrator. Since the focus of peace-building is largely on regulating the experience during conflict, there is little acknowledgment of the traumatic experiences of the combatants and the traumatized communities which still have to live together. The failure to deal with the psychological dimension of conflict is significant. It is precisely the unaddressed emotional state of potential future perpetrators that can start a new cycle of violence. The impact of all this, including national cohesion, is yet to be addressed in any peace-building and peacekeeping strategy that is founded on interest-based reciprocity or a strict policy-based approach of clichéd participation. In the context of transitional justice, whereas some people sees dealing with traumatic experience is often as either too costly, too time-consuming, or as an unnecessary distraction from the brief of political leadership, limited to ensuring that public security is restored, humanitarian assistance is provided, and, where possible and relevant, material and legal assistance is provided to those who have suffered as a consequence of the conflict—such acts is not enough. However, the respective roles of modern Western societies in producing traumatized victims, as in numerous wars in the developing world can hardly be denied. It is a central challenge for the societies that have witnessed unprecedented peace and economic progress without being able to meaningfully overcome social injustice or the need for growth. With regard to self-selected societies intending to extend their orders under the rubric of peace-building, the core question is, to what extent the international order's prescriptions are forcing unstable conditions on developing societies, and thereby instrumentalizing vulnerable social groups and subjecting them to passivity and tensions at the individual and societal levels. It is such a dilemma that devising a local solution to local problems through the participation of the local people in healing wounds of conflicts that, this paper seeks to provide as an enduring solution to trauma healing and reconciliation in Uganda.

Thursday 6th

Plenary session: 9am-10am

Now More Than Ever: Nuclear justice, organizing, and what we owe each other

Dimity Hawkins, Tamatoa Tepuhiarii & Emily Welty (ICAN, Nobel Peace 2017)

ICAN) co-founder Dimity Hawkins (Australia), will be joined by ICAN international representative Tamatoa Tepuhiarii (Mā'ohi Nui/French Polynesia), and our own Pace University Department of Peace and Justice Studies Chair Emily Welty (USA). Emily, as some of you know, was a founding member of ICAN who travelled to Oslo as part of the acceptance of the Nobel Peace Prize, and also currently serves as a member of the IPRA United Nations team in NYC. These three activists/academics will join in conversation on nuclear disarmament and what it means today to work collaboratively: affirming our intersectional identities, building solidarities, and honoring our commitments to a world without nuclear weapons. What does it mean to have a Nobel Peace Prize for work that is unfinished? How do we link our demands for climate justice, gender liberation, disability justice, indigenous sovereignty, and human rights with our nuclear disarmament work? Our conversation will mirror radical hopefulness, relational connectivity, and a decolonizing framework, inviting everyone into the work for a more peaceful and just world.

Chair: Matt Meyer

Thursday 6th

Session 3: 10:30am-12pm

Hobson Room

3.1.1. Understanding the Complex Role of Universities in Post-Conflict Peacebuilding: Insights from Timor-Leste and Mindanao. *Eva Froneberg (Philipps Universität Marburg)**

Despite a growing interest in the role of education in peacebuilding, most research has focused on primary and secondary education, leaving higher education underexplored. In societies affected by armed conflict, however, higher education institutions have the potential to play pivotal roles in fostering peacebuilding and reconciliation as spaces for critical engagement, truth-telling, and intercultural and intergenerational dialogue. At the same time, universities can act as sites or even drivers of political contention, further perpetuating societal divisions. This paper seeks to provide a framework for understanding how universities navigate these complex roles drawing on approximately seven months of fieldwork in two conflict-affected settings: Timor-Leste and Mindanao in the Philippines. In doing so, it explores how universities mediate intergenerational tensions, influence political narratives surrounding national identity and history and in some cases foster local agency in peacebuilding while remaining constrained by the same global hierarchies that characterize academia.

Both cases highlight the promise and pitfalls of universities in post-conflict settings. While higher education can promote peacebuilding, reconciliation, and local ownership, it may also reinforce exclusionary practices or state-centric agendas. Furthermore, universities often struggle to meet the high expectations placed on them by civil society, governments, and donor agencies, which seek to tap into their positive potential. These expectations frequently overlook the fact that universities are themselves complex institutions comprising diverse political interests, often severely under-resourced, and reliant on political support and investment. Without sufficient capacity or structural support, university actors at all levels face significant challenges in fulfilling their roles in peacebuilding. These findings contribute to a nuanced understanding of how universities operate as both arenas of peace and drivers of conflict, offering insights into the complexities of leveraging higher education for sustainable peace in politically and historically contested contexts.

3.1.2. Learning Mathematics as Peace Education.

Candice Carter (IPRA PEC)

Mathematics education has a responsibility for countering injustice while it enables equitable and relevant learning opportunities. This paper will briefly review the theoretical foundation of mathematics education for advancement of peace. It will then identify strands of instruction across age levels, including early childhood to adulthood, that have been recognized as disruptors of or preparation for peace. The development of positive self- and cultural concept as well as mathematical knowledge and skills in applied mathematics are components of peace education. Impediments to such learning are antecedents of negative dispositions and emotions that are the roots of injustice, colonization and genocide. Particular attention will be given in this presentation to pedagogical practices of mathematics education that have been useful for advancing the goals of peace education. It is hoped that the attendees of this conference session will also provide input on possible other practices for mathematics as peace education.

**3.1.3. Philosopher Saint Shri Dnyaneshwar World Peace Dome, Pune India, A Spiritually Oriented Scientific Laboratory conveying the message of World Peace. S.N. Pathan
(Dr. Vishwanath Karad MIT World Peace University, Pune (M.S.) India)**

Institute of Technology (MIT) group of Institutions, Pune, has built World Peace Dome at Loni kalbhor, Pune, Maharashtra, India. This is the World's Largest Dome with 160 feet in diameter, 263 feet in height, erected on 24 pillars which houses 54 Statues of Prophets, Saints from all religions, Scientists and Philosophers of the World. The Statues of Prophets from different religions give the Godly messages about how to live life and let others live. The Statues of World Scientists give the message of discoveries from nature for the benefit of human beings. And the Statues of World Philosophers tell us the principles of life where one can live peacefully. When one reads the principles of each religion displayed along with statues in the Dome, realizes that the messages of all religions are true and same, i.e. 'humanity' which ultimately leads to World Peace. One realizes that all religions have been created by one God with the responsibility of conveying the message of way of life to the humanity. Thousands of people visit this World Peace Dome everyday and get inspired to bring Peace to the world. This World Peace Dome is considered as 8 th wonder of the world and symbolizes the roots of Indian culture that is 'World is one Village', 'Vasudhaiva Kutumbakam'.

**3.1.4. Reflections of a Steelpan Woman: Memory Making and Resistance in the 21st Century.
Rachel Taylor (The University of the West Indies)***

The Republic of Trinidad and Tobago, site of the IPRA 2023 conference holds a magic deeply rooted in the music of the Steelpan. The Steelpan has been hailed as the only new instrument invented in the 20th century and continues to touch the hearts of many. Foreigners come to our shores every year for annual carnival celebrations and marvel at the sights and sounds of the instrument, the presence of community it commands, unknowing to its violent past and means of resistance. Its significance, while always present in the local consciousness, has seen a spark in recent years with the declaration of World Steelpan by the UN General Assembly in 2023 and the re-introduction of the pan in schools project in June 2024(Newsday 2024). Incidentally, my own great aunt, Ms. Louise McIntosh was one of the two who made the impassioned plea in 1980 for Pan Trinbago to intervene in adding pan to the school curriculum. She believed in the potential pan had for our culture, the nation, and its citizen's. Forty four years later, I examine the extent to which this dream has been realised. Where are we in the trajectory of steelpan reaching its fullest potential? In this paper I reflect on my own involvement in the steel pan industry, from the age of four at Pan Pipers Music School to gracing numerous Steelpan competition stages, to contemplate this cultural product as a form of memory making and continued resistance in 21st century.

Courtney Room

**3.2 Disarmament and Peace Education in Action: The Case of Aotearoa New Zealand.
Lucy Stewart (Disarmament and Security Centre)*; Marcus Coll (Disarmament and Security Centre); Kate Dewes (Disarmament and Security Centre)**

This panel will explore the state of disarmament education in Aotearoa New Zealand, tracing its origins and showcasing key initiatives that have shaped its progress. While celebrating the successes achieved to date, the panelists will argue for an urgent and significant expansion of disarmament education throughout the country.

Dr Kate Dewes will begin by recounting the foundations of this educational field, drawing on her role as an expert for the United Nations Study on Disarmament and Non-Proliferation Education (2002), which outlined essential principles and practical guidelines. She will discuss how these recommendations have been implemented in Aotearoa and internationally, covering the development of programmes and the establishment of a specific fund for this purpose.

Dr Marcus Coll will highlight the pivotal contributions of the DSC over the past decades, emphasising how its work has built on the UN Study's recommendations. He will showcase archival materials documenting these initiatives, now accessible in public repositories, as valuable resources for student engagement and research. Dr Coll will also illustrate how these physical and digital spaces are effectively used in educational settings to inspire learning and raise public awareness of Aotearoa's peace and disarmament heritage.

Lucy Stewart will present insights from the DSC's comprehensive research report, Tertiary Scoping Project: The State of Disarmament Education in Aotearoa New Zealand, outlining the current state of disarmament education, its successes, and the ongoing challenges it faces. The panel will conclude with a discussion on how to enhance and expand disarmament education to meet current and future needs.

Paper 1 Dr Kate Dewes will draw on her extensive experience as an expert contributor to the UN Study on Disarmament and Non-Proliferation Education, which produced a landmark 2002 report featuring 34 actionable recommendations aimed at expanding and enhancing disarmament and peace education. Dr Dewes will outline the report's key recommendations and their enduring influence on disarmament and peace education in Aotearoa New Zealand and internationally. She will share compelling examples of how these principles have been integrated into the community including within classrooms and university programmes, illustrating the study's continued relevance in addressing contemporary disarmament challenges and fostering informed, engaged learners.

Paper 2 Dr Marcus Coll will discuss his work in archiving the DSC's historical peace and disarmament materials, ensuring their preservation in significant repositories such as the Macmillan Brown Library at the University of Canterbury, the Canterbury Museum and the Christchurch City Council's Digital Heritage repository. He will showcase the variety of resources available, emphasizing their value as educational and research tools. Dr Coll will also highlight ongoing efforts to safeguard and promote these records, particularly in anticipation of major upcoming commemorations, such as the 80th anniversary of the atomic bombings of Hiroshima and Nagasaki in 2025, the 30th anniversary of the International Court of Justice Advisory Opinion on nuclear weapons, and the 40th anniversary of New Zealand's nuclear-free legislation in 2027. He will stress the importance of preserving both tangible and intangible heritage to keep history alive and inspire public awareness about peace and disarmament.

Paper 3 Lucy Stewart will present key findings from the DSC's recent research report, Tertiary Scoping Project: The State of Disarmament Education in Aotearoa New Zealand. She will provide an overview of the current landscape of disarmament education at universities across the country, detailing recent initiatives to strengthen and expand the field. Lucy will spotlight notable successes while also addressing significant challenges that remain. Her analysis will provide insight into the opportunities and obstacles in advancing disarmament education and ensuring its growth in the academic sector.

Watson Room

3.3 The Peace Civil Corps: a model for an institutional Non-violent Approach to Manage Violent Conflicts. A Quantitative and Qualitative Analysis. Panel in collaboration with Fondazione Augurusa.

Marta Lombardi (Università La Sapienza Roma)*; Giuseppina Scala (CISP - University of Pisa); Luigi Mariano Guzzo (University of Pisa); Linda Fregoli (CISP - University of Pisa); Pierluigi Consorti (University of Pisa)

The Civil Peace Corps (CPCs) is an innovative and peculiar experimentation aiming at promoting peace and conflict transformation through non-violent means. This Italian experimentation started in 2016 as voluntary, unarmed, and non-partisan entities, providing civilian alternatives to military interventions. CPCs are developed through competitive projects selected by a Ministerial Commission (Department for Youth Policies) and implemented by volunteers both in Italy and abroad. This panel, chaired by Prof. Pierluigi Consorti is organized by a research group based at the Interdisciplinary Centre "Sciences for Peace" of the University of Pisa, in cooperation with the Italian National PhD in Peace Studies, aiming to contribute to the IPRA discourse by exploring CPCs as a model for institutional non-violent approaches to manage violent conflicts and emergencies. Combining quantitative and qualitative analyses based on successful case studies, and data collected during an ongoing academic research, the panel aims to offer a comprehensive view of CPCs and related peace initiatives, highlighting their potential for fostering sustainable peace in new and diverse contexts. Lastly, through an interdisciplinary approach, the panel will also explore new opportunities and challenges of this new civilian peacebuilding model to assess the possibility of its institutional experience, focusing on its institutional evaluation.

1. Linda Fregoli: The Italian Perspective: The Institutional Evaluation on the Civil Peace Corps' Experiences. This paper provides an in-depth analysis of non-violence as applied by CPCs and similar programmes adopting a comparative perspective. Using both quantitative data and qualitative insights, the paper evaluates the impact of CPC projects on conflict resolution and crisis management both in Italy and abroad. The presentation will explore success stories alongside past, present, and future challenges of the experimentation to offer a critical assessment of the model's applicability in new and different scenarios.

2. Marta Lombardi: Non-violence in Practice: Theoretical Reflections and Field Applications. This paper delves into the theoretical underpinnings of non-violence as applied by CPCs and similar programs adopting a comparative perspective. By linking these theoretical perspectives to practical applications, it will analyze how non-violent strategies have been employed effectively in conflict and emergency zones. Special attention will be given to the intercultural dimensions of the projects, exploring how non-violent methods are adapted and received in different cultural contexts.

3. Luigi Guzzo: Civil Peace Corps in Comparative Perspectives

This contribution expands the analysis by examining peace-building initiatives similar to CPCs, such as the Peace Brigades International (PBI) and the German Civil Peace Service (ZFD). Through a comparative analysis, it highlights their common principles, operational differences, and shared challenges. The paper will also explore their contributions to global peacebuilding efforts and their relevance for developing an institutionalized civilian approach to conflict transformation.

4. Giuseppina Scala: Lessons Learned and Future Perspectives

The final paper of the panel will offer a forward-looking perspective on the basis of synthesizing insights. The aim of the paper is to outline the future potential of CPCs and of similar non-violent approaches. It will discuss lessons learned from past experiences, identifying key factors for success and new areas for improvement. The presentation will also explore how these initiatives can adapt to emerging global challenges, contributing to a more comprehensive and inclusive approach to peacebuilding.

Devon Room

3.4. Peace in Peace Research: Positionality, Reflexivity and Methodologies for Amity during Fieldwork.

Valentina Baú (University of Western Sydney)* Caroline Lenette (University of New South Wales), Ilaria Tucci (Tampere University)

When conducting research with vulnerable groups or populations affected by conflict, enabling peace in the process becomes an even more crucial element, as these groups often carry the burden of trauma and marginalisation. Researchers must approach these communities with heightened sensitivity, ensuring that the research process does not represent a new source of harm. This involves not only fostering an atmosphere of safety and understanding, but also reflecting carefully on the researcher's positionality, reflexivity, and methodological choices. By prioritising peace, researchers can help ensure that the research process itself does not perpetuate harm, but rather contributes to healing, empowerment, and social justice for these groups. Ultimately, peace as a guiding principle during fieldwork enhances the ethical integrity of the research, strengthens the validity of the findings, and establishes a bond between researchers and participants that is based on respect, harmony and trust.

With a presentation on 'Reflecting on Positioning: can we bring peace into peace research?', Dr. Valentina Baú will discuss her experience in conducting research with conflict-affected communities and displaced people in different contexts. Keeping peace as a central element in research with vulnerable groups is a complex and nuanced responsibility, especially for peace researchers utilising qualitative methodologies. Valentina will discuss how researchers must navigate challenging power dynamics, when the inherent vulnerability of participants can lead to feelings of fear, distrust, or dependence. This requires careful, compassionate communication and a commitment to creating an environment where participants feel safe and heard. At the same time, it must go hand in hand with a researcher's considerations on its own positionality and connected reflexivity. Valentina will self-reflect on the actuation of peace in her research process, as well as on the missed opportunities.

In her presentation *Hope and Resistance on Stage*, Dr. Ilaria Tucci will engage with the role of multicultural dramaturgies as both a form of resistance and a practice of hope in contemporary theatre. Drawing from her experience as a migrant theatre maker in Finland, Ilaria will discuss the complexities of collaborating with theatre professionals from diverse foreign backgrounds. Through a feminist and reflexive lens, Ilaria will reflect on the facilitator's positionality within these collaborative creative processes. Drawing on feminist methodologies, she will critically examine how the facilitator's positionality can impact the collaborative processes and the ways in which these productions challenge and redefine traditional power dynamics in theatre-making. This exploration will offer critical thinking into the transformative potential of multicultural collaborations in resisting hegemonic narratives and fostering solidarities across borders.

In her presentation 'Anti-Colonial Praxis as Sanctuary', Professor Caroline Lenette will draw on experiences from collaborative research with refugee-background co-researchers to illustrate how anti-colonial research praxis can create spaces that are havens for all those involved. With examples from participatory, creative research on wellbeing, suicide, and lived experience of resettlement in Australia, Caroline will explain how reflexivity, a carefully negotiated ethics agreement, and vulnerability on the part of academic researchers are crucial to meaningful collaborations that can create a sense of peace. Amid the complexities of everyday lives for refugee-background co-researchers – and for academic researchers – it is often difficult to translate such aspirations into practical outcomes. Caroline will reflect on the challenges of this work and suggest strategies to avoid perpetuating research practices rooted in colonial dominance and with extractive agendas.

Thursday 6th

Session 4: 1:00-2:30pm

Hobson Room

4.1.1 ROUNDTABLE: Faculty Responses to Free Speech Threats on US Campuses.

Susan Brewer-Osorio (University of Arizona)*; Mark Lance (Georgetown University); Stephen Zunes (University of San Francisco); Javier Osorio (University of Arizona).

This roundtable brings together faculty from various U.S. colleges and universities to discuss faculty organizing around threats to free speech and campus protests. The panelists bring a broad range of experience in campus activism and scholarly work on free speech issues and non-violent resistance. Panelists will share their personal experiences and insights into the larger institutional and societal trends shaping academic freedom and student activism on US campuses. Topics will include the growing number of university policies restricting political activities, criminalization of student activism, and repression by law enforcement against student-led, non-violent protests and organizations. The roundtable aims to foster a collaborative dialogue and provide a networking opportunity for participants to share best practices, develop joint strategies, and strengthen the collective resistance against threats to the fundamental rights to free expression and peaceful protest within the academic community.

Courtney Room

4.2 Complex Relational systems: Tsalagi and Aboriginal Australian

transforming conflict. Polly Walker (Indigenous Education Institute)*; Morgan Brigg (University of Queensland); Mary Graham (YRACA)

Senior Kombumerri knowledge holder will share and explore Aboriginal ideas of being Lawful which means that you can't say one thing and do another. Aboriginal law is not coercive, not a dominating force, rather tries to abide by those principles of stewardship and obligation, which must be enacted. Tsalagi principles of balance and harmony will also be shared and explored. They rely on enactment of respect, reciprocity and responsibility with human and more than human nations and relations. We draw on relationalism, which begins with the Land - the Land informs us, then humans build on this. The meaning of life comes from this living and fluid relationship. Stewardship is central.

Watson Room

4.3 Resolutions, Challenges and Opportunities in Decolonial Work: A self-critical reflection on academic programs based in the academic "West". Katharina Baier (Leibniz Institute for Educational Media | Georg Eckert Institute)*; Wendy Anne Kopisch (Leibniz Institute for Educational Media | Georg Eckert Institute); Eckhardt Fuchs (Leibniz Institute for Educational Media | Georg Eckert Institute).

This roundtable aims to foster self-critical reflection around the objectives, challenges, opportunities and failures of West-based academic programs in the decoloniality mission. While peace education research has recognized the need to break "out of (post)colonial structures, patriarchal dominance, and exploitative ways of being" (Ehrenzeller & Patel 2024, 7), practice to date has fallen short of achieving the necessary "epistemological shift," all too frequently "maintaining the status quo and leaving structural and cultural violence unchallenged." (Cremin 2016, 2-3) The Leibniz Institute for Educational Media | Georg-Eckert-Institute maintains two programs in the areas of peace education and reconciliation that seek to overcome these challenges. The Georg Arnhold Program on Education for Sustainable Peace (GAP), with its fellowship programs and conferences, works to bridge the gap between research and practice, bringing together epistemes of the Global North and Global South, and the European Forum for Reconciliation and Cooperation in History and Social Sciences Education (EFREC) contributes to post-conflict reconciliation processes by bringing together textbook and curriculum revision initiatives across national boundaries. Both programs strive to overcome decolonial thinking and structures in their everyday practice. But is there such a thing as a truly decolonial peace education program based in the Global North? And what exactly do we mean by this term? In this roundtable discussion, we will share our self-critical reflections and experiences with others working in similar peace and reconciliation programs. We will explore effective decolonial practices beyond one-sided efforts of the academic "West", guided by experts from the Global South and continuous self-critical reflection and awareness of one's own "Western gaze."

Cremin, H. 2016. "Peace Education Research in the Twenty-First Century: Three Concepts Facing Crisis or Opportunity?" *Journal of Peace Education* 13 (1): 1–17. <https://doi.org/10.1080/17400201.2015.1069736>.

Devon Room

4.4. Transformative Pathways in Peace Education: Exploring Community Values, Restorative Justice and Healing Practices for Liberation.

Paul Terry (University of San Francisco)*; Abdelkader Berrahmoun (University of San Francisco); Marna Wolak (University of San Francisco);

This panel will explore the interconnected themes of restorative justice, healing, and conflict resolution through the insights of four panelists, each offering unique educational frameworks for complex social and cultural contexts. In an era of systemic violence and social injustice, effective peace education is essential. Our discussions will highlight how peace education fosters resilience and agency, equipping individuals and communities to confront adversity. By bringing together diverse perspectives, the panel aims to create a comprehensive understanding of how restorative practices can transform educational environments. Each panelist will examine both theoretical foundations and practical applications, inspiring educators and community leaders to harness the potential of restorative justice and conflict resolution.

Paper 1: Traversing Dissonance in Human Rights and Peace Education Leadership: An Exploration of Indigenous and Queer Paradigms to Activate Being Well

This paper highlights well-being as crucial for effective peace education, suggesting that by integrating decolonial and queer methodologies, educators can combat compassion fatigue and burnout, outlining pathways to liberation and joy that promote wellness and empower individuals to thrive amidst adversity.

Paper 2: Transforming More Than Just Us: The Experiences of Restorative Practitioners in Higher Education

This paper will focus on community and coalition building among Black and Indigenous People of Color (BIPOC) practitioners, showcasing how restorative justice can be reclaimed in educational institutions to foster a deeper sense of belonging among students and educators.

Paper 3: Honoring Youth Voices: Student Leadership in Promoting Mental Health, Wellness and Healing

This paper discusses findings from a Youth Participatory Action Research study conducted with teenagers in San Francisco, highlighting the importance of youth voices in identifying their mental health needs, demonstrating how students' perspectives can lead to actionable solutions within their communities.

Paper 4: Transformative / Decolonized education, and Conflict Transformation: French Colonization and the Resistance Role of the Algerian Movement - 'Ulama

This paper examines the impact of transformative education on conflict transformation, focusing on France's hegemonic denial of education to Algerians and the alternative models they created, highlighting the potential of restorative justice and conflict resolution in fostering a more equitable future.

Thursday 6th

Session 5: 3:00-4:30pm

Hobson Room

5.1. Promoting Peace and Justice with Children and Youth

Monisha Bajaj (University of San Francisco)*; Kabir Jacob (Park Day School); Melissa Ann Canlas (University of San Francisco); Nicola Andrews (University of San Francisco); Hakim Williams (Gettysburg College)

Children and youth are socialized into logics of competition and individualism through neoliberal education systems that serve capitalist and market-oriented ends. Community based education systems and oral traditions—central to Indigenous cultures and global South communities—are not always readily available to children, youth and families whose lives are marked by crises, transnational migration, and/or other forms of precarity. In this panel, we will discuss how children's literature can offer principles and orientations towards peace, reconciliation, and human rights from Indigenous, Pasifika, global majority, and justice-oriented communities. We will also examine how efforts such as the Revolutionary Love Project seek to offer families and educators resources to engage themes of social justice, collective care, and solidarity. Afro-centric youth programming in non-formal educational programs in Latin America, the U.S., the Caribbean, and West Africa that centers healing and contributes to conceptualizations of decolonial peace and justice education will also be explored. Youth perspectives on these materials, programs and approaches will be included in this panel.

An under-explored area of peace education are educational materials, programming, and children's literature that seek to shape values, orientations, and worldviews towards peace as counter-narratives in systems and societies that may not espouse such principles. Yet these spaces are also mediated by access to funding, educators/families' willingness to engage, and knowledge about such resources/programs. Through this panel, we will explore the role of formal schooling and nonformal education—such as community spaces, libraries, and family-based settings—as sites for transformative, decolonial and critical peace education.

Paper 1: Personal and Political Healing and Transformation Praxis through Revolutionary Love

This paper discusses the educational materials developed for young people by the non-profit organization the Revolutionary Love Project. The conceptualization behind the materials as well as examples will be presented.

Paper 2: Māori and Pasifika Children's and Young Adult Literature

This paper explores children's and young adult literature that centers Indigenous voices and experiences. Authors and works will be explored and themes identified that seek to offer by representation and transformative visions for Indigenous communities.

Paper 3: Peace and Justice in Picture and Middle Grade Books

This paper reviews and offers analysis of recent children's literature that seeks to center themes of peace and justice as well as human rights.

Paper 4: Decolonial Peace and Justice Education for youth in the African Diaspora

This paper explores Afro-centric youth programming in non-formal educational programs in Latin America, the U.S., the Caribbean, and West Africa offering perspectives from a multi-year empirical project conducted by the researcher.

Courtney Room

5.2.Ti.E.R.Ra. (Earth): collective exploration of eco-pacifist and eco-pedagogical alternatives for the desired (in)justices, from an educational strategy from the Caribbean archipelago of Puerto Rico.

Valerie Martínez-Rivera (Amnesty International, Puerto Rico section) and Carlos Agustín Muñiz-Osorio (EcoPaz Project, UNESCO Chair in Peace Education, UPR, and Universidad del Sagrado Corazón)

In the so-called anthropocentric era, we are the generation that faces the possibility as humanity of altering climatic conditions against its own existence on planet Earth. The crises encompass the social, environmental, ecological and climatic spheres and the achievement of justice in these same dimensions is demanded. From education as a vital tool for the necessary transformation of our way of life and our relationship in and with nature, multiple educational approaches emerge to achieve this. Ecopacifism, ecopedagogy and the culture of peace are proposed as central references to urgently build social, ecological, environmental and climatic justice. The predominant type of education promotes tolerance of an ecocidal and genocidal economic system, the driving force of the current climatic, social, environmental and ecological crisis. In addition, it reproduces relations of power, inequality, violence, privileges, racism, colonialism, invisibility, extermination of biodiversity and the extractivism of natural, cultural and social goods, among many other injustices. From the Caribbean archipelago known as Boriké (aboriginal name Taino) or Puerto Rico (unincorporated territory of the USA = colony) - there have been diverse knowledge regarding the climate and social emergency. In response, we invite you to collectively explore other possibilities based on the teaching and learning strategy Ti.E.R.Ra. (Spanish word for Earth) as an eco-pacifist educational alternative, framed in an eco-pedagogical perspective. From an eco-pacifist educational praxis, concrete practices will be shared that highlight values of diversity, cooperation and solidarity among the human race and in its relationship with the environment and life to which we belong. The exploration of conflicting social-ecological processes, commitments to life and the use of art as a "natural" means of expression, eco-pacifist techniques, games, creative expressions, among others, will be integrated.

Watson Room

5.3.1 Pedagogical practices for social justice. Constructing peace with dignity through education at the US/Mexico border.

Kenya Herrera Bórquez (Universidad Autónoma de Baja California)*; Ernesto Israel Santillán Anguiano (Universidad Autónoma de Baja California); Emilia Cristina González Machado (Universidad Autónoma de Baja California).

How can social justice and peace be nurtured in a territory historically defined by violence? As educators and researchers committed to social justice living on Mexico's northwestern border, we face challenges marked by rising violence perpetuated by the state and organized crime within a patriarchal, neoliberal society. In light of this reality, we recognize the urgency of creating alternative worlds where communities can heal and thrive.

As university professors, we have established an academic collective called Pedagogical Practices for Social Justice. What are our objectives? We propose diverse pedagogical experiences and practices that plant seeds of re-existence, a concept introduced by Adolfo Alban Achinte and developed by Catherine Walsh, who defines re-existence as the processes and practices that reframe life as dignified and autonomous.

Inspired by the ethos of the Zapatista movement and informed by feminist and decolonial theories both inside and outside the classroom, we engage in collective thinking and critique domination, exclusion, and marginalization to understand the social, political, cultural, and economic mechanisms that sustain this violence. Furthermore, we creatively collaborate to envision practices that empower individuals and communities to strengthen their collective bonds, autonomy, and solidarity. Within the academic setting, we've worked with colleagues from Colombia and Spain, bringing together educators and students to explore interculturality, social justice, and the role of activism in academia. Outside the classroom, each of us engages with diverse communities, particularly the Indigenous populations of northwestern Mexico and with incarcerated women. We hope that sharing our experiences can open a dialogue about collective action and social transformation within education.

5.3.2. Resurgence or reconciliation? Thinking about peacemaking and peacebuilding in settler colonial societies through the Boulcott Memorial Research Project. *Liana MacDonald (University of Otago*)*

In Peace Studies, critics of the “local turn” have raised concerns about how Indigenous peacebuilding practices are often co-opted to reinforce the very structures of liberal peace they seek to transform. In response, movements such as Indigenous resurgence, grounded normativity, and pluriversal peacebuilding have emerged to confront the structural violence of settler colonialism. Yet a pressing question remains: can meaningful peacemaking and reconciliation occur when foundational treaties with settler states remain dishonored and colonial systems endure?

In 2022, I began working on the Boulcott Memorial Research Project, a local government initiative to investigate various Māori and Pākehā perspectives of the battle of Boulcott's Farm which took place in 1846. The first phase of the project involved oral history interviews with five iwi and Boulcott descendants and the second phase focused on redeveloping a memorial that was erected in the 1920s to commemorate the battle.

Grounded in Indigenous perspectives on settler colonialism and framed by the Boulcott project, this presentation explores the differing understandings that settler and Indigenous stakeholders brought to the memorial redesign process—particularly in relation to its aims and outcomes. I examine how contrasting assumptions about sovereignty, technocratic decision-making, and the meaning of ‘peace’ shaped these divergent views. In closing, I reflect on whether—and how—colonial monument redesign projects might create space for genuine peacemaking and long-term peacebuilding.

5.3.3. Decolonizing our museums: critical peace learning and imagination. *Francis Hutchinson (International Network of Museums for Peace)**

Today, there is an ongoing challenge, as cultural critic Shrimrit Lee(2022) argues, to ‘decolonize’ our museums, galleries and other exhibition spaces. What is exhibited in war museums, national history museums, and ethnographic museums and galleries is still, in many cases, highly selective and Western-centric in curatorial and educational practices. Rather than honesty in history telling, there is still much ‘forgetting’, and nationalistic imaginary and historical myth-making. In correspondence with Gandhi in the early twentieth century, Tolstoy refers to ‘flagrant’ contradictions between the avowed and actual with the idea of ‘civilisation’, and in how stories are told and represented, be it in formal or informal educational contexts. Both identified major institutional hypocrisies with empire, in the use of armed force, and in the cultural arrogance of colonial powers in their claims made about ‘civilising’.

In this paper, I will invite discussion of related issues from an interdisciplinary peace education, futures education, and peace research perspective. I will include as a particular case study the Australian War Memorial (AWM) in the national capital, Canberra. Among the various issues to be raised are: ANZAC selective memories and history telling(‘ANZACery’), martial(white) masculinist myths, failures to honestly deal with the frontier wars fought on the Australian continent and trauma trails, invisibilities of gendered violence, arms industry sponsorships of museum exhibits, lack of consideration of international humanitarian law, silences about active war resistance and antiwar voices of conscience, and impoverished imagination about nonviolent alternatives to military methods in dealing with conflicts. These are among the critical peace education challenges for teachers if taking school children on visits to a war museum site such as the AWM.

5.3.4. Braiding Healing Practices: The Promise of Sista Circles for Indigenous Women's Wellness. *Jessica Garrett (Southern Methodist University)*, Kokum Ma-Nee Chacaby (Anishinaabe-Cree Elder)*

This paper explores Sista Circles, a culturally-rooted practice developed by and for Black women, to serve as a transformative model of healing within Indigenous communities. While traditional Indigenous talking circles and Sista Circles differ in spiritual framework and cultural structure, both share a common foundation in healing, storytelling,

intergenerational trauma, and resistance to systemic harm. Sista Circles are intimate, culturally affirming gatherings that center the lived experiences of Black women, often incorporating cognitive-behavioral strategies, professional development, and collective wellness. Unlike traditional healing circles that may be grounded in sacred ceremony and spiritual ritual, Sista Circles are adaptive spaces—melding modern therapeutic approaches with cultural expression and community support. This adaptability opens up powerful possibilities for cross-cultural application, particularly in Indigenous contexts where women face interlocking traumas of colonization, displacement, and violence. Drawing from both empirical research and decolonial theory, I examine how Sista Circles could be respectfully adapted to complement existing Indigenous wellness practices. Through case studies and literature on intercommunal healing and feminist solidarity, I argue that Sista Circles can provide culturally safe, non-hierarchical spaces that support Indigenous women in their healing journeys while honoring sovereignty and local traditions. The presentation will address: Key distinctions and overlaps between Sista Circles and Indigenous healing circles; Case examples and evidence-based outcomes from Sista Circle applications; Recommendations for co-creating healing spaces with Indigenous women that are trauma-informed, culturally respectful, and future-facing. Ultimately, my presentation invites a dialogue on how intercultural feminist frameworks can be braided together—not to replace Indigenous practices, but to offer collaborative, healing-based tools for reconciliation, empowerment, and peacebuilding among Black and Indigenous women.

Devon Room

5.4 Regenerative Peace Work - Connecting Socio-Ecological and Psycho-Social Transformation to Care for Personal, Collective & Planetary Wellbeing"

Daniela Pastoors (University of Münster, Center for Interdisciplinary Sustainability Research (ZIN))*

Imagination is a powerful competence and to create spaces for it is an important part of peace education, that also allows a „collective longing for peace“ to emerge (Aristizabal 2010, Lehner 2021). Let us imagine a world in which all living beings can live and thrive. A world in which all living creatures can not only survive the polycrisis (dying modernity), but even have a good life. And let us try to figure the profound transformation that is required, a turning towards viable societies on this planet, where the well-being of all is at the center.

How does peace work contribute to this change, to socio-ecological transformation (Pastoors et al. 2022)? To what extent is it about processes of sustaining, nurturing and shaping (Froese et al. 2024) - in the world and within us? And what nourishes and strengthens us in our peace work (Pastoors 2021)? What supports us in staying (mentally) healthy and working effectively (Luthmann 2019; Pastoors 2022)? What helps us not to lose hope and to continue to work for the change we want to see in the world (Macy&Johnstone 2012)? How does the approach of „hospicing modernity“ (Machado de Oliveira 2021) can offer us a new attitude towards our role in the transformation processes of humanity on planet earth? And how does peace education bridge inner & outer aspects of peace (Ruppel et al. 2023) and foster the care for personal, collective & planetary wellbeing (Macnamara 2019)?

The workshop offers a space to explore our (emotional, intellectual, relational and responsible) resonances to this questions with a mix of embodied exercises from theater of liberation (of the oppressed/of living) and the "work, that reconnects". These elements will facilitate deep dialogue and connection with oneself, with other people, creatures & with the world as a whole. By grounding in gratitude, presence and liveliness, we dare to reconnect to our feelings for life on earth. By deep time connection to future viability, we can see with new eyes and going forth in action, in a strengthened and nourished way. Reflecting on our experiences will help us make the transfer into our lives and fields of action.

Thursday 6th

4:30-5:30pm

IPRA GENERAL ADMINISTRATIVE MEETING

Thursday 6th

5:30-7pm Hobson Room

Te Tau Mauri Breath of Peace - Film Screening + Q & A

A fascinating story of effort towards global peace, featuring eight peace people of Aotearoa New Zealand - spanning some seven decades - peacewalkers, petitioners, and folk in small boats and on the surfboards sailing out into the harbours in the face of huge warships. A unique documentary, bedded in the movement of aihe (dolphins), tohora (whales), kotuku (white herons), toroa (albatross) and with an original score blending contemporary waiata and traditional Maori musical instruments.

This film tells the story of how Aotearoa New Zealand became nuclear free and anti-war. It is an inspiration for all people, young and old, and for peacemakers everywhere.

Running time 70 minutes

Filmmaker: Kathleen Gallagher

"Kathleen Gallagher is a poet, writer and filmmaker of Christchurch, Waitaha, Te Wai Pounamu, New Zealand. She has authored four poetry books, seventeen plays, nine feature films and two novels. She received the New Zealand Playwrights Award 1993 and the Sonja Davies Peace Award in 2004 for her film *Tau Te Mauri Breath of Peace*, which was commended at the World Peace Film & Music Festival, Lucknow, India 2008. Many of Kathleen's films including *Earth Whisperers* Papatuanuku, *Water Whisperers* Tangaroa and *Sky Whisperers* Ranginui have played in film festivals throughout Aotearoa and around the world. Her highly acclaimed novel *Earthquakes & Butterflies* 2015 and her second novel *Inangahua Gold*, 2018, were shortlisted in the New Zealand Heritage Book Awards. Her most recent film and book *Rohe Kōreporepo The Swamp The Sacred Place* premiered in the New Zealand International Film Festival, 2021, Wairoa Māori Film Festival 2022, Ōtaki Māorilands Film Festival 2022.

Friday 7th

Plenary Session : 9am-10am

Negotiating Peace and Social Justice Through Non-Violent Pathways: Understanding African Values and Practices. Jacinta Mwende Maweu, Hamudan Ssenoga, Thembani Dube, Madinatu Bello, Nyasha Blessed Bushu

Panel sponsored by [African Peacebuilding and Developmental Dynamics \(APDD\) program](#)

While the literature on conflict and peace in Africa largely focuses on violent conflict and top-down or externally driven post-conflict peacebuilding, this panel will explore the extent to which peace and social justice are simultaneously being negotiated in nonviolent ways in African societies as a path to a durable and lasting end to conflicts. It also focuses on how grassroots, national, cross-border, and regional organizations negotiate peace in ways that are driven by non-violent African values, norms, principles, and practices. The panel unpacks how such indigenous and homegrown values interact across cultures at the local level and contribute to global peacemaking.

Chair: Dr. Jacinta Mwende Maweu

Chair: Hakim Williams

Friday 7th

Session 6: 10:30am-12pm

Hobson Room

6.1.1. Unity in Diversity: Building a culture of Peace through intercultural philosophy.

Jacinta Maweu (University of Nairobi)*

This theoretical paper examines how the principles of intercultural philosophy can be used to promote a culture of peace at the local and global level to combat the increasing cases of intra and interstate conflicts. By harnessing the power of intercultural dialogue, individuals, societies and communities with divergent cultures, worldviews, religions and philosophies can learn from each other and appreciate the unity that lies in their diversity as the cornerstone of humanity. Using the African humanist philosophy of Utu which is a Swahili word meaning 'humanity or being human', I argue that intercultural dialogue rooted in mutual respect and learning can be used to defray misunderstandings, misconceptions, mistrust and suspicions that are at the core of most conflicts.

6.1.2. Resistance and peace building in the Kankuamo indigenous people of the Sierra Nevada de Santa Marta in Colombia: An experience from the sense of the law of origin and intercultural processes aimed at the recovery of ancestral knowledge in health. Diego Aponte (Universidad Externado de Colombia)*

The Kankuamo people is one of the four peoples of the Sierra Nevada of Colombia that has been subjected over time to processes of cultural and population extermination in the context of different forms of cultural and social violence and the Colombian armed conflict.

Between 2020 and 2023, an identity strengthening proposal was carried out through the participatory construction of an intercultural epidemiological profile in mental-spiritual health and peace building for the governance of the territory. This work was done in a collaborative way between the Universidad Externado de Colombia and the authorities of the Kankuamo people.

The starting point of the experience was the Kankuama Law of Origin in a context of intercultural construction that gave meaning to the strengthening of their own health model, the forms of primary care in mental health, the construction of peace and the recovery of memories and ancestral knowledge.

The proposed paper presents 1- the antecedents of the extinction of indigenous peoples in Colombia, 2- the particular experience of extinction and victimization of the Kankuamo people, 3- the process of resistance, recovery and cultural strengthening after decades of their practical extinction, 4- reflections on the strategic role played by the processes of

recovery of ancestral knowledge in health in different contexts, 5- the main developments of the experience of participatory construction of profile in mental health and peace building oriented from the law of origin, which went through a training process of indigenous community researchers, the profile and the generation of community mental health care pathways in their own and intercultural perspective, 6- the main outcomes and lessons learned from the process, 7- reflections, from the experience developed, on the challenges of intercultural dynamics in governance, autonomy and peace building in contexts of social violence and extinction of indigenous peoples, 8- Give special attention to the relationship between communitarian approaches to mental health and the commitment to the aim of "buen vivir" from the global south.

6.1.3. Gaza and Sudan: Every Life Matters? *Helen Ware (University of New England)**

In 2007 Eisensee and Stromberg found that for one person killed by a volcano 40,000 people had to die of a food shortage to get the same level of coverage on US TV News. Disasters in Asia took up only 13% of disaster reports, those in Africa just 4%. Peace is generally seen as a worldwide goal. However, diverse conflicts across the globe receive very different levels of recognition both from the media and from peace movements. Whilst it is a cliché to say that: "if it bleeds it leads", not all deaths claim an equal level of concern. Gaza city and Khartoum are both some 8,000 miles from Sydney, Australia but war in Gaza, population 2.1 million, attracts more than a hundred times the attention gained by the deadly conflicts in Sudan, population 48.1 million, which may well represent "the biggest humanitarian crisis ever recorded" (International Rescue Committee 2025).

This paper opens with an examination of the space devoted to the wars in Gaza and Sudan in Australia both by local peace groups and their information sources and the traditional media. The remainder explores a neglected area: "What criteria, other than media attention, might local peace movements use to determine the geographical focus of their areas of concern and action?" "Why chose one or more of the following - possible impact on achieving peace; extent of conflict/death toll; local propinquity and relevancy of conflict; interests of national diaspora; historical/colonial responsibility for the conflict; filling gaps left by other peace movements; expertise available within the movement; special concerns such as gender or ethnic discrimination". The argument is that, to achieve more, peace movements need to have more focus and more understanding of why they choose those whose lives they strive to defend.

6.1.4. Beyond Repression: Cooptation as a Strategic Tool to Diffuse Social Movements in Non-Democratic Regimes. *Dede Adote (University of San Francisco)**

How do leaders employ cooptation strategies to diffuse social movements in authoritarian regimes? Existing studies have focused on the relationship between social movement success and failure in authoritarian regimes without systematically examining how dictators employ cooptation to reduce and displace protest. This study gains ground on this puzzle by examining how leaders use cooptation as a rational choice tactic to deter movements from affecting public policy. This paper draws from several movements, including the 1989 Tiananmen Square massacre, the Arab Spring revolution, and the women's movement, to measure social movements' success or failure within non-democratic regimes.

Courtney Room

6.2.1. The Nuclear Crisis Critically Revisited from the Marshall Islands: Looking at the Intersection of the Climate Crisis and the Anthropocene. *Seiichiro Takemine (Peace Studies Association of Japan, Meisei University)**

For more than 25 years, I have conducted fieldwork in the Marshall Islands in the Central Pacific, where the United States has conducted 67 nuclear tests. In this presentation, my aim is to reveal details of the nuclear issues faced by local communities and to discuss the intersection of the nuclear crisis and the climate crisis, while featuring the voices of the people I have met during my fieldwork. It will also draw on the discussion of the "Anthropocene" to consider how we should perceive the nuclear crisis. Nuclear weapons have dramatically changed the relationship between humans and the earth, and are being repositioned as a symbol of the enormous impact of human activity on the planet. When the spread of global radioactive fallout is put into perspective, it can certainly be said that "the earth has been exposed to radiation" (Hiromitsu Toyosaki). However, the damage caused by nuclear weapons is not unevenly spread and has not been evenly distributed across the globe. Even in the context of the climate crisis, where the impacts are geographically, economically and socially unequal, "climate justice" is advocated as a response to the climate crisis caused by people living in developed countries, and that measures should focus on correcting the injustices to the regions and people who have suffered the consequences. In the Marshall Islands, along with "climate justice," there is a call for "nuclear justice" to transform the injustices suffered by nuclear victims and communities. In other words, the nuclear crisis, like the climate crisis, should not be seen only as a risk to our own countries, but we must focus on the structures of inequality and discrimination that exist on a global scale, and consciously look at and discuss the "hot spots" of damage that have been intentionally created for social and political reasons.

6.2.2. Indigenous Pathways to Peace: Indigenous Masculinities and Community-Led Peace-building in Melanesia. *Mercy Masta (Australian National University)*; Anouk Ride (Australian National University/Solomon Islands National University)*

Global peacebuilding efforts increasingly recognise that involving men and boys in violence prevention is essential to reducing conflicts in families and communities (UN Women, 2015). This is especially relevant in Melanesian societies, where gender-based and tribal violence pose serious challenges and disproportionately impact women. Young men are often central to this violence, shaped by cultural expectations around masculinity and loyalty (Biderman & Munro, 2018; Dinnen, 1999). However, current interventions are often limited, fragmented, and face challenges due to strained resources. This points to an urgent need for peacebuilding approaches led by local communities that address the unique dynamics of Melanesian conflicts.

This presentation is based on a study conducted in the Melanesian context looking at how indigenous, community-based approaches can engage men in conversations aimed at ending violence and encouraging non-violent behavior. Focusing on the Solomon Islands, Fiji, Vanuatu, Papua New Guinea, and Bougainville, the study explored local methods of peacebuilding that emphasize shared responsibility and community-centered discussions. It examines how culturally grounded conversations can encourage men and boys to rethink violent norms, ultimately supporting lasting peace. The study draws on interviews and focused group discussions with people from various backgrounds, including government, community organisations, faith-based groups, and universities. By highlighting local strategies, the study seeks to identify ways to build more effective and sustainable approaches to violence prevention across the sub-region. The findings aim to close gaps in current peacebuilding efforts by promoting methods that respect and build on the strengths of local communities. The study's insights will contribute to both policy and educational resources, developed in partnership with Melanesian universities and peace networks, to support tailored, community-focused peace initiatives.

6.2.3. Is peace a dirty word in academia in Oceania?

Anouk Ride (Australian National University/Solomon Islands National University)*; Tania Miletic (University of Melbourne)

In all cases of violent conflict, dialogue and peacebuilding is required for people to co-exist and countries to rebuild and develop, but our research indicates that Australia and New Zealand are lone in the G20 countries in not investing in education and research on peace at its top tier universities. This research paper tracks the disinvestment in peace studies and research through quantitative and qualitative data on peace centres in academia over the past 30 years. By tracking the number, funding patterns and institutional support for peace research centres in Australia and New Zealand, we explore the decline in academic and political support for peace studies and research. Then, through in-depth interviews with peace scholars in Oceania, in conjunction with a review of positioning by academic experts currently, we explain to what extent political, institutional, and social factors meant peace became a “dirty word” to be associated with in academia, and how this contributes to security taking over policy and research discourse about peace and conflict in the region. We also discuss the implications on capacity to engage in conflict and support peacebuilding efforts in the region.

Watson Room

6.3.1. Peace by Design: Initiatives of AI PeaceTech.

Adrien Choi (University of Auckland)*

Technological advancements have historically driven waves of political and social polarization from the mass spread of the printing press, radio and television to the internet. Artificial intelligence (AI), as the currently most 'hyped' emerging technology, presents fundamentally different challenges due to its adaptive and autonomous capabilities compared to the traditional one-directional information flow from the technology to the audience. The first paper examines AI's role in shaping the democratic environment through historical analysis considering its algorithmic properties. The second paper proposes a Theory of Change (ToC) framework for evaluating the impacts of specific AI verticals on democratic self-governance and institutional resilience. The third paper shifts from theory to application, proposing a new generation of ethical AI PeaceTech by showcasing initiatives in conflict prediction, misinformation control, and empathy-driven dialogue facilitation, drawing from human-computer interaction (HCI) research. This panel aims to move beyond deterministic narratives about AI – neither utopian nor dystopian – bringing thoughts from the researchers and public sectors to foster a multidisciplinary discussion on AI's future in democracy and global stability.

6.3.2. Cultural Parallels and Strategic Bridges: India, New Zealand, and Japan in the Indo-Pacific

Jatinder Khanna (Jawaharlal Nehru University)*

India, New Zealand, and Japan—though distinct in geography, scale, and history, share cultural threads woven from reverence for nature, strong family systems, a passion for sports, and traditions that bind communities together.

This paper explores the cultural and strategic parallels between India as a vast, diverse subcontinent and New Zealand and Japan as developed island nations in the Indo-Pacific. By examining shared beliefs, social structures, sports, festivals, traditions, and food habits, alongside recent geopolitical, defense, and educational collaborations, the study highlights how cultural understanding reinforces diplomatic and strategic ties.

The three countries have a triad of democracies contributing to Indo-Pacific peace and resilience. Such comprehension fosters unity, respect, and cooperation, shared values essential to peace and prosperity in a dynamic Indo-Pacific.

6.3.3. Reclaiming Peace? Decolonizing Scholarship and Revitalizing Peace Education. Aidan Gnoth (Philipps University, Marburg)*

The past two decades have seen critical peace researchers actively challenge the (neo)liberal, technocratic, universalist, and linear assumptions that have shaped peace discourse and practice since the end of the Cold War. While the emergence of contextual, sensitive, and iterative approaches to understanding and fostering peace is commendable, intense debates persist regarding the role peace education should play in decolonizing these spaces. These debates are especially significant given that much of this new knowledge has been derived from the lived experiences of marginalized, overlooked, and subjugated peoples. This paper draws on a large-scale critical discourse analysis and interviews with over fifty leading peace scholars to critically evaluate the contributions and limitations of critical peace scholarship in reshaping international peace practices. It argues that despite Peace Studies' normative commitment to fostering just and sustainable peace, various personal and institutional barriers have diluted its radical potential and homogenized research agendas. By exploring emerging contestations of 'peace,' the paper highlights the disconnects between micro-level lived 'peace,' the paper highlights the disconnects between micro-level lived experiences and meta-level theoretical frameworks, which have often resulted in piecemeal and context-specific understandings of peace. These understandings, while illuminating the inadequacies of traditional peace paradigms in post-conflict environments, have yet to inspire a more critical and reflexive evaluation of their relevance in the contexts from which they arose.

6.3.4. Education for Peace and Justice Across Contexts for Learning. Laura Parks (Vanderbilt University), Chris de Silva (Vanderbilt University)*

We examine the learning experiences designed to promote peace, equity, and justice for two distinct groups of students: 1) The Peace Team in an urban, public racially and linguistically-diverse U.S. high school, and 2) students in a one-year Masters of Education program, Learning, Diversity and Urban Studies (LDUS), at a predominantly white private U.S. university. These groups were brought together on various occasions (from 2016-2023) to learn with and from each other. Specifically for this study, we explored how these two groups came to understand key principles of critical pedagogies (Freire, 1970), to elaborate on and apply them in accordance to their respective contexts. The LDUS program is centered on issues of promoting equitable education and engaging in praxis (i.e., reflection and action) toward a more peaceful and just society. Peace Team, a site-based team of Restorative Student Leaders (developed by the first author in 2016) is a student-led Restorative Practices team through a Youth Participatory Action Research model. Key principles for both programs include racial equity, justice, and student-teacher collaborative design through a Problem-Posing model (Freire, 1970). Through qualitative methodologies, we explore the synergistic interchanges between urban high schoolers and M.Ed. LDUS graduate students. Through a Critical Pedagogies analysis, findings reveal that M.Ed. graduate students benefited from learning with the high schoolers as they embodied the principles they were studying and clearly articulated the commitments talked about in class. Similarly, high schoolers reflected on the experiences as being agentic and expansive for their visions for themselves, particularly in terms of attending - and graduating from - college. These joint learning experiences and exchanges between M.Ed. students and urban high schoolers reveal possibilities for future research and practice as related to peace-based and justice-oriented education as they inform and shape one another's imaginations for the future.

Devon Room

6.4.1. Poetry for Peace: Collaborative Auto-ethnographic Poetry as Ha'i Mo'olelo. *Michiko Kealoha (Cañada College)*; Jasmin Padilla Valencia*

Within this workshop, participants will come together for the praxis of collaborative auto-ethnographic poetry as Ha'i Mo'olelo. Collaborative auto-ethnographic poetry has been practiced by Black, Indigenous, People of Color communities around the world for centuries, and acts as a powerful pedagogical tool to resist hegemonic narratives, while reconciling differences amongst individuals. With the ability to disrupt colonized academic knowledge through counter-narratives and ancestral practices, collaborative auto-ethnographic poetry can be practiced as therapy, inquiry, liberation, and validation that strengthens voices in an authentic way—equipping people with the ability to promote peace and social justice. What started as a class icebreaker grew into a project that has brought communities together on the international stage. With our time together in this session, participants will jointly construct knowledge, write a collaborative piece, and share together—leading to a process of understanding, healing, and connection.

Friday 7th

Session 7: 1:00-2:30pm

Hobson Room

7.1.1. From Policing to Pedagogy: the role of schools in preventing violent extremism.

Cheryl Duckworth (Nova Southeastern University)*

This study contributes to the literature on peace education and preventing violent extremism via a meta-analysis that illuminates the role of schools in preventing and countering violent extremism and hate crimes. By examining and analyzing recent studies at the intersection of peace education and CVE/PVE, the present study develops themes that provide essential lessons for teachers and other educational leaders looking to prevent and reduce violence, as well as build more peaceful school cultures.

7.1.2. Peace Education past, present and future.

Robin Burns (La Trobe University)

This paper is both historical and future-oriented. It is based on a content analysis of 24 submissions to a book co-edited by the present author and Magnus Haavelsrud. It is currently being finalised for publication by the Peace Knowledge Press. We hope it will ready to be launched at the IPRA conference. The chapters discussed cover peace education, peace building and conflict resolution with examples from every inhabited continent, including ones from both Israel and Palestine, Myanmar, and Ukraine and Russia. Issues include the ways in which peace is conceptualised, underlying bases for peace education and action, pedagogical considerations in peace education in formal, non-formal and informal programs, indigenous knowledges in peace education, and the contexts within which the learnings take place. Chapters discuss the work of key early peace educators within the Peace Education Commission of IPRA who are no longer with us (Johan Galtung, Betty Reardon, Robert Aspeslagh, Mario Borelli). In addition, each contributor was asked to outline their personal journey to involvement with peace issues, some to be presented in the paper, together with suggestions about the future of peace education.

7.1.3. Re-imagining Teacher Education: Andragogy of Hope, Peace, and Nonviolence.

Ivon Prefontaine (The King's University)*

Schools are essential institutions for providing education and direction for children, youth, and adults. Humans live in an increasingly violent world, often interwoven with oppressive structures, injustices, and inequities, and educators can play vital roles in helping the next generations hope for and enact a less violent, more humane world. A key aspect is to engage students and teachers in civil dialogue around nonviolence and peace, intertwining them with hope for the future. Through an interdisciplinary approach e.g. critical pedagogy, feminist theories, faith traditions, Indigenous approaches, etc., I explore how to re-imagine teacher education for K-12 teachers, barriers to this re-imagining e.g. how to define nonviolence and peace, and curricular resources to purposefully integrate peace and nonviolent education into existing curricula, rather than as an accidental side dish and time filler.

This re-imagining of teacher education begins within curricula taught to student teachers, how they continue to educate themselves once in the profession, and how they are supported in this education, to more easily bring and integrate nonviolent education into their own classrooms. I experienced using an activity called A Culture of Peace to encourage civil dialogue around what this activity meant to each student, as an example of integrating key nonviolence concepts into standard curricula. Each voice brings a different sensibility to the conversations. In today's world, nonviolent and peace education represent resistance and subversive activities to challenge existing violent and oppressive structures, acts, and rhetoric.

Courtney Room

7.2.1. Towards a Vision for a Reconciled Land.

Alistair Reese (University of Otago)*

Matutaera Tāwhiao, the 2nd Maori king proclaimed: 'Without a vision the people perish' – 'Ki te kore he whakakitenga ka ngaro te iwi'. This biblically inspired (Proverbs 29:18) proverb or whakatauaki warns us that a nation suffers in the absence of visionary leadership. A lacuna of prophetic vision yields a vacuum, a malaise - a fecund environment for societal fissuring, and voices of provocative foment that may even lead to violence.

This theo - historico paper references some of the early known prophetic voices that contributed towards a peaceful vision for Aotearoa. I argue that understanding their context, whakapono (beliefs) and wairuatanga (spirituality) will contribute to our identity narrative and contribute to the reconciliatory aspirations of Aotearoa-New Zealand. These voices include the 18th century Ngāti Kahungunu seer Toiroa Ikariki, Henry Williams, Ruki Kawiti, Tohu Kākahi and others. Many of these prophets based their exhortations towards reconciliation and peace upon an ethos of sacrificial love. I propose that this concept of kenosis was foundational to our founding document Te Tiriti o Waitangi (Treaty of Waitangi). An understanding of this realpolitik, albeit counter-intuitive characteristic would enhance the national treaty conversation and lead to a rediscovery of its reconciliatory intention.

7.2.2. Tēnei te Pō, Nau mai te Ao/ Coming in from the dark, welcoming the light.

Judy Blakey (NZ Association of Gerontology)*

Te Tira Ahu Ika A Whiro Veterans' Affairs New Zealand (VANZ) website displays a chronologically ordered summary of events, research and reports related to Aotearoa NZ's nuclear veterans. The website's time line reveals that in 1957 and 1958 the United Kingdom conducted thermonuclear weapons tests off Malden Island (in the Line Islands, which are now part of the Republic of Kiribati), and Christmas Island. That deployment was code-named 'Operation Grapple'. Information sources on the website cover the period from 1945 to a Veterans' Health Advisory Panel's March 2023 Report to the Minister for Veterans, which references Allen + Clarke Consulting's May 2022 Literature Review on the Health Impacts of Exposure to Ionising Radiation. Those information sources are filtered through an officially sanctioned military lens that reveals the temporal interplay between 'past' and 'new' knowledge; especially in relation to the evolving awareness of the contested health impacts of radiation exposure on veterans and their whānau. However, te ao Māori perspectives are not provided, and the cultural context of ageing veterans and their whānau is invisible.

This presentation integrates images from a recent trip to Naoshima Art Island in Japan to explore how the NZ Nuclear Test Veterans Association (NZNTVA) collaborated with researchers to co-create significant research projects that supported their advocacy about the health impacts of their Operation Grapple naval service. Documenting the NZNTVA's interactions with an 'Expert' Medical Panel demonstrates the range of challenges that ageing Grapple veterans and their whānau have faced through the decades since the veterans' deployment. Courageous leadership has highlighted that transformational actions which critically examine structural variables such as power, social justice and equity are required within Aotearoa NZ veterans' ecosystem. The NZNTVA continues to shine a light on an inconvenient topic in our national psyche.

7.2.3. Ka tō he rā, ka ura he rā – as the sun sets, another sun rises - Transformative Tiriti spaces are possible.

Rachel Dibble (Otago Polytechnic)*; Kerry Carson (Otago Polytechnic).

Facilitation of Tiriti o Waitangi content in tertiary learning environments offers a space of engagement and transformation. Educators and ākonga alike hold the potential of storytelling of Tiriti histories and futures. Two educators, Takata Whenua and Takata Tiriti, pay attention to murky pathways, shining a light onto the discourse of grief of an untold history and implications if left darkened. Transformative moments rise in the learning environment through a demonstration of co-facilitation, through shared story-telling, and broader considerations of power and colonisation. This offers ākonga a multiplicity of pathways to learning about potential peace, after generations of conflict, in Aotearoa. With co-facilitation as manaakitaka, and wairua guidance, we care for the representation of takata whenua history-ing and future, alongside the tauwiwi experience. We acknowledge and care for the developing ākonga awareness of the wrongs of the not-distant past, that those in the room may be able to connect, willingly or not, to their whakapapa or ancestral story.

It is our challenge and responsibility to present counter-hegemonic discourse to the ākonga experience - so their experience goes beyond the classroom, into the new dawn that becomes a transformative liminal space, where peace might look like leaning into the yet to be known, a kōrero to draw upon.

Referring to Dibble's Master of Professional Practice thesis "Not Without Consequence: Tiriti Educators in Tertiary Learning Environments", Dibble and Carson will speak to their shared experience as Tiriti educators in a rapidly changing tertiary environment in Aotearoa, offering transformative pathways to peace and justice.

7.3.1 Co-creating for Peace or Digital Colonialism? Virtual Reality Applications in Indigenous Contexts. Andrew Tucker (Universidad del Magdalena Santa Marta/Colombia);

Virtual Reality (VR) experiences have often been heralded as “empathy machines” (Milk, 2016), celebrated for their immersive qualities and ability to transport audiences into different life-worlds. This premise has guided many nonfiction VR projects aimed at raising awareness of underrepresented or marginalized communities, refugees, and victims of war and violence. Could immersive media, then, serve as a catalyst for peace-building, fostering understanding that leads to reconciliation and lasting social change? Or does VR, like many emerging technologies, risk reinforcing narrative control, digital colonialism, and ethical pitfalls that undermine these goals?

It is worth questioning whether VR truly enhances empathy or, on the contrary, promotes improper distance, ironic moral engagement, or even a voyeuristic gaze (Nash, 2018; Rose, 2018). Furthermore, as with traditional linear media, VR runs the risk of replicating historical exclusions, sidelining marginalized communities, and disregarding local knowledge systems. The advances made by community media and indigenous media initiatives in recent decades aimed at strengthening media sovereignty are often overlooked when confronted with the complexity of VR production processes. Even when horizontal collaborations are established, or local communities gain the capacity to produce their own immersive content, significant challenges remain. Algorithmic biases on major VR platforms may invisibilize community-produced media, further contributing to digital inequalities and the erasure of grassroots peace narratives. The unique affordances of immersive media grant audiences unprecedented levels of agency within virtual environments. However, this heightened interactivity may inadvertently disrupt existing cosmological orderings if appropriate cultural, ethical, and ontological considerations are not observed – raising fundamental questions about the limits of representation in digital peace-building. This presentation will be accompanied by a series of co-creative VR projects by the author, illustrating both the promises and challenges of expanded reality media in the context of peace-building, decolonial narrative justice, and digital sovereignty.

7.3.2. Building Peace through development? A critical look at International Development Cooperation in Colombia. Ana Paola Salamanca (University of Magdalena/University of Granada);

Since the Second World War, peace and development have emerged as parallel objectives in the construction of a more balanced global system—economically, politically, and socially. International policy has reinforced this trend, using International Development Cooperation (IDC) as one mechanism to institutionalize this vision.

The influence of IDC has generated tensions between its stated objectives and the actual outcomes of its programs in communities where it seeks to transform deeply rooted realities shaped by history, identity, and local culture. This raises critical questions: What specific forms of peace and development does IDC seek to promote? Does the relationship between peace and development reflect an intrinsic connection, or is it primarily a constructed narrative legitimizing certain international policies interventions?

Debates surrounding the successes, partial results or failures of IDC—particularly in contexts of development and post-conflict sustainable reconstruction—have revealed not only its limitations but, in some cases, its role in exacerbating structural and cultural inequalities, thereby deepening conflicts. Scholars have approached this issue from different perspectives: some critique the oversimplified assumptions of this relationship (Galtung 2016; Murshed 2002; Nathan 2003; Hegre & Buhaug 2010), while others emphasize the need to adapt economic development models to local contexts to mitigate the root causes of conflict and foster sustainable peace (Milton Friedman 2016; Collier & Hoeffler 2004; UNDP; World Bank; OECD). This paper examines the challenges faced by local actors, victims and ex-combatants, and international cooperation agents in building sustainable peace and local development within the framework of the implementation of the Colombian Peace Agreement. Furthermore, it highlights the lessons learned from this process and their contributions about these topics.

7.3.3 Decolonising Women, Peace and Security, the case of International Civil Society Action Network (ICAN) and the international Women’s Alliance for Security Leadership (WASL) Bernadette Muthien (Research Fellow, Office of International Affairs, University of Free State, South Africa.)

The Women, Peace and Security (WPS) fields have a long history, or herstory, intersecting with the history of IPRA. This paper will analyse key moments in the WPS evolutions, including WILPF and Women Waging Peace, the work of e.g. IPRA veterans Elise Boulding and Betty Reardon, as well as global South women’s movements for peace.

Building on the historic work of respected veterans, ICAN was founded in 2006 by Sanam Anderlini, based on a decade of her past work in the WPS field, including germinal contributions to development and promulgation of United Nations Security Council Resolution 1325 (UNSCR1325) on women, peace and security. And a women’s human rights defender in

Iran (not named for her safety). ICAN addresses gaps in WPS experienced by Anderlini and others, and institutionalises many conversations with WPS colleagues over at least a decade.

WASL, which means to “connect” in Arabic, Urdu, and Persian, was co-created in 2015 as the “first global women’s network to embrace women’s leadership in addressing violent extremism and promoting peace, resilience, equal rights, and pluralism.” It now has members in 44 countries on all continents.

WASL’ pathbreaking interdependent three pillars of work are:

1. Personal solidarity.
2. Professional support (resources, capacity building, etc).
3. Institutional support (strengthen own local structures).

To break historic silos, WASL diagrammatises 3 interdependent ways of connecting:

1. horizontal connections between countries;
2. vertical connections to policy worlds and intergovernmental spaces;
3. diagonal to other actors (media, security sectors, academia, etc).

It brings together politicians, policy makers, academics, artists, healers and grassroots activists, in unprecedented egalitarian ways.

A diverse, multigenerational network, WASL refuses rigidity and allows members to be themselves, provided they are respectful and compassionate, and adhere to the basic rules of the community.

ICAN spearheads WASL, and is deliberately non-patronising and respectful of members, and there is no elitism e.g. between cabinet ministers and grassroots activists; everyone is together in the same space as equal contributors. ICAN specialises in thought leadership, policy advocacy, gendered and peace sensitive analysis, inclusive peace making and prevention of violent extremism strategies, and funding of women’s peace organisations in fragile contexts and crises. ICAN shares our thought leadership and knowledge with WASL partners and learn from their partners.

As ICAN founder and CEO, Sanam Anderlini, says, “our work is about thought and heart, and being human”.

Both ICAN and WASL strive to not gatekeep, but instead to build bridges. To build capacity of and manifest opportunities for members. WASL members do groundbreaking peace work on the ground, including combating violent extremisms in communities. From clusters of women (and male allies) organising in, among others:

* Taliban-regime Afghanistan, at enormous risks.

* Abductees’ Mothers Association in Yemen, formed by mothers, wives, and female relatives of abductees and forcibly disappeared detainees, along with women’s rights activists.

* Allamin Foundation in northeast Nigeria, immersed in among others, protecting their communities from Boko Haram, and rehabilitation of abducted girls and boys.

* A male-led NGO in Mexico combating femicide and gender-based violence.

* And further powerful, inspiring examples in 44 countries around the world, and growing. WASL’s structure is deliberately egalitarian and diverse, concerned with restorative justice, reparations and healing, led by women, for women and the whole society. Thus decolonising WPS, an endless growthful transformative work in progress for WASL, offers inspiring opportunities for interpretation, reimagination, and indeed undoing and re-doing.

Devon Room

7.4 Holistic, Evolving Views of Peace and Nonviolence: Indigenous, Eastern, and Western Contributions.

Linda Groff (California State University)

Material covers many articles published, as well as Chap. 1 (Evolving Views of Peace) and Chap. 2 (Evolving Methods of Nonviolent Action) of my Peace Book: Sustainable Peacebuilding: Holistic, Evolving Aspects of Peace, Nonviolence, and Community Engagement. Two relevant diagrams are: Fig. 1 (Seven Holistic, Evolving Aspects of Peace, which all build on each other, creating a more holistic view of peace over time) and Fig. 2 (Indigenous, Eastern, and Western Contributions to Different Aspects of Peace).

Indigenous, Eastern, and Western traditions have each developed different aspects of peace—from their different spiritual-cultural interactions with their environments--which together can be seen as gifts to humanity as a whole today, if we can just be open and learn from each others’ traditions, which each contribute aspects of a more holistic vision of peace for the 21st century, with no tradition having all the answers! There is a tendency for Indigenous traditions to start with peace with the Earth—our Mother and the source of all life; Eastern traditions to start with Inner Peace: how can one find peace in the world if we are not at peace within ourselves?; and Western traditions, who often focus on creating more justice and peace in the outer world. We can each learn important things from each others’ traditions.

Friday 7th

Session 8: 3:00-4:30pm

Hobson Room

8.1.1. Creative Connections: Exploring the intersection of arts, peacebuilding and (re)settlement.

Chloe Mackenzie (University of Otago)*

Arts-based approaches to supporting both (re)settlement and peacebuilding have received growing attention across a range of academic fields in recent years (Lenette, 2017, 2018; O'Neill, 2010; Premaratna, 2018; Lederach, 2005; Cohen, 2011; Shank & Schirch, 2008). Yet, despite this increased interest, there remains limited research that bridges practice with theory, to offer a detailed understanding of the multifaceted role of the arts in supporting people's everyday peace and wellbeing as they navigate life in a new country. This study aimed to address this gap by exploring how a community art space supported a group of diverse women (re)settling in Ōtepoti Dunedin. Informed by the local turn in peacebuilding that advocates a grass-roots and community-focused approach (Richmond, 2010; MacGinty, 2021) as well as Indigenous views of arts and culture as integral to everyday wellbeing and social life (Ayindo, 2017), it followed and documented women's experiences with art in the workshop setting over the course of six months. In this presentation I provide an overview of this project, explain my interest in the topic and the process involved in creating the art space, and detail the key reflections and learnings that resulted from the study. These findings highlight diverse and valuable ways creativity can function to foster individual and collective wellbeing and offer insight into art as a practice of peacebuilding, rooted in healing, resilience and connection.

8.1.2. Portrayals of the Roma emancipation and resistance: A harmonious and non-violent representation.

Maria Subert (California Polytechnic State University, San Luis Obispo, CA)*

My presentation examines how artists with Roma roots support the grassroots movement to resist their othering and segregation. I pursue this goal through studying five European Roma artists' oral and visual narratives and cultural performances. My questions are: How do the examined artists support emancipation and resistance? What are the main characteristics of their emancipation and resistance? I have found that the examined artists share enduring common content and the non-violent (or harmonious) character to resist and emancipate themselves as individuals and members of their communities. I conclude that the artists' portrayals of Roma emancipation and resistance are means for peaceful conflict transformation.

8.1.3. From Nonresistance to Non-violent Resistance: A Case Study of the Church of the Brethren.

Naomi Kraenbring (Elizabethtown College, George Mason University)*

Emerging in the early 18th century from Anabaptist and Radical Pietist theological roots, the German Baptist Brethren (now known as the Church of the Brethren) has shifted over time from a denomination established as a sectarian nonresistant community to more actively connecting with the Mennonites and Quakers as one of the Historic Peace Churches, known for involvement and engagement in peace and non-violent resistance. When and how did this shift occur? What are the possibilities and challenges in a passive and more active resistance posture? And what are the implications moving forward?

This paper will trace the theology, history, impact, and evolution of the nonresistant Anabaptist position over more than 300 years, as held by the earliest Brethren to contemporary members of this denomination. The position has shifted from one of neutrality and lack of engagement to one of more active non-violent resistance. As demonstrated through the progression of the Church of the Brethren, the line between nonresistance and non-violent resistance is surprisingly thin. The roots of these seemingly counter positions may actually be found in the same theological basis and heritage, but the goals and outcomes have changed as the Brethren community has broadened and opened. This paper will investigate what was gained and what might have been lost in this shift, as well as the ways this apparent clash of postures might propagate conflict in this faith community even today. How might this be fodder for transforming tension and conflict into new understandings and wisdom, and how might these learnings be extended beyond this specific case study example?

Courtney Room

8.2. Working Ethically with Communities Affected by Nuclear Weapons: Rights, Respect and Reciprocity in the Nuclear Truth Project Protocols.

Matthew Bolton (Pace University)*; Tamatoa Tepuhiarii (University of Hamburg); Dimity Hawkins (Nuclear Truth Project/Swinburne University)

In a year marking the 80th anniversary of the first use of nuclear weapons, and with threats to recommence nuclear testing by certain nuclear armed states, this workshop organized by people associated with the Nuclear Truth Project offers a deep dive into ethical frameworks for working with communities impacted by nuclear weapons testing and

associated harms. Nuclear testing has left deep and lasting physical, psychological, and cultural scars on affected communities. The session explores how to build respectful and reciprocal relationships, ensuring that work is rooted in principles of equity, fairness and justice. Engaging with the ongoing work of the Nuclear Truth Project Protocols, this workshop explores best practices for interacting with communities impacted by nuclear testing, and explores ethical considerations when conducting research, advocacy, or collaborative projects. The Protocols have been designed and developed primarily by affected community members since 2021, and aim to protect the vulnerable, shield from further trauma and harm, and ensure efforts for remediation and assistance are centred in the work to redress both historic and any future harms from nuclear activities. This session welcomes affected community members, community organisers, researchers, policymakers, and activists committed to supporting survivors of nuclear testing and advocating for their rights. As people who come from affected communities, academia and/or activism, we anticipate encouraging discussions around preserving cultural identity, Indigenous knowledges, and lived experience expertise.

Watson Room

8.3.1. Significant peacebuilding experiences developed within the framework of the Latin American online \ peace education program Jóvenes Voluntari@s Universitari@s por la Paz.

Diana Marcela Agudelo-Ortiz (Universidad Externado de Colombia)

This paper presents some of the peace initiatives designed, planned and implemented in a participatory manner within the framework of the Latin American online program Jóvenes Voluntari@s Universitari@s por la Paz, of the Peace Area of the Instituto Universitario de Democracia Paz y Seguridad of the Universidad Nacional Autónoma de Honduras (IUDPAS-UNAH), under the auspices of the Consejo Latinoamericano de Investigación para la Paz (CLAIP). The content of the initiatives, their main results and the methodology used to encourage the thoughtful participation of the program's students, faculty and the team of facilitators in the design of peace actions that are implemented in a coordinated manner in various countries of the region are described.

8.3.2. Ethnography as a Tool for Cultural Action and Peacebuilding

Christopher Ney (Fellowship of Reconciliation)*

Peace researchers and social justice advocates have long recognized the important role that culture plays in conflict. Ethnography offers tools for cultural immersion and knowledge and has been incorporated into efforts to understand the actions of individuals and communities. As a practical theologian, I have used ethnography in my research on cross-cultural relationships and ecumenism. I propose to offer a presentation that includes a brief survey of literature on peace-building and ethnography and then focus on the concepts of growth points and "web-watching" developed by Howard Richards and John Paul Lederach, respectively. The presentation will include opportunities for participants to reflect on their own cultural contexts and possibilities for transformation toward greater solidarity, nonviolence, and sustainability.

8.3.3. New Insights Through Cross-generational Dynamics - the UNAA (NSW) Community Engagement Project.

Lindsay Mell (United Nations Association of Australia N.S.W.)*

Throughout the Non-Government Organisational (NGO) Sector there often tends to persist a prevalent concern that younger volunteers, keen to be involved in projects, may tend to remain reluctant to stay with such endeavours for much beyond a few months. There are obvious reasons for this, of course, such as the need for stable remunerated work, experience of various work environments, and so forth. What may be more rarely considered is that prospective employers, like many of their corporate counterparts, often insist on rigid vertical top-down work and situational relational dynamics.

While any relationship may be loosely regarded as essentially structural in system-based situations, all such relationships are essentially human-centred, and therefore are diverse, evolutionary, and proceed through sporadic incremental trajectories.

Throughout the UNAA-NSW Community Engagement Project, progress has proceeded inter, and/or, cross-generationally, and interactively, through mutual deep appreciation of each and all of the many personal contributions as qualities shared dynamically over the 30 years plus of the project, however those concerned may have been situated. Mutual Appreciation of such qualities, as these have manifested, have enabled them to be realised as collaborative, affiliative, and personal – indeed, interpersonal – in nature and aspect. The outcome of such mutual appreciation has often culminated in deeply shared connective affinity, evolved gradually from the outset. This session will consider a vivid case study narrative in this context.

Friday 7th

4:30-5:30pm

**IPRA COMMISSION MEETINGS (INCLUDING PEC) or
INDIGENOUS ELDERS SHARING CIRCLE: BETTINA WASHINGTON
(WAMPANOAG)**

Friday 6th

5:30pm Hobson Room

Dance - A Tale of Two Tables: Un/Covered, Boroka Nagy (Re:born Dance Interactive)*

The title is a reference to Charles Dickens' *A Tale of Two Cities*, which contrasts the suffering masses of Paris with the elites of London before and during the French Revolution. Similarly, this dance piece highlights the discrepancy between the need for peace in everyday lives and the interests of war pursued by political, military, and global leaders.

"A Tale of Two Tables: Un/Covered" is a contemporary dance piece centered around two contrasting tables: a brown wooden kitchen table, symbolizing the warmth and struggles of family life, and a green baize table, representing the calculated decision-making of military and governmental leaders. The green table holds the power to destroy many "brown table families," highlighting the fragility of peace in the face of global conflict.

The performance consists of 8 dancers of various ethnic backgrounds, unfolding in two acts, each defined by its table and its setting. Some dancers will be dressed as military leaders of their own country of origin, others as the actors of existing war games. The tables serve as metaphors for the spaces we inhabit—love or power—and the tension between what is exposed and what remains concealed. The green table can be associated with both war planning and the game of billiards, and symbolizes the precarious balancing point of global powers. The few props—with maps, "fallen" chess figures, billiard balls, and war-tools—suggest that war and game are mixed in the protagonists' mind. Ultimately, *A Tale of Two Tables: Un/Covered* is a meditation on the values of everyday life, the fragility of world order, and the vulnerability of human beings. The piece ends with an open-ended question that invites the audience to reflect on their own agency: Can humanity break free from cycles of destruction, or are we doomed to repeat them?

Dancers: Boroka Nagy; Simon Harrison; Katie Marshall Valdez; Kirsty Hwang; Kate Walsh; Jestoni Dagdag

Saturday 8th

Plenary Session: 9am-10am

Keynote by Asmi Wood & Malaka Shwaikh

Asmi Wood is a Distinguished Professor at Australian National University, a Barrister and Solicitor specialising in Constitutional recognition of Indigenous People, ethics, humanitarian and international law. He teaches law at the ANU Law School, was awarded the ANU Indigenous Alumnus in 2020, and was made a Principal Fellow of the Higher Education Academy (UK) in 2017.

Malaka Shwaikh is a Palestinian academic from the Gaza Strip, currently based in Scotland where she teaches and researches prisons as spaces of power, resistance, and peacebuilding. In addition to her research commitments, she is a trustee of Firefly International and St Andrews Education for Palestinian Studies. In 2021, she co-founded FreelancersinGaza.com with Candace Amani to connect youths in Gaza with clients around the world and provide them with mentorship. Dr. Shwaikh currently serves as the Vice President of the European Peace Research Association (EuPRA).

Chair: Polly Walker

Saturday 8th

Session 9: 10:30am-12pm

Hobson Room

9.1.1. The power of Musiclogotherapy to heal wounds, histories and hearts.

María Elena López Vinader (International Peace Research Association)

After more than thirty years of experience integrating Music Therapy with Logotherapy and Peace Education to create a Culture of Peace, it is a great opportunity to share this knowledge to help us heal the wounds of our lives in order to create a brighter future. Viktor Frankl, the author of the third school of psychology in Wien: Logotherapy, and a survivor of four concentration camps says that all human beings share three conditions: suffering, guilt and death. He also says that there will hope for survival if we all as humanity work together on a same goal.

In spite of his painful experience, he was able to go beyond the collective guilt and he was able to live because he wanted to share his already proven method of finding meaning in life in spite of everything. Working as a music therapist with blind people and other disabilities I was able to see the interconnections between music therapy, the healing power of music and the ability to heal, and reconcile with individual history and trauma, thus bringing peace of mind and heart. What occurs on an individual bases regarding painful histories also occurs in communities and countries of the world suffering the aftermath of war. Learning to see how the power of music intertwine with the power of meaning in life not only brings healing but also joy to our life. This presentation will be illustrated with real cases and hands on experience to put into practice on an everyday life.

9.1.2. Mobilizing Galtung's Great Chains of Nonviolence in a Polarized World.

Kelly Kraemer (College of St Benedict and St John's University)*

In his 1989 monograph, *Nonviolence and Israel/Palestine*, Johan Galtung considered the question of nonviolence as a viable approach to peace in the face of extreme oppression. Analyzing several key factors in seven historic conflicts in Israel/Palestine, the Philippines, and other places, he concluded that when the oppressed have been thoroughly dehumanized, "intercession from somebody closer to the oppressor can stay the hand of the violent oppressor better than can the nonviolence of the oppressed themselves..." (p. 26). This Great Chain of Nonviolence Hypothesis offered a potentially useful guideline for humanitarian intervention in cases of extreme violence against oppressed groups. Has Galtung's hypothesis stood the test of time? Can it point us toward effective actions we might take to protect victims of extreme oppression in the 21st Century? Thirty-six years later peacemakers of the world are searching for ways to end on-going genocidal campaigns in Gaza and Darfur. This project will review Galtung's hypothesis and attempt to apply his approach to these current cases. In an effort to determine what has been and/or could yet be done to bring the Great Chain of Nonviolence into play today, we will outline potential chains of nonviolence and use those chains to identify people "closer to the oppressor" with the capacity to intervene in ways that could put an end to the atrocities.

9.1.3. Empowering Japanese Youth Through Music and Dialogue: A Path to Transformative Global Citizenship.

Marine Inada (Soka University)*

In recent years, Japan has experienced a concerning rise in bullying, school violence, and youth suicide rates, reaching record highs since data collection began. Additionally, a culturally ingrained lack of agency and sense of powerlessness among Japanese youth has been driving disengagement from social and global issues, including various forms of violence and injustice. In response to these pressing issues, this paper advocates for transformative global citizenship—rooted in inner transformation and social contribution to enhance the well-being of both self and others—as a guiding principle for education to cultivate youth resiliency and empower meaningful action in addressing challenges within schools and the broader globalized society. In this context, this study explores how integrating dialogic learning with music, a medium for creativity and self-expression, can enhance youth empowerment and promotion of transformative global citizenship. The research is carried out through series of dialogue workshops over a three-month period with Japanese high school students, followed by interviews to capture reflections on their experiences. Findings reveal that dialogue-only workshops provided structured space for students to explore complex topics and discuss diverse perspectives, however the addition of music enriched the learning experience, fostering deeper emotional engagement and a stronger sense of equality and mutual support among participants. Students also reported increased self-esteem and a heightened willingness to take action in a collaborative, empathetic environment shaped by these combined activities. Future research should examine how this approach can be effectively integrated into real classroom settings, including the development of educational programs and comprehensive teacher training to ensure successful implementation, as well as exploring its long-term effects on youth. Additionally, investigating the potential of digital platforms for delivering music-based dialogue could enhance accessibility and broaden the reach of these transformative learning experiences, making them more inclusive and adaptable to diverse educational contexts.

9.1.4 Peace Through Art [Dance]. Manujushri Sharma (Associate Professor Emeritus, Symbiosis Arts and Commerce College, Pune, India)

Presentation of an Indian Classical Dance(Kathak).The theme is based on internal peace which reflects outer peace.

Courtney Room

9.2.1. ACT UP for Peace: Co-Liberation with/in Beloved Community. Jess Notwell (King's University College)*; Lesley Bikos (King's University College); Kokum Ma-Nee Chacaby (Anishinaabe-Cree Elder)

“When something can’t be fixed then the question is, what can we build instead?” ~ Mariame Kaba. Colonial/carceral systems prioritize unimpeded wealth/capital accumulation as colonial peace (Maldonado-Torres, 2020), reconstructing Indigenous, Black, Muslim, Palestinian, disabled, unhoused and queer communities as either sources of exploitable labour or unruly bodies to civilize/contain (Hayes & Kaba, 2023; Smith, 1999). These systems violently extract so-called resources from our Earth Mother, resulting in the climate crisis and vast wounds across land and water (Alook et al., 2003).

Refusing (settler) colonial narratives purporting it is too late to change course, we invite Folx across disciplines/geographies/communities, from Turtle Island to Palestine to Aotearoa, to ACT UP through 90 minutes of dreaming and enacting beloved community We will open with a smudge, sit in a Sharing Circle, and begin by sharing our stories of ACT-ing UP for decolonial peace (Cruz, 2021) as co-liberation. Our ongoing ACT UP (Action, Co-liberation, Truth, Unconditional Love and Pride) research: (i) identifies priorities for decolonizing and abolitionist collective care, (ii) builds capacity to address them, and (iii) takes action. Through 7 knowledge/capacity/community-building Teach-Ins, including “The Land Is Our Mother,” “We Are the Seeds: Food Justice and Liberation,” and “Free Palestine, Free Us All,” we are strengthening beloved community rooted in radical love, healing and care toward safety, thriving and justice for all (Figueroa, 2020; Hayes & Kaba, 2023; King, 1956, 1968).

Participants will then be invited to share your hopes, questions and/or the wisdom and truth of your own co-liberation journeys, including experiences, challenges, lessons learned, and freedom dreams (Kelley, 2002). Expanding the beloved community we cultivated at EuPRA, we will identify ways to remain connected after the workshop to support/sustain our individual/collective ACT-ing UP toward decolonizing peace as co-liberation.

9.2.2. Cultivating Peace in Education: Innovative Pedagogies for Justice, Leadership and Sustainability.

Augusto Rivero (University of San Francisco); Femi Higgins (University of San Francisco); Jennifer Thomas (University of San Francisco)*; Claudio Rodriguez (University of San Francisco).

This panel explores transformative approaches to peace education through four presentations examining resistance, liberation, and sustainability within formal and informal educational spaces. Each presentation addresses various forms of violence—cultural, structural, and direct—while highlighting pedagogical practices that challenge oppressive structures and foster community empowerment.

The first presentation examines immigrant, migrant, and refugee pedagogy as a form of educational resistance. Through community-based participatory action research and arte útil, this approach centers marginalized communities' lived experiences and ancestral wisdom, utilizing creative expression as a tool for healing and social change. The second presentation investigates how BlaQueer and Trans communities create transformative educational spaces through ballroom houses and community-based programs, combining human rights education principles with ballroom culture to foster critical consciousness and collective power. The panel then explores environmental justice by examining the U.S. Department of Education's Green Ribbon Schools process to analyze how high schools implement humanizing practices for climate justice while challenging neoliberal educational approaches. The final presentation addresses institutional equity by examining Latinx staff experiences in higher education, investigating how institutional structures impact staff wellbeing and their capacity to support students. Together, these presentations illuminate the multifaceted nature of peace education while emphasizing the importance of resistance, community wisdom (ancestral knowledge), and social transformation. Through interactive discussion, participants will explore how these innovative pedagogical approaches can be adapted across various educational contexts to foster justice, leadership, and sustainability.

Paper 1: Immigrant, migrant, and refugee pedagogy: Ambigú Trashumante Barra de Café Ambulante, art in movement
Immigrant pedagogy challenges traditional knowledge production by centering the experiences of marginalized communities. This form of educational resistance seeks justice by dismantling oppressive systems, including the carceral system. Liberation is achieved through reclaiming voice and agency. Using a community-based participatory action research approach and arte útil, this pedagogy employs creative expression for healing, social change, and knowledge sharing. Consequently, valuing marginalized knowledge disrupts power structures, fostering collective liberation and challenging dominant narratives that perpetuate injustice.

Paper 2: Ecopedagogical Effectiveness of the U.S Department of Education Green Ribbon School Framework
This paper explores ecopedagogical-based research on how the U.S. Department of Education Green Ribbon Schools (ED-GRS) process fosters humanizing, transformative practices for climate justice, contrasting with the reproduction of neoliberal and capitalist inequities. Using portraiture methodology, this research uplifts educational practices that seek to end environmental violence and re-orient human relationships with Nature toward achieving sustainable lifestyles.

9.2.3. Practices and Approaches in Peace and Conflict Studies from a Critical Perspective.

Cécile Mouly (FLACSO Ecuador)*; Ji Eun Kim (Eastern Mennonite University).

This paper looks at how particular cultural and disciplinary assumptions regarding conflict, peace and violence have led to subsequent types of practices and interventions, and how certain practices have contested these assumptions and promoted greater inclusion in conflict transformation and peacebuilding. In particular, it scrutinizes mainstream DDR and SSR approaches showing how they reproduce patterns of domination. It also discusses how monitoring and evaluation of peace programs have traditionally been top-down and how new bottom-up practices offer better prospects. It examines the power dynamics involved in transitional justice and peace education and offers critical indigenous perspectives on civil resistance and restorative justice. Another key topic addressed is the importance of local ownership and how infrastructures for peace rooted in local practices and culture can play a key role in building sustainable peace. Finally, this chapter offers a critical analysis of peace negotiations from a gender perspective and the role of the arts in peacebuilding from a decolonial approach.

Watson Room

9.3.1. The War in Sudan: South Sudan bears the brunt.

Charles Wasike (University of Juba)*

This study assesses the consequences of the protracted war in Sudan and its consequences on the neighboring South Sudan country. The war in Sudan has been a power struggle for dominance between two warring parties that have degenerated on a large scale to civil war. The issue of the RAF joining the army precipitated with a time frame of two years was a contentious one. The war pits the national army, and an amorphous security group called Rapid Armed Forces (RAF). The study attempts to first establish the drivers of the war and secondly to explore the consequences of the war on the neighboring South Sudan.

The data was collected from focus groups, documentaries and applied a times purposively sampling was undertaken targeting those in leadership to understand power dynamics. The findings point to a power struggle between the incumbent government and RAF. Secondly the issue of resources distribution especially gold has been at the center of the war. Another important driver has been the unresolved governance issues that have protracted for too long. The interests of external forces led by USA, Egypt and UAE undermines the peace process. the intervention of these countries has not only emboldened the estranged parties but fueled further the conflicts. The two antagonistic forces are beholden to these external forces that indirectly supply weaponry or promote the hardline stance that is detrimental to the peace

process. The international press heavily dominated by the Western world has given a blind eye to the crisis further deepening the conflicts. Lack of highlights by the press and consequently the intransigence from the AU and UN have not helped matters but has occasioned a protracted war.

The consequence of the conflicts on South Sudan have been dire. South Sudan ties with the Sudan considered the northern Sudan is historical. The former ceded or gained independence from the later after an armed struggle for many years that culminated in the referendum in 2011 that gave nod for independence. This was midwifed by Kenya and African Union (AU). The two countries still share resources especially the oil resources. The distribution of oil is based on an agreed arrangement and the North is charged with distribution and marketing to the international market. Though the country has held together for more than 10 years and made progress towards nationhood, it has had its share of challenges partly due to power struggles, skewed resources distribution, external interference in exploiting the natural resources, poverty compounded by weak or non-existent institutions and lack of support from the international community. The war in Sudan has had a devastating effect on the nascent country that has affected the social fabric and economic wellbeing. The country is host to 2millions refuges from Sudan that is a strain not only on the economy but socially affected the country's ability to take care of its citizenry. The war affected the pipeline that distributes oil to Port of Sudan enroute to international market. This has affected the economic fortunes making it impossible for the country to earn foreign currency and tilting the scale in terms of balance of payments towards the neighbouring countries and the globe. Currently, the exchange rates between the hard currencies and Sudanese pound have escalated to more than 1000 times pushing inflations to a high of 100% increase. This hyperinflation has not only affected businesses but rendered most of the poor families starving. As a way of forestalling such future occurrences South Sudan should diversifying its revenues to avert overdependence on oil. This economic strategy will ease the pressure on the vulnerable economic that is affected by shocks in the international markets. The historical issues should be resolved through a healing and reconciliation framework. South Sudan should broker peace in Sudan between the warring parties as it is an active stakeholder.

9.3.2. How the United States Undermines International Law through Israel.

Stephen Zunes (University of San Francisco)*

The United States, under both the Biden and Trump administrations, has become something of a rogue superpower in its defiance of longstanding international legal norms in its support of Israel's far right government. Through the veto of otherwise-unanimous UN Security Council resolutions, attacks on the International Court of Justice and the International Criminal Court, moving and maintaining the U.S. embassy in Jerusalem, recognizing Israel's illegal annexation of the Golan Heights, defunding UN agencies, and opposing to Palestinian membership in the United Nations, the bipartisan leadership in Washington has made the United States an international outlier. This is particularly ironic in light of the key U.S. role in the founding of the United Nations and enshrining the very international human rights and other legal principles recent administrations have been undermining. Thus paper makes the case that the United States has never been consistently supportive of international law, as demonstrated through its support of other occupations (Namibia, Timor Leste, Western Sahara) and genocidal wars by allied regimes (Indonesia, Guatemala, Turkey, Pakistan, Saudi Arabia). International legal institutions have only been supported by the United States as long as they advance U.S. interests. As a result, U.S. policy cannot be explained simply as a result of the power of Zionist lobbies but instead as a longstanding feature of U.S. imperialist interests. At the same time, the paper will also examine certain unique aspects in the U.S.-Israeli relationship which makes it possible for Washington to get away with such policies despite widespread domestic and international opposition. Finally, the paper will examine how U.S. policy has hurt the credibility of the United States and the West in general when it comes to confronting states like Russia which similarly challenge international legal norms and threatens the post-WWII order altogether.

9.3.3. Peacification vs Pacification: The dilemmas of the creative arts in prison.

Adelle Sefton-Rowston (Charles Darwin University)*

Much has been discussed regarding the influence of the arts and self-expression outside prison. But what happens when the State co-opts the arts to secure funding, gain publicity, and soothe incarcerated individuals? Similarly to restorative justice, art can be a powerful force in prisons or serve as a means of discipline for those it affects. As scholars-activists engaged in fieldwork, ethnography, and education in Australia, Hawai'i, and Mexico, we will analyze the complexity of the arts and expressivity in prisons. We explore how artistic activities can meld into the penitentiary's disciplinary discourses and techniques, weaponized as a tool for mediating punishment and reintegration. Furthermore, art can serve various purposes in justifying the social function of prisons. At the same time, art can disrupt the prison's power to terrorize.

Is art a vehicle for peace or a means to placate incarcerated individuals? In certain circumstances, art can serve as a *trompe l'oeil*, masked by human rights and the right to individuality through creativity, all within the oppressive confines of arbitrary punitive power. Following this logic, what can art achieve in prison? Art practices and therapy share a close relationship; we might defend them as tools for healing mental and emotional health. In this sense, art becomes beneficial and desirable, a way to address the psychological effects of incarceration. At the same time, we could argue for its formative role in developing creative abilities and work skills that can, in the long run, help in accessing the labor market. This whitewashes art as a palliative pacifier at the service of carceral logic.

Can art's transformative, disruptive, and poetic potential survive in prison? In our presentations, we reflect on our experiences grappling with these tensions and contradictions and the possibilities and limitations we encounter in bringing art practices to places of punishment and retribution.

Saturday 8th

Session 10: 1-3pm

Closing Panel: 1pm - 1.45pm

Matt Meyer, Bettina Washington, Rosa Moiwend, Akilah Jaramoji

Closing Keynote Speeches: 1.45pm - 2.45pm

Wharehoka Wano & Vivian Camacho

Saturday 8th

Session 11: 2:45-5pm

Off-site Cultural Activities. Free to explore some local attractions. (Len Lye Centre / Govett Brewster Art Gallery/ Puke Ariki Museum/ Coastal Walkway/ Pukekura Park/ Whakarewarewa Bridge

Saturday 8th

Session 12: 6-8pm

The Devon Buffet Dinner & Live Band

Te Ahi Kātoro is a band formed out of a need to ensure our Taranaki stories can be sung in a modern context in Te Reo Māori. The name refers to the scorched earth policy used by the crown to destroy Māori communities in the New Zealand wars. Thus, our music is centered on decolonizing the dominant narrative by celebrating our Taranaki identity. We cover a wide range of genres from Soul to funk and latin flavours as well. We are a 5-piece band who love to jam and celebrate our roots to our Mountain and our region.

5th–8th November
2025

30TH BIENNIAL IPRA
CONFERENCE

Peace,
Resistance,
Reconciliation
Te Rongo i Tau,
Te Riri i Tū,
Te Ringa i
Kotuaia



LOCATION

Ōwae Marae and The Devon Hotel
New Plymouth Taranaki,
Aotearoa New Zealand

Conference
Program

INTERNATIONAL PEACE RESEARCH ASSOCIATION