



## Conference Program

# International Peace Research Association 2023

May 17-21, 2023

**Rooted Futures: Visions of Peace & Justice**

### Tuesday, May 16

*Arrivals and brief IPRA Outgoing Council meeting over dinner*

### Wednesday, May 17

*Registration available throughout the day*

#### Opening Ritual - Smoke Ceremony

9:00 a.m

#### Opening Ritual - Smoke Ceremony

led by Chief Ricardo Bharath Hernandez  
Peace Tree

*This event is for only specially invited Elders*

#### Session 1: Welcome and Opening Ceremony

9:30 a.m - 12:00 p.m.

#### Welcome and Opening Ceremony

Hilton Grand Ballroom

Speakers and Performances  
Opening of Marketplace

**Lunch:** 12:00 p.m. - 1:30 p.m.  
Herbs and Spices Restaurant

**Session 2: Plenary: Indigenous Resurgence**  
**1:30 p.m - 3:00 p.m.**

**Indigenous Resurgence**  
Hilton Grand Ballroom

Presenters:

**Kelli Te Maiharoa** (Maori; co-President, Asia Pacific Peace Research Association)  
**Akilah Jaramogi** (Trinidadian Merikin; UN representative, United Maroon Indigenous Peoples; Founder/CEO, Fondes Amandes Community Reforestation Project)  
**Polly Walker** (Cherokee; President, Indigenous Education Institute, *statement*)

**Coffee break:** 3:00 p.m. - 3:30 p.m.

**Session 3: Panels and workshops (concurrent)**  
**3:30 p.m. - 5:00 p.m.**

**Workshop** Designing for Peace: An Intergenerational Perspective on Regenerative Future Building

Belmont 1

Facilitator: Kimberly Young-McLear and Dr. Andrew McLear

Building Peace Movements for Justice: Experiences, theory and methods, Art, Music and the Culture of Peace

Description: The health of the planet is inextricably linked with our own health, wellbeing, survivability, and joy. There are many perspectives on what actions are needed to address global issues from climate to social injustices. Failing to unify around targeted actions to heal the planet will continue to exacerbate inequities, violence, and other harms across our biodiversity, including our humanity. Additionally, given the vast complexity of bioregions, politics, and resources, we need to examine solutions and insights from across many disciplines including, but not limited to art, ecology, law, engineering, tech, psychology, anthropology, philosophy, sociology. One such area to examine for solutions for our present and future is not looking external to ourselves, but rather within. This workshop explores how knowledge transfer through relational and intergenerational epistemology can contribute to regenerative and just future building. In this 90-minute workshop, the co-presenters – who are also father and daughter - will guide participants through a multisensory experience of storytelling, rapid design, music, and reflective interaction.

**Panel** Healing Individual and Collective Trauma

Belmont 2

Presenters:

Birgit Knorr (German Reiki Master),  
Dr. Hilary Robertson-Hickling (Specialist in Behavioral Science and Management specialized on diaspora and migration)

Luz Stella Camacho (Creators of Peace),  
Afiyah Ledgerwood (Trinidadian Reiki Master)  
Facilitator: Dr. Rosina Wiltshire (Reiki Master, Creators of Peace)

Description: While most of the effort goes toward supporting immediate crises, the effect of trauma on generations that follow will be explored. We start at the sources of trauma, how it travels and morphs through generations. The long-term effects impact the ability for inner and outer peace. We will present a summary of research of the effects of world wars and forced slavery and migration. Approaches to work with and shift those patterns will be discussed by the panel. The presenters will illustrate this through their own healing stories through the lens of Slavery, Migration, German and Colombian Wars.

- How does trauma travel through the generations?
- How to heal trauma we have not experienced ourselves?
- Why is it important to heal this trauma?
- The importance of ceremony and grief
- Efforts of peace building will be examined with justice as a critical part.
- The ways of resilient people to overcome trauma to triumph

### **Workshop Circles of Reflection**

Grand Ballroom B

Facilitator: Diana Marcela Agudelo Ortiz

Description: If we acknowledge that peace-building begins with us as historical subjects, then it should be there -and is in our hands- where we find the strength and the tools to transform the world we live in. It is important to walk the path that goes from the recovery of our own history to the political act of directing our vital energy towards the common purpose of dignity for all, and the development of living good lives. It takes consciousness and work to learn to walk upright in these liberating directions. The Circles of Reflection are spaces for the activation of the history of each of the participants, through the sharing of our voices and our lived experiences. In a series of small group dialogues, we will reflect on the different ways in which violence crosses our societies and crosses each of us, our families, and all of our relationships. By reweaving these vital threads, our circles and reflections will help refocus our power for future sustainable work.

*\*Special note, this workshop is 3 hours long, so it will run from 3:30 p.m.-6:30 p.m.*

### **Panel Reframing Transition**

Grand Ballroom A

Restorative Justice and Community Building, Pathways towards Peace and Justice (PPJ)

Presentations:

#### **Redefinition of punishment: transitional justice in Colombia's National Strike**

Danna Riveros

This paper will argue that a transitional definition of punishment could guarantee truth, reparation and accountability for the victims of massive human rights violations by members of the security forces in the framework of the National Strike in Colombia from November 2019 to the present. To support this assertion, it will begin by explaining why Colombia is a

country in transition and will outline the social outburst that has occurred within this process. After this, a transitional definition of punishment will be proposed as a mixed initiative of restorative and retributive justice that links victims, perpetrators and affected communities in the current situation. Finally, certain guidelines will be proposed for the design of restorative projects based on the above theory and gathering direct testimonies from relatives of the victims involved. It should be noted that wrongdoings by civilians within the same temporal and social framework will not be the subject of this analysis not leaving aside their seriousness and the equal need for justice.

### **Transitional Justice in an Ongoing Conflict: A victim-centered analysis of Transitional Justice mechanisms in the context of the Kurdish Conflict**

Nisan Alici

This paper explores the transitional justice (TJ) trajectories in Turkey's Kurdish conflict by drawing on a past TJ mechanism, current TJ imaginaries, and the prospects for TJ. Despite various atrocities, Turkey has never adopted an official TJ agenda to deal with the past. However, there have been several initiatives that sought to achieve the TJ goals including truth, justice, accountability, recognition, and memorialisation. In this paper, to gain a deeper understanding of what civil society has achieved, I explore one of the most critical developments in the 2000s: the civil society-led truth project, Truth and Justice Commission for the Diyarbakır Prison. I investigate how civil society actors perceive and conceptualise transition and TJ in the given context of an ongoing conflict and an authoritarian regime. The paper concludes with reflections on the implications for TJ in Turkey and TJ as a field, contending that there is a wealth of experience that could prove helpful when the political conditions are more favourable.

### **Peacebuilding at grassroots: regional and local peace committees in South Africa's transition from apartheid to democracy**

Liz Carmichael

In recent decades local peace committees have appeared in many different settings, in a variety of forms, 'bottom up' or 'top down', 'formal' and 'informal' and with various kinds of support networks. South Africa still offers the most complete example of a comprehensive formal 'infrastructure for peace', in the nation-wide committees at national, regional, and local levels, established to implement the National Peace Accord of 1991. The Accord, negotiated in the year after Nelson Mandela's release, was South Africa's first fully multiracial, multiparty agreement. Against a background of distrust between people and government, violent grassroots political rivalry and dismal police-community relations, it contains Codes of Conduct for political parties and security forces, provisions for socio-economic reconstruction and development, a Commission of Inquiry, and provisions for peace committees under a statutory National Peace Secretariat. This paper focuses on the regional and local peace committees as vehicles for implementing the Accord at grassroots, how they were formed, trained, supported and operated; and their impact in making and building peace. Not least, the thousands of all races in the peace structures and serving as peace monitors prepared for and supported the remarkably peaceful first democratic election in 1994. This South African experience has contributed to peacemaking in other situations (mainly through facilitators who worked in the South African structures). It makes an instructive case study.

### **The relationship between development and peace: Kenyan quest for sustainable peace**

Charles Wasike

*Pending Description*

**Movie Screening Strangers to peace**

Foyer

Filmmaker: Colleen Alena O'Brien

Description: I propose to screen my documentary film, Strangers to Peace, in order to share insights on peacebuilding, restorative justice, and ethnographic research methodologies in the Colombian context. Strangers to Peace follows the reintegration journeys of three former FARC guerrillas. It had its world premiere in March at the Miami Film Festival and was supported by the International Peace Research Association Foundation. The film captures how these former rebels must navigate the complexities of reconciliation and reintegration as they return to a society that largely views them as terrorists. It tracks the personal stories of Dayana, the transwoman afraid to share her past with her new LGBTQ friends; Ricardo, the young father secretly clinging to his leftist ideology; and Alexandra, the child soldier from the Indigenous Barsana community in the Amazon. Their stories are told through the lens of Director Laura Ángel, who herself was a victim of FARC violence, and highlights the intersectional identities of those returning from war as they seek acceptance and community. By focusing on three individuals, the film humanizes their reintegration journeys and facilitates a deeper understanding of the consequences of the conflict. I will discuss my experience as the film's producer and as an academic practitioner on how art, especially cinema, has a crucial role to play in advancing conversations about peacebuilding.

The trailer can be seen here: [www.StrangersToPeace.com](http://www.StrangersToPeace.com)

*\*\*Special Note: This event will take 115 minutes, running until 5:30 p.m.*

**Note: Suggested Self-organized IPRA JOINT meeting of Regional Association Representatives (at 5:00 p.m.): AFPREA, APPRA, EuPRA, PJSA, and CLAIP Suggested Self-organized meeting of IPRA Communications organs: IPRA Newsletter; Peace & Change; Journal of Resistance Studies; Waging Nonviolence; Journal of Peace Education; etc.**

Available spaces: Outdoor spaces

**Thursday, May 18**

*Registration available throughout the day*

**Session 1: Panels and workshops (concurrent)**

**8:30 a.m - 10:00 a.m.**

**Reiki Offerings by local and international Reiki Practitioners (these will run 8 am to 9:30 am Thurs.-Sat.)**

Foyer

Reiki is a Japanese form of energy healing that promotes relaxation, stress reduction, and overall well-being. Experienced Reiki practitioners will provide a serene and peaceful environment where you can experience the soothing effects of Reiki. During your session, you

will lie down fully clothed, while our practitioners gently place their hands on or near your body, allowing the healing energy to flow through you.

### **Workshop Sync Up: Re-Enchanting relations with nature, each other and self**

Savannah Terrace A

Facilitator: Vanessa Meng

Rethinking Sustainability for Peace and Justice, Peace and Ecology in the Anthropocene, Art, Music and the Culture of Peace, Peace Education (PEC)

Description: The path to creating a connection with the natural world is the same path to creating deeper connection with the self and others. In this workshop we will first have a discussion on how the philosophical language about nature and power in the West, such as Darwin and Weber, is directly connected to the disconnection and disenchantment we see today. We will then explore the idea of how poetry and metaphor can change and decolonize these ideas. Taking a look too at the idea of waste and the issue of waste. What is the process to disenchant, what is the process to re-enchant? We will then have the opportunity to go outside and connect with a plant through writing our own lines of poetry. Afterwards we will connect with one another and share stories with one another of personal items that are important to ourselves, noting down how something becomes precious and sacred. Finally we will do a breathing exercise in the Buddhist tradition, called a Tonglen meditation. Just like plants and our fungi friends in the natural world we will practice becoming vessels for peace, taking in what is wrong and bad, and breathing out what is good and beautiful.

### **Workshop Human Rights Education Praxis: Theory and Practice**

Belmont 2

Facilitator: Maria Hantzopoulos & Monisha Bajaj

Peace and Justice in Community Organizing, Peace Education (PEC)

Description: Over the past five decades, peace education and human rights education have moved out of the margins and have emerged distinctly and separately as global fields of scholarship and practice. While it was quite common for these formerly obscure fields to be somewhat peripheral to other more mainstream forms of education or scholarship (to the extent that some people have never heard of them), the terms “peace” and “human rights education” are no longer as fringe as they used to be. Promoted through multiple efforts, including through the United Nations (UN), civil society, grassroots educators, in preschool to grade 12 (p-12) educational settings, and in the academe, both of these fields consider content, processes, and educational structures that seek to dismantle various forms of violence, as well as move toward broader cultures of peace, justice, and human rights. Though these two fields have developed distinctly and separately, their growing presence in movements, scholarship, and educational settings has often raised questions not only about what each is but also about how they are distinct and similar.

This workshop is geared for practitioners and seeks to introduce participants to the fields of peace and human rights education, and consider the possibilities of integrating the core principles of the field into practice. The workshop will be interactive and approximately 1.5 -2 hours. We will divide the workshop into three parts

(1) An interactive overview of current concepts and approaches to peace human rights education

(2) The second part of the workshop will introduce methods that support peace and human rights education - including problem trees (developed by Brazilian scholar Paulo Freire) and possibilities trees (Hantzopoulos & Bajaj, 2021).

(3) In the third part of the workshop, participants will create such trees for their localized contexts. We will then share them and consider ways we can take these back to our places of practice.

**Workshop Restorative Justice as a Praxis of Radical Love through Ubuntu and In Lak'ech**

Grand Ballroom B

Facilitator: Jamal Epperson and Claudio Rodriguez

Peace and Justice in Community Organizing, Restorative Justice and Community Building, Indigenous Peacebuilding Knowledges and Practices, Pathways towards Peace and Justice (PPJ)

This interactive and dialogical session explores the ways restorative justice can be utilized as a praxis of love. Participants will be guided through a brief history of Restorative Justice and its ties to radical love and the non-western ideations of ubuntu and in Lak'Ech. These concepts look at our roots through our ancestors, our stories, and guide us back to our humanity as a praxis of peace and justice. As much of restorative justice has lost its foundation, facilitators will use this time and framework to bring participants back to the original roots of restorative justice, which look at building community. Participants will then be guided through a Racial Healing Circle to promote participation through dialogic interactions, self-shared testimonios, and storytelling.

**Workshop Uprooting Coloniality | Planting the Seeds for Imagination**

Grand Ballroom A

Facilitator: Jaylexia Clark and Amaryst Parks-King

Building Peace Movements for Justice: Experiences, theory and methods

Description: Imagination is a transformative capacity for freedom, for peacebuilding, and for everyday activities. The multiple crises of our time make it difficult to pursue change without creating visions of the future, which includes lessons from the past and desires of the present. Oftentimes we understand imagination as an individual capacity, but by this definition we are unable to see imagination as a process that develops over time with practice, reflection, and most importantly with other people. Popular social movements have shown us that imagination can be a collective social and cultural process through which people co-create the visions of the future they're fighting for. In the legacy of civil rights and grassroots activist Ella Baker's commitment to freedom dreams, community-driven solutions, and group-centered leadership, we believe that strong people, with strong imaginations, don't need leaders.

In this hands-on session, we will engage in a critical discussion on what it means to use imagination to uproot coloniality. The world we live in today is a product of colonization and the haunting effects of the imaginations and narratives of colonialism, created in order to provide legitimation for the violence that built the modern world. Coloniality marks the cultural imprints and consequences of the narratives and imaginations of modernity and European colonization of time and space. Through a series of thought provoking exercises, we will work on building and empowering each other's use of imagination and worldbuilding for ourselves, our organizations, and our communities.

**Movie Screening Reclaiming Peace and Indigenous Values Through Art Education**

Belmont 1

Filmmaker: Rebecca Gallego



Through a partnership with Self Help Graphics Art Gallery, 12th-grade students from Boyle Heights, Los Angeles, created their zine. Students engaged in an 8-week art seminar exploring the differences between Zapatista principles, the US Constitution, and current global government systems. They created art pieces that captured their interpretation of the Zapatista principles to develop internal and external peace as they grappled with the long-term effects of colonization and imperialism embedded in inner city communities. The exhibit includes students' zines, interviews with them, and their educators. This project aims to facilitate creative methods of peace through decolonization specifically through the lens of the Zapatista principles.

Available spaces: Outdoor spaces

**Coffee break:** 10:00 a.m. - 10:30 p.m.

## **Session 2: Panels and workshops (concurrent)**

10:30 a.m - 12:00 p.m.

### **Panel Nonviolent resistance and coexistence in historically embattled communities**

Belmont 1

Nonviolence and Peace Movements; Building Peace Movements for Justice: Experiences, theory and methods; Indigenous Peacebuilding Knowledges and Practices; Gender and Peace, Nonviolence and Peace Movements

Presentations:

#### **Decolonizing Resistance: Stone Throwing and Palestine Solidarity Activism**

Aisha Mershani

In June 2002, Israel began constructing the Apartheid Wall in the West Bank, another feature of its colonial expansion. As a result, the longstanding Palestinian resistance movement, known locally as the popular struggle (muqawameh sha'abiyeh in Arabic), was immediately revived. This moment in Palestinian popular resistance lasted for the next several years, featuring numerous unarmed tactics, many of which fit under the umbrella of what is often referred to as "pragmatic nonviolence," except for stone throwing, a tactic Palestinians have deployed for decades. Stone-throwing during this period complicated how international discourses interpreted Palestinian resistance, especially given how dominant frameworks often reduce resistance tactics to a violence vs. nonviolence binary. Now, 20 years since the inception of the Wall, the debate continues in the West about "appropriate" resistance tactics used by Palestinian activists. By critically examining this conversation, through testimonials from Palestinian activists from the popular resistance movement, this paper analyzes the implications of "colonial solidarity," or the ways international activists seeking to ally with Palestinian resistance can intentionally or unintentionally reinforce the domination of Palestinians through the categories they use to understand Palestinian resistance.

#### **Unpacking the Hirak: Inside and Beyond a Historic Social Movement**

Abdelkader Berrahmoun

Algeria's history is the story of cultural resilience, struggle against tyranny, resistance and change. In recent times Algeria made international news headlines when the Hirak ('movement'), a social and popular mobilization of historic proportions, first spread across



Algeria beginning on February 22nd, 2019. Hundreds of thousands of civilians marched every Tuesday and Friday for two years to protest the aging president's embedded power and associated corruption. The increasing strength of the protest movement came to enfold calls for peaceful democratic reform, anti-corruption measures, and demands for a civil democratic state without military involvement in politics. Although the weekly mass marches were temporarily halted due to the onset of the COVID pandemic, the Hirak's goals are still expressed in large and small acts of resistance. Primary sources, news media and scholarly papers are among the source materials for the presenter's analysis which will examine this historic Hirak movement through the dual lenses of its grassroots base and the responses of the Algerian government. The Hirak is contextualized in the broader scope of Algerian history and the longstanding struggles of Algerians toward freedom and democracy. The presenter will also address issues of internal alliances and rising leadership among the protesters, support for the popular movement from the Algerian diaspora, international implications regarding human rights and journalistic freedom, and broader connections to global social justice movements. Looking to the future, it remains to be seen whether the Hirak was able to effect long-term impacts or significant shifts in the existing Algerian power structure.

### **Enough is Enough: Feminist Peace Protest in Wukari, in the wake of Ethno-Religious Conflict, in North Eastern Northern Nigeria, 1991-2015**

Mubarak Tukur

It is widely reported and accepted by the majority that women and children suffer the brunt of any possible violence. However, in the wake of ethno-religious crisis in Wukari, Taraba State in North Eastern Nigeria. Despite the age long conflicts between the Tiv and the Jukun which was based on the land question, as well settler indigene debates, there are more issues ranging from socio-political and economic antecedents which were deeply rooted in the colonial experience in the area. Women across different ethnic and religious (Jukun, Tiv and Muslim women) came together and formed a formidable force by embarking on a series of physical protest to show their anger of enough is enough against the incessant conflict which consumed the lives of their respected husbands and their young children. It's against the background of this women Peace-builders protest movement, the paper will examine the factors that compelled the women to wage peace protest tagging it as 'enough is enough'. The paper recommended the full inclusion of women in all aspect of peacemaking, peacebuilding and peace process at all levels in most of the conflict ravage communities in North Eastern Nigeria.

### **Structuring Nonviolence: Building a Web of Nonviolence**

Les Kurtz

We know how to structure violence. We have the Military Industrial Complex, of course, and its auxiliary institutions such as the private weapons industry. When we use the Galtungian lens - and add ecoviolence to his classic direct-structural-cultural violence-triangle, we have to add the institutions that are structured to harm individuals, groups, cultures, and the ecosphere itself. We also have institutions that structure nonviolence - or often both violence and nonviolence in contradictory simultaneous ways: families, faith and cultural institutions, friendship networks. We also have numerous peaceful societies and cultures that provide models. Jennifer Turpin and I wrote about the Web of Violence in 1996 that is woven from micro to macro levels of life, but we also need to attend to and weave the Web of Nonviolence. This paper investigates how we can be more intentional and systematic in doing so, following a three-step Gandhian process: research, analyze, mobilize.

### **Panel Equity, Access & Justice: Editorial Insights into the Journal Publication Process**

Belmont 2

Chair: Edward J. Brantmeier

Monisha Bajaj, Cheryl Duckworth, and Stellan Vinthagen

Art, Music and the Culture of Peace

Description: The publishing process can mystify new and experienced scholars alike. Removing barriers to encourage equity, access and epistemic justice in the publication process requires re-imagining the knowledge production and dissemination process. In this roundtable, explore the journal article publication process with editors from diverse journals: Dr. Monisha Bajaj, Editor of the International Journal of Human Rights Education, Dr. Cheryl Duckworth, Editor of the Peace and Conflict Studies Journal, Dr. Stellan Vinthagen, Editor of the Journal of Resistance Studies, and Dr. Edward J. Brantmeier, Editor of the Journal of Peace Education. Facilitators will look to “demystify” issues related to publishing journal articles in these peer reviewed journals. Specifically, editors will offer their “top 3” insights regarding the journal article publication process from their perspectives for students/scholars at different stages of their career, followed by an invitation for extensive dialogue with the audience. Facilitators will share perspectives and then create space for individual reflection, as well as dialogue with editors and with one another. We invite participants with diverse perspectives, disciplines, and backgrounds. We will also prepare a tip sheet that will be culled from insights from the participants that can be distributed at the workshop. We will aim to embrace and represent divergent viewpoints on the publishing process.

### **Panel History of peace relations in Trinidad**

Grand Ballroom B

Peace Theories and History; Building Peace Movements for Justice: Experiences, theory and methods; Nonviolence and Peace Movements; Human Security and Society

Presentations:

#### **Trinidad’s Role in the Development of Nonviolent Strategies to Address Injustice: Focus on the 1930s**

Gail Presbey

I assert that Trinidad's role in fostering an inter-racial coalition that used strategies and tactics of nonviolent protest needs more focused attention. I focus on the development of and commitment to the strategy and tactics of nonviolence in the earlier years of the Pan-African movement (1931-51). I also explore the extent to which Africa, the Caribbean, and India mutually influence each other, as shown in the multi-racial context of Trinidad. I will draw upon the writings of C.L.R. James and George Padmore (from their locations in Trinidad and London), and the activist movements in Trinidad – in particular, activists Tubal Uriah “Buzz” Butler, Elma Francois, and Adrian Cola Rienzi. I draw upon several historical studies by scholars in Trinidad such as Brinsley Samaroo and others.

#### **Muriel Lester's Detention at Trinidad: Between Colonial and Civilian Diplomacy**

Peter Cousins

Muriel Lester, a long-serving Travelling Secretary of the International Fellowship of

Reconciliation (IFOR), once described by Wallis (1993) as the 'Mother of World Peace', was detained in 1941 by the British colonial authorities at Trinidad. En route to the USA from South America, where she had founded the first IFOR branches on that continent, she would find herself held in a prison camp for some ten weeks, before being shipped back to the UK, the country of her birth. The British authorities were irked at her activism for peace and reconciliation amid the heat of World War II, but her detention itself proved an unexpected headache for the colonial office; officials of the IFOR in both London and the USA began high-level rounds of engagement to secure her release. This little-known episode speaks to the theme of the present conference by considering the tension between two forms of diplomacy (colonial and civilian), the historical decline of the former and the rise of the latter, first recognised in a scholarly form in the 1970s by Berman and Johnson (eds., 1977). Lester's experience highlights the capacity of civil society organizations, even in the 1940s, to influence the decisions even of powerful, imperial governments, while the activism and advocacy for peace which led to her detention, point to the citizen-to-citizen diplomacy which would see growth in the post-war period. This presentation, to be held in a now-independent Trinidad using the afore-mentioned case study, will explore such dynamics with reference to contemporary documents.

### **Co-victimization: Opportunities for Justice Delivery**

Glenda Gonzales

With upwards of 400 murders per year, the issue of security is an important topic for citizens in Trinidad and Tobago (UNDP, 2012). Each homicide carries with it the burden of co-victimization. The population of homicide co-victims are predominated by females. The idea is to get a greater understanding of the issue of homicide co-victimization through the eyes of these women and thereby engender activism around the issue locally. The first step is a paper that highlights the issue to start the conversation among decision-makers. Individualized interaction to gain information and the establishment of a network to facilitate information exchange is planned. Documented participant experiences and best-practices will be reflected through project outcomes for improved service to this vulnerable group.

### **Panel Bringing Human Values to Education and Training for Peace**

Grand Ballroom A

Peace Education (PEC)

Presentations:

#### **Integrating Human Values in Education and Training in Schools, workplaces and communities**

Dr. Gautam Tewari, Family Physician/ Reiki Master.

Central Coordinator Sri Sathya Sai International Organisation WI and Chairman Sai Institute of Education WISai Baba Community

Over the past 50 years the Satya Sai Education in Human Values has been implemented in over 120 countries worldwide and is achieving significant success in transforming individuals, families, schools, workplaces and communities.

#### **The Power of Choice**

Errol Griffith - Founder & People Development Specialist, The Power Of Choice Inc.

“The Power Of Choice” has been piloted in several schools in Barbados from 2014 with positive impact. While there is a 40-hour curriculum, including a workbook, 10 “The Power Of Choice” Messages are communicated in presentations of all lengths and forms. Five of the 10 Messages are:

#2. “The only person in this world that I can control is me!”

#3. “I am responsible for my every thought, word, action and even my feelings!”

#4. “I cannot control anyone or anything outside of me!”

#6. “I can seek to positively influence everyone & everything that I cannot control!”

#10. “I will seek to LIVE, WORK and PLAY in peace with all others, at all times!”

The belief is that “anyone, anywhere” can choose to continually apply the fundamental values emphasised in “The Power Of Choice” teaching, and experience significant, positive benefits in their lives.

### **Education and Peace**

Winthrop Wiltshire (Reiki Master., Professor, UNESCO Science and Technology Advisor)

An important aspect of promoting peace in the world is building peace among the youth who are not only the future but also the present. Both teachers and parents have a key role to play in fostering a culture of peace among children.

As a Reiki Master and teacher of Re-evaluation Counseling I co-created a teacher training program in Trinidad and Tobago entitled Changing the Culture of the Classroom. Both this experiential program and the related teacher training program I conducted in Grenada entitled Empowering teachers with Emotional Coping Skills were funded by UNESCO. Both programs focused on assisting teachers to relate to their own unhealed emotional hurts to enable them to relate to their young charges in the classroom in a more nurturing and validating way. Key aspects of the Reiki precepts were incorporated into these activities.

### **Panel Narratives of resistance and survival**

Foyer

Restorative Justice and Community Building, Indigenous Peacebuilding Knowledges and Practices; Pathways towards Peace and Justice (PPJ), Peace Education (PEC)

Presentations:

#### **Shaped by the Past and Grounded in the Present: The Roma Survival as Model for Humanity**

Maria Subert

I introduce two types of Roma imaginaries about “wellbeing”: the nomadic wandering image of the Roma’s “ideal” home in the mythical ille tempore (the imaginary place that can be revisited during hardship and crisis) and the wellness of the family (tribe, nation), which generally ensures individual and communal wellbeing. Doing so, I analyze a mural entitled “Family,” by André Ratzsch—a Hungarian/German artist with Roma roots. This paper answers the questions: “How is the wellness of the Roma family rooted in the past?” and “What is there to do to ensure the future wellness of the Roma family?” The paper is based on ethnographic data collected in 2014 and 2019. I conducted a visual narrative analysis to examine the mural

and semi-structured interviews with the artist asking him to interpret his mural. Accordingly, the meaning is communicated visually and verbally. I conclude that we can consider nomadic wandering and the strong Roma family as two pre-colonial memories located in the mythical *ille tempore*, the time of the nomadic freedom. To connect past and future survival, their most urgent task is to remove colonial barriers between Roma and non-Roma. In his decolonizing rhetoric, Ratzsch points out that colonization normalizes white Western hegemonies that use “organized forgetting” of our most precious values: freedom, a harmonious close-to-nature life, and the fundamental role of the family in “wellbeing.”

### **Reckoning with Restorative Justice: Hawai'i Women's Prison Writing**

Leanne Trapedo Sims

This presentation addresses the power and limits of Restorative Justice praxes foregrounding Native Hawaiian Pu'uhonua as an alternative to Mass Incarceration. The marked space of pu'uhonua was used in ancient times as a traditional pathway to absolution and reconciliation. When Native Hawaiians (Kanaka Maoli) committed a transgression, they entered the pu'uhonua—a site of refuge. After communing with their priests and elders, they returned to their community restored. Yet it is problematic to collapse the Indigenous model of ho'oponopono with the Christian modality of forgiveness and reconciliation. In the colonized landscape of Hawai'i, Kanaka are vastly overrepresented in the prison industrial complex. Although they represent only 24% of the state population, Native Hawaiian men comprise 38% and Native Hawaiian women 44% of the prison population. This over-representation follows a genealogy of discrimination against Indigenous people. Kānaka Maoli are more likely to get diabetes, receive inferior education, face homelessness and suffer from the collateral ailments of poverty. Activists in the Hawaiian sovereignty movement witness these devastations as a continuation of colonialism—the perennial occupation. The majority of women incarcerated in Hawai'i share memories of trauma rooted in dispossession, poverty, and violence. However, the particular violence (s) Kanaka women experience is part of Indigenous dispossession under a settler colonial regime.

Leanne Trapedo Sims, critical carceral scholar and prison abolitionist, proffers writing and performance as acts of Pu'uhonua from the sole women's prison in Hawai'i, where she facilitated creative writing classes. She shares expressivity that resists state sanctioned impositions on Indigenous bodies.

### **Anti-Ableism in Storytelling: A Pathway Toward Positive Peace**

Florence “Rodman” Stout

To achieve a state of positive peace, each member of society must have an opportunity to contribute to social growth. This necessitates the resolution of underlying social inequities. Ableism, discrimination against disabled people, is one such inequity presenting a barrier to the achievement of sustainable peace. It is vital that disability be identified not as a weakness, but as a strength that contributes to the overall plurality of human perspective. The way in which disability is socially framed should be fundamentally adjusted. Education surrounding disability is often negative. This harms not only disabled people, but society as a whole. Anti-ableist rhetoric in storytelling is an incredibly effective way to open space for all people, starting at a young age, to grow in their perceptions of disability. Tapping into my own experience as a disabled person consuming portrayals of disability brought about an analysis of the ways in which the lives of disabled people are impacted by negative representations of disability. Storytelling that displays the positive aspects of disability can be a powerful tool for

building the positive character of children. In pursuit of this goal, I have rewritten Hans Christian Anderson's "The Little Mermaid" to be focused on personal growth with active inclusion of the positive aspects of disability. This research allows me to identify the ways that anti-ableist discourses provide a pathway toward positive peace through a world in which disabled people are able to reach their fullest potentials.

### **Expanding Mental Health Services for Queer Patients and Therapists Across the Black Diaspora**

Paul David Terry and Daniel Mango

In partnership with the International Mental Health Association, University of San Francisco doctoral students Daniel Mango and Paul David Terry provide a conversation on their work in building training across the Black Diaspora to support Queer patients and therapists. As places remove queer health resources and services, Mango and Terry map out how they have partnered with the University of San Francisco and the Center for Humanizing Education and Research to establish an online health resource in places that may remove them from community or government resources. They walk through how to connect resources, build training for Black therapists and allyship, rooting in decolonial principles that bring meaning to the vilification and need for healing. The two also provide additional scope on building online resources, connecting to training and expanding partnerships for healing circles and ongoing development.

The session will include participation from audience members to further connect, develop partnerships, hold space for healing circles, and introduce participants in digital models and health resources for organizations they serve. The two will provide a discussion that will delve into designing resources and creating training around decolonization in areas that attendees support.

Available spaces: Outdoor Spaces

**Lunch:** 12:00 p.m. - 1:30 p.m.  
Herbs and Spices Restaurant

## **Session 3: Panels and workshops (concurrent)**

**1:30 p.m - 3:00 p.m.**

### **Workshop Fractured Identities**

Belmont 2

Facilitator: Antonevia Ocho-Coultes

Building Peace Movements for Justice: Experiences, theory and methods, Peace Education (PEC)

Description: Fractured Identities- Let's end the segregation of intelligence, that is to say, let us end the separation and uneven value placed on different types of intelligence. Let us too recognize our shared intercultural existence. Only then can we hope to restore communal trust, combat endemic societal self isolation and pave the path for strategic engagement of compassionate and comprehensive community building. In this proposal I will utilize poetry, interactive play, song and workshop forms to explore the values placed upon intelligence historically as well as our current reductive understanding and application of it within our communities. I will also highlight how the loss of the village and its center across cultures has



long reaching ramifications and associated effects on self isolation, mental health, aging, violence et al. Finally, I will make recommendations to reverse the effects of this intelligence bias and self isolation that pervades our global psychology.

### **Workshop Stewarding Public Green Space while Managing Conflict**

Grand Ballroom B

Facilitator: Michelle Jackson and Skye Roper-Moses

Peace and Justice in Community Organizing

Description: Join us as we gather people together who steward green spaces to connect and learn more about how our human-to-human relationships impact the health of the environment we steward. Nourishing our relationships creates spaces for humanity to come together to share knowledge with one another. Allowing us to jointly work towards mitigating climate change. If the humans that are stewarding green space together, it is likely that the green space will thrive where as if there is a lot of ill will between people, supporting the green space's growth can be stunted. After two plus years in a pandemic has led to social isolation and the re-entry into common spaces can be jarring and exhausting leading to an added tension between people stewarding space.

We welcome you to join us as we discuss our work with New York City Parks/Green Thumb co-facilitating conflict transformation circles for community gardeners that was established during the height of the pandemic in New York City and continues to this day. We'll provide space for conference participants to meet and share stories with one another about their collective experiences that will forge greater understanding of the dynamics in play in green public spaces.

### **Workshop Reflecting through arts-based collective practices: integration as existential and societal process**

Grand Ballroom A

Facilitator: Ilaria Tucci and Meeri Tiensuu

Peace and Justice in Community Organizing, Building Peace Movements for Justice: Experiences, theory and methods, Interculturality and Ethical Communities, Art, Music and the Culture of Peace

Description: We welcome you to join our [Homeward project](#) workshop to explore how integration is understood and practiced through critical and reflective co-creative practices. Homeward is a project where we reflect on the questions around integration and homemaking.

In this workshop, we invite the participants to interact with their own narratives, thoughts and understandings of home and integration. Through arts-based methods, the participants will have a chance to reflect on human interaction as an intersection of peace, solidarity and social imagination of belonging and co-existence throughout the time. Past, present and future all nurture the imagination and realities of our co-existence. In the workshop, the participants will be engaging with the concept of 'home' and 'integration' and their ramifications in people's experiences and understandings of living together. The goal of the workshop is to learn from and co-create knowledge on homemaking and integration practices. The co-produced material will be used for research purposes.

### **Movie Screening *Jump Trinidad and Tobago***

Foyer



Presenters: Simon Sharkey and Wendell Manwarren  
Filmmaker: Shari Petti

A film about how parkour, dance, creative writing, carnival, and raw physicality offered routes from violence and alternative narrative journeys to the youth of Trinidad and Tobago. Part of a global movement to activate peace and purpose with youth who are most affected by violence and deprivation.

Available spaces: Outdoor Spaces

**Coffee break:** 3:00 p.m. - 3:30 p.m.

#### **Session 4: Plenary: Youth Leadership for Justice and Peace** **3:30 p.m - 5:00 p.m.**

##### **Plenary: Youth Leadership for Justice and Peace**

Hilton Ballroom

Presenters:

**Monica Solis** (IPRA Trinidad 2023 conference Administrative Coordinator, Gettysburg College Class of '25)

**Suphane Dash-Alleyne** (Caribbean Youth Environment Network)

**Michael Meyer Starr** (Juniata College, Class of 22)

**Eunice Kisiwaa Gyan** (Youth Bridge Foundation, Ghana) [virtual](#)

**Noor El-Gazairly** (CONAPP Transformative Peace and Justice Leadership Fellow)

#### **Session 5: Plenary: Redefining and Sharpening our Strategies and Tactics: Revolution, Nonviolence, and Decolonization in a Time of Crisis** **5:30 p.m - 7:00 p.m.**

##### **Plenary: Redefining and Sharpening our Strategies and Tactics: Revolution, Nonviolence, and Decolonization in a Time of Crisis**

Hilton Ballroom

Presenters:

**Huwaida Arraf** (Palestinian-American co-founder of the International Solidarity Movement; chair of the Free Gaza Movement)

**Wende Marshall** (Co-editor, *Insurrectionary Uprisings: A Reader in Revolutionary Nonviolence and Decolonization*; Temple University Adjunct Constituency Council)

**Mark Lance** (Georgetown University; former director of the Institute for Anarchist Studies)

**Matt Meyer** (IPRA Secretary-General; Senior Research Scholar, UMass/Amherst Resistance Studies Initiative)

**Diana Marcela Agudelo-Ortiz** (Colombian psychologist, Universidad Externado)

**Friday, May 19**

**Session 1: Panels and workshops (concurrent)**

8:30 a.m - 10:00 a.m.

**Reiki Offerings by local and international Reiki Practitioners (these will run 8:00 am to 9:30 am Thurs.-Sat.)**

Foyer

Reiki is a Japanese form of energy healing that promotes relaxation, stress reduction, and overall well-being. Experienced Reiki practitioners will provide a serene and peaceful environment where you can experience the soothing effects of Reiki. During your session, you will lie down fully clothed, while our practitioners gently place their hands on or near your body, allowing the healing energy to flow through you.

**Panel Regeneration, territory and peace**

Belmont 1

Indigenous Peacebuilding Knowledges and Practices, Peace Education (PEC); Impact of COVID-19 Crises on islands in the Caribbean and in the Global South, Rethinking Sustainability for Peace and Justice, Interculturality and Ethical Communities, Gender and Peace, Development, Political Economy and Sustainable Peace,

Presentations:

**Governing Bear Country: Sovereignty, Coloniality and Territoriality in Denali National Park, Alaska, USA**

Mathew Bolton

People have long had ambivalent relationships with bears. Our omnivorous, occasionally bipedal, cousins appear unsettlingly familiar to us. We compete for similar food and territory. While we generally leave each other alone, we occasionally turn on each other, see each other as a source of meat. The relationship of the US government to bears – particularly grizzlies – has vacillated between framing them as a violent threat, entertainment, or sublime national treasure. The contradictions lead to confused messaging: Should we listen to the exhortations of Smokey the Bear or arm ourselves against him with pepper spray? Should we control bears' movements to prevent them from threatening campsites or allow them to roam across human property boundaries? Creatively reimagining the relationship between humans and bears will, of course, require moving beyond these binary oppositions. This paper considers the politics of the more-than-human world through a close look at the relationship between brown bears and people in Denali National Park, Alaska. I will conduct a discursive genealogy of the bear-human nexus, tracing how relations of power, sovereignty, colonialism and territoriality are expressed through the National Park Service's governance of bear-human relations. This will be contrasted with Indigenous conceptions of bears as an ancestor and partner in decolonizing environmental governance. The paper concludes with reflections on how we can draw on peace and justice studies to rethink humans' place in ecology.

**Let's do it together: Rethinking Gender in the Mediation and Resolution of Natural Resource Conflicts in a Changing Climate in East Africa**

Jacinta Mande Maweu

This paper proposal presents findings of a collaborative research project on local peace building cultures, gender, climate change and natural resources conflicts in East Africa. The discussions in the paper are guided by the following four research questions: How does climate change interact with social, political, economic and environmental drivers of natural resources conflict in Kenya, Uganda, Ethiopia and South Sudan? What are the gendered impacts/implications of natural resources conflicts in Kenya, Uganda, Ethiopia and South Sudan in a changing climate? What are the gender differentiated roles of men and women in mediating/resolving natural resources conflicts in a changing climate in the select countries? How can women be empowered to increase their contribution to natural resources conflict mediation and resolution in East Africa as part of local peace building cultures? In line with this year's IPRA conference theme of building futures rooted in the lessons of the past, we examine how women who have largely been excluded from active peacebuilding in natural resources conflicts can be actively involved. Although "gender roles and identities as well as gendered power structures are important in facilitating or preventing climate-related conflicts" (Ide et al. 2021: 43), the gender angle is not explicitly implied in most climate- natural resources conflicts research (Smith et al. 2021; UN report 2020; Ide et al. 2021). We therefore use a gender relational approach to conflict analysis to understand the climate change-gender- natural resources conflicts nexus in the select countries. Data was collected through semi-structured interviews, KII and FGDs.

**Impact of Armed Conflict on Student Performance – A 4-years Comparative Study before and after peace agreement treatment in Colombia**

Walter Suarez and Olesya Falenchuk

Some research has established that exposure to repeated acts of violence can cause delays in cognitive development, which in turn generates lower school performance (Buvinic, Das Gupta and Shemyakina, 2013; Margolin and Gordis, 2000). The literature indicates that studying in an environment with a high incidence of violence could decrease the chances of passing state educational exams (Brück, Di Maio and Miaari, 2014). This study seeks to estimate the effect of the Colombian armed conflict on student educational achievement studying in conflict areas before and after the peace agreement, during the period from 2014 and 2019 using the national standardized tests results (called Saber 11) at the end of the high school, which is grade 11 in the educational system in Colombia. The performance level information came from the results of the area of language and mathematics by students in schools in the Saber 11th tests of 2014, 2015, 2017 and 2018. We are using these grade of education with the purpose of analyzing knowledge at the end of the secondary educational trajectory (grade 11). The 2016 Saber 11 results are not analyzed since the Colombian government signed the peace agreement at this year and the research investigates the effects before and after the peace treatment.

**Panel Addressing Aspects of Seminole Culture**

Belmont 2

Presenters: Cypress Billie and Van Samuels

Indigenous Knowledges and Peacebuilding, Museums and Peacemaking

A unique opportunity to hear firsthand from Tribal Members and Museum Educators Cypress Billie and Vandall Samuels on aspects of Seminole culture from the Ah-Tah-Thi-Ki Museum. They will give an overall perspective of Seminole Artifacts, Culture and Seminole artists.

Learn about Seminole culture through Cypress and Van Cultural Lens.

**Panel “I look at my students’ hands & imagine all that they will mother”: Peace, Pedagogy, and the Arts**

Grand Ballroom B

Chair: McKinley Melton

Brent Talbot, Adam Cordle

Art, Music and the Culture of Peace

Description: This one-hour cross-disciplinary panel and workshop will feature three practitioner-scholar-artists who engage different artistic and expressive traditions within frameworks that seek and imagine broader strategies for peace. Dr. Cordle will discuss developing practices within music studio and classroom pedagogy for disrupting the canonization of repertoire and marketing to audiences catering to eurocentric, male-dominated, and upper class composers, performers, and listeners. Dr. Melton will situate contemporary spoken word poetry at the intersection of African diasporan traditions of literacy, orality, and performance, geared toward the pursuit of peace. Dr. Talbot will situate music teacher education at the intersection of ethnomusicology and critical peace education, where music is used as a medium to address social conditions and enact change within communities. Ultimately, framing their scholarly interests within their roles as educators by directing attendees through pedagogical exercises, the panelists will engage the audience in reflection and consideration on the dynamic relationship between peace, pedagogy, and the arts.

Activities will include a critical analysis of literature that blends musicality and performance, a listening exercise that reflects critically on a composer’s use of musical elements to appeal to audiences in different regions throughout the world, and a creative project that addresses the social conditions of communities.

**Panel The Struggle for Democracy, Development, Justice, and Peace in Africa: Current Realities and Prospects for the Future, Part One**

Grand Ballroom A

Rethinking Sustainability for Peace and Justice

Chair: Cyril Obi, Program Director, Social Science Research Council, Brooklyn, New York United States.

Africa is at the crossroads of the struggle for democracy, development, justice, and peace. During the Covid-19 pandemic and its immediate aftermath, countries across the continent have witnessed growing struggles for democracy, justice and peace, often led by young people and hither-to marginalized groups organizing themselves and protesting in the streets and online, against unpopular governments and policies, and demanding for change. The papers in this panel explore the state of ongoing struggles including popular protests against authoritarianism, military transitions to democratic rule, gendered issues in conflict resolution, the crisis of liberal democracy, and politics of ambivalent states straddling between authoritarianism and electoral democracy in a bid to hang on to power. The panel engages in deep analyses that capture the challenges African people encounter on a daily basis in their quest for their rights to live in freedom and dignity, and the prospects for the future.

Presentations:

## **Post-Coup Transitional Governments and the Struggle for Development, Peace, and Security: A Study of Military Transitions in Mali and Burkina Faso**

Delmas Tsafack, Senior Policy Analyst in Governance and Democracy, Nkafu Policy Institute, Yaounde, Cameroon

Since 2019, there has been a re-emergence of military coup d'états in Africa. On August 18, 2020, after several popular demonstrations in Mali, the army ousted President Ibrahim Boubacar Keita. Also, Rock Marc Christian Kaboré, President of Burkina Faso was overthrown by the military on January 24, 2022 almost in the same fashion. In both countries, the coup perpetrators in both countries were also later overthrown. Coup leaders in Mali and Burkina Faso claimed they had forcefully seized power to end corruption, extreme poverty, lack of economic opportunities, and growing insecurity in certain parts of their countries. The latter point was linked to the failure of erstwhile civilian presidents to effectively counter the violent activities of insurgent, terrorists, as well as jihadi groups. In Mali, in 2012, President Amadou Toumani Touré had been overthrown by the military who accused him of incompetence in handling the terrorist insurgency. They also accused his government of not providing the army with the equipment, ammunition, and resources needed to fight the rebel jihadist coalition. The same situation happened in Burkina Faso and led to the putsch against Rock Marc Christian Kaboré and Paul Henri-Damiba. Following these coups, transitional governments have set up and promised to deal with the challenges to peace, democracy and development in Mali and Burkina Faso. This paper critically examines the ability of the post-coup transitional government military leaders to resolve the challenges of insecurity, widespread poverty and conflict facing their countries, including the existing defense and international security arrangements involving France and presence of French troops on African soil. In conclusion, the paper captures the broad ramifications of the short political transition promised by the new military rulers in Mali and Burkina Faso, and the prospects for the future of peace, democracy and development in West Africa.

## **Taking back our Oil? Multinationals, Local Reinvention of Global Extractive Practices and the Question of Ecological Justice in Nigeria's Niger Delta.**

Abosede Omowumi Babatunde, Centre for Peace and Strategic Studies, University of Ilorin, Nigeria

This paper explores how the oil-related activities of oil multinationals marginalize local people who resort to building artisanal oil refineries, and thereby enervate the ongoing environmental remediation efforts of oil multinationals and the Nigerian government. Drawing on field studies in oil communities in the Niger Delta region, it examines how local youth have acquired the technological skills to set up artisanal oil refineries through, indigenous knowledge, as well as seasonal and contract jobs with oil multinationals. The complicity of some oil companies' personnel in such illicit activities as oil pipeline vandalism and illegal oil bunkering and their links to artisanal refining is also analyzed. Artisanal oil refineries provide an alternative source of survival and income for the local youth rendered unemployed and impoverished by oil-induced environmental degradation of their traditional farming and fishing activities. Ironically, artisanal oil refining also worsens the environmental degradation of the fragile ecology of the Niger Delta. However, the ongoing environmental remediation efforts of multinationals, including the activities of security forces tasked with destroying artisanal refineries, continues to raise the issue of how the Niger Delta people who have for long borne the brunt of oil extractivism and pollution will get access to ecological justice and the right to more sustainable forms of livelihood.

**‘Pursuing Peace under Uncertainty’: Local and National Peacebuilding Efforts in Makanjira District in the Aftermath of the African Union Malawi-Mozambique Border Redemarcation Exercise.**

Anusa Daimon, Senior Lecturer, Department of History, University of Malawi

In 2011, Mozambican authorities, at the behest the African Union (AU), began to systematically establish a newly re-demarcated boundary claim between Mozambique and Malawi, by installing new concrete border beacons, and carrying patrols and raids on Malawian peasants living in Makanjira Traditional Authority in Mangochi district. Malawi and Mozambique were from 2008 involved in a World Bank-funded boundary retracing exercise under the African Union Border Program (AUBP) which saw Malawi losing over ten square kilometers of land to Mozambique covering about six Malawian villages with about 12,000 people and subsistence agricultural lands. Allegedly, this was done without proper consultation of the affected communities. They also demanded that Malawi move its police station infrastructure and border post backwards as well as compelled the affected Malawians to either leave the territory or denounce their nationality. Apart from the daily abuse and mistreatment of the non-complying Makanjira peasants whose agricultural land suddenly fell under Mozambican jurisdiction, they were forced now to pay part of their annual farm produce or livestock as tax to Mozambique. The resultant establishment of the new boundary by Mozambican authorities through the installation of concrete beacons, fireguards, patrols and raids, triggered protests which culminated in the death of one man in December 2017. The dispute is yet to be resolved and this has left many Makanjira villagers and peasants living in perpetual fear, in a state of uncertainty, unbelonging and without a clear citizenship/identity. The paper examines conflict resolution and peacebuilding efforts being made at both the local and national levels within the affected Makanjira communities, and between Malawi and Mozambican authorities. It seeks to complement more knowledge to a fledgling historiography on the AUBP by unpacking the diplomatic maneuvers of two neighboring states over this disputed African borderland frontier, to ensure that the affected ‘stateless’ communities forge ahead with peaceful cohabitation and sustainable development.

**The Pen and the Gun: the Military and Electoral Democracy in Zimbabwe.**

Edmore Chitukutuku, Lecturer, Sol Plaatje University, South Africa

This paper uses the metaphor of the ‘pen’ and the ‘gun’ to analyze and explain the Zimbabwean military’s role in delaying the democratization program in the country. In post-2000 Zimbabwe the ruling party ZANU-PF has remained in power through the resort to military-backed violent elections. Election violence was legitimized by deploying a spirited anti-colonial narrative, which resulted in the production of a sustained tension between the formalities of electoral democracy (‘the pen’) and the violence of anti-colonial liberation struggle (‘the gun’). Drawing on a combination of ethnographic methods, observations, and interviews on the inner workings of the state-military collusion, this paper exposes the workings of an ambivalent state: one that embraces electoral democracy on one hand, but desacralizes it with violence. There is an ambivalence, in that it is at the moment of elections, which is the classic modality of expressing political equality and freedom of choice that are defining principles of democracy that state terror is unleashed, showing the nature of the complex crisis which political legitimacy and democracy is immersed in Zimbabwe.

**Understanding the Gendered Issues in Farmer-Herder Conflict Resolution – The case of Darfur, Sudan.**



Fatma Osman Ibnouf

The herders–farmers conflict resolution debate in Africa has often ignored its gendered dimension, particularly its consequences and responses. The paper draws on case study of the gendered dimensions of agro-pastoralist conflict resolution in Darfur, western Sudan. The study is informed by the gendered approach to peacebuilding and conflict resolution by focusing on the extent of the participation of women in peacebuilding processes, and capturing the various roles and experiences of women in a conflict-affected region of Sudan. It shows how gender relations between men and women are shaping women’s reality and the complexity of their social identity in the conflict situation. Women are expected to fulfill extra responsibilities that merely reinforce the idea that they are around to fit a stereotypical gendered role even amid a conflict-affected environment. Thus, the gendered issues can be understood and regarded as being continuously reproduced through and connected to the realities of the multiple and context-specific lived realities and the daily struggles for peace. Some of the issues include domination by patriarchal relations, women’s multiple roles and representation in conflict resolution and peacebuilding arrangements. The paper makes a set of recommendations for gender-sensitive programming, activities, policies and practices aimed at resolving conflict and building peaceful relations between farmers and pastoralists in Darfur.

Discussant: Jacinta Mwendu Maweu, Senior Lecturer, University of Nairobi, Kenya

*\*\*Please note: This panel will have two consecutive sessions, from 9:00 a.m. to 12:00. Though one can go to only one session, the description and participants are flowing as if one long session, without the morning break.*

### **Workshop Yoga as Peace Process**

Savannah Terrace A

Facilitator: Sufia Giza

I have been practicing Yoga for 40+ years and have studied various modalities, so I incorporate Hatha, Kundalini and Khemetic or Ancient Egyptian styles. Yoga helped after a debilitating car accident left me Permanently Disabled in 1989. I became a Certified Yoga Instructor in 2013. I use Meditation and Breathing techniques to help nurture Mindfulness. YOGA As “PEACE Process” encourages Restorative Justice by empowering practitioners to be more present. As PEACE, is an ongoing process.....

What is Yoga?

“Revolutionary Act” of Transformation

For us as Black Men and Women, Yoga represents the most revolutionary thing we can do, in terms of self-care. Learning to control the breath, means learning to control our mind, and once we are able to do that, then we can control our body and by extension, control the world around us.

Tool to Heal Intergenerational Trauma

To begin a session by calling our Ancestors into the space not only allows for our healing, but it provides a way to access our own lineage, by helping heal our Ancestral or ‘Family Line’. This roots us in our Indigenous Culture, so using breathe sets our intention toward healing



trauma and freeing the SOUL. Breathe stops anxiety and depression, which stops OPPRESSION.

Means of Liberation

The Ancient Art of Yoga, like many Spiritual and Cultural Sciences can be traced back to Kemet or Ancient Egypt. So by grounding ourselves in a more representative paradigm, we are able to create our own 'Sacred Space' for Black people to practice Yoga comfortably.

Demonstration w/Volunteer

**Coffee break:** 10:00 a.m. - 10:30 a.m.

Available spaces: Outdoor Spaces

## **Session 2: Panels and workshops (concurrent)**

**10:30 a.m - 12:00 p.m.**

### **Workshop Challenging the Panopticon: Digital security and threat modeling for social movement activists**

Belmont 1

Facilitator: Michael Loadenthal

Building Peace Movements for Justice: Experiences, theory and methods, Human Security and Society

Description: Today's social movement activists, human rights workers, and other practitioners face a litany of risks, dangers, and threats, many of which originate in how information and sensitive communications are protected. In the modern era, every government—from the most democratically-liberal to the most authoritarian—engages in ubiquitous mass surveillance and other forms of intelligence gathering and policing. This workshop aims to introduce practitioners to threat modeling—the means through which we enumerate the risks we face—and encourage the development of technical, behavioral, and social mitigations. Participants will be challenged to consider their own threat environment and to actively engage with the process through in-session brainstorming activities, risk assessments, and other illustrative exercises which can help develop a posture which properly balances the need for security with functionality. Though the session's focus will develop from the risks identified by participants, we will likely cover areas including methods of digital surveillance and location-based tracking, crowd-sourced policing, and the use of VPNs, data encryption, and other off-the-shelf tools. This workshop does not require any technical know-how, but participants should come prepared to investigate and explore their own security challenges.

### **Panel International Approaches to Peace Education in School Settings**

Belmont 2

Chair: Monisha Bajaj

Marna Wolak, Fr. Edwin Martínez-Callejas SJ, Jennifer Thomas, Femi Higgins, Megan Patterson

Peace Education (PEC)

Description: In this panel, we will present five examples of peace education in school settings in distinct contexts ranging from primary school to high school to teacher training. Each example responds to different instances of cultural, structural, and direct violence (Galtung, 1969) in localized and tailored ways, as will be discussed. The presentations are focused on the United States and Colombia, but linkages to global realities and conditions will be made by the presenters. We will explore how different approaches to peace education are designed and implemented, as well as how they are situated in their particular local context within their respective cultural, social, and political conditions.

### **Panel Peace initiatives in and around schools**

Grand Ballroom B

Interculturality and Ethical Communities; Peace Education (PEC)

Presentations:

#### **A Language Friendly Approach: Bridging the linguistic divide in education in Trinidad and Tobago**

Reshara Alviarez

In the Caribbean islands of Trinidad and Tobago, some children attend school for the first time, having been exposed at home to the English language through cable television, satellite radio, or print. In certain parts of Trinidad and Tobago, however, many children don't have equal access to this language. Their familiarity with language is based on the English Creole, which they have known from birth. Children are often discouraged from using Creoles in the classroom, thereby further minoritizing these students who lack access to the English lexifier. Most recently, adding another layer of complexity to the linguistic identity of the twin-island republic is the recent migration and settlement of Venezuelan migrant children, who speak Venezuelan Spanish and, in some cases, the Warao language. As of October 2022, these children continue to be systematically denied access to national public education in Trinidad and Tobago. Although temporary interventions have been put into place by the UNHCR and other national and regional grassroots organizations, access to education for this population has been made even more challenging during the COVID-19 pandemic. This research assesses how monolingualism in this context is preserving the gatekeeping of information from minoritized groups, posing challenges to children's universal right to accessibility of learning. In opposition to the monolingual orientation in education, this research proposes an approach rooted in plurilingualism and intercultural education.

#### **The Role of Parental and Community Involvement in Addressing School Violence: Insights from the Change from Within Programme**

Therese Ferguson (coauthor Keriffe Clark)

Conflicts and violence have multifaceted causes, thus requiring a holistic and systemic approach to addressing these issues. As one aspect of this, parental and wider community support are needed to ensure that conflict resolution and peacebuilding efforts are supported beyond the school campus and are not undermined or negated in any way. School violence is a serious and concerning issue, especially within the context of Jamaica which was ranked in 2020 as having the highest homicide rate in Latin America and the Caribbean and where school violence mirrors that which occurs within communities. Seemingly in tandem with violence on the national scene, reports of various school violence incidents are being experienced at both the primary and secondary levels. As one initiative working to address

this phenomenon, the Change from Within programme seeks to engender wider school culture change to transform schools from sites of indiscipline and violence to sites of peace. Part of the programme's multi-faceted methodology focuses on parental and community involvement. This generic qualitative research study utilises semi-structured interviews with various school stakeholders, including Principals and parents, to explore the roles that parents and/or community members play in supporting school culture change and addressing violence. Preliminary findings indicate that parental and community relations can have both negative (e.g., replication of negative behaviours of community members by students) and positive (e.g., investments of time and resources made by parent and community members) impacts on school culture and peacebuilding efforts. As a consequence, we recommend more concerted and cohesive efforts to build relationships with parents and community members to support peacebuilding efforts within schools.

### **Assessment of Peace values among adolescents in South India: Influence of Type of School and Gender**

Sister Chrisia Laura Pinto

In the wake of the rise in school violence, there is a felt need for education for peace all over the world. Lack of knowledge, awareness, and inability to problem-solving are some of the requirements to promote a culture of peace within the learning and teaching portals. Having understood this as means of promoting sustainability of peace the Indian education system brought forth the National Position Paper - Education for Peace (EFP). Under these NCF-2005 teachers were trained, guidelines were drawn, and the curriculum was prepared. This created enough opportunities to practice, values, and skills that promote a culture of peace among adolescence in particular. This study focuses on the ways peace values are in practice among the adolescence of south India based on their type of school and gender. In the present study, an attempt is made to study the level of peace values among adolescents in South India. A structured questionnaire on knowledge and practice of peace values was prepared by the researcher (with sufficient reliability and validity) and administered to 696 adolescent students studying in Jawaharlal Nehru Vidyalaya (JNV) and Kendriya Vidyalaya's (KVs) the questionnaire consisted of 108 statement on knowledge and practice of PVPF –peace values and Personal Formation, PVSS-‘Peace Values and Shared Spirituality’, PVIHC-‘Peace Values vis-a-vis Indian History and culture’, PVHRD-Peace Values, Human Rights and Democracy, PVL-‘Peace Values and Lifestyle’, PVNU-‘Peace Values and National Unity’ VWW- ‘Violence What it is and What it Does’; PVG-and ‘Peace Values and Globalization’ (PVG) values. Once the data were collected they were subjected to chi-square analysis for finding out the difference between various levels of peace values and the association between gender and school type with levels of peace values. Results revealed that the selected sample had knowledge and practice of peace values at very high levels to an extent of 67.1% to 93.1%. Comparison between the type of schools and levels of peace values indicated that students from JNV had higher peace values on PVSS, PVIHC, and VWW than students of KV. In the rest of the peace values, no significant associations were observed between the type of schools and levels of peace values in PVPF, PVHRD, PVL, and PVNU. Gender-wise comparison indicated that female adolescents had higher values on VWW than male adolescents. The results of this present study enable the stakeholders of education that it is indeed possible and promising the life of the adolescence could be guided in this direction within the portals of education by the educators towards peace promotion and culture of peace.

## **Nature as a Peace Educator: Towards inner peace through learning and being in natural environments**

Carlotta Ehrenzeller

Today, in a post-covid reality, the hope for education goes well beyond a reductionist, modernist, and industrial approach of knowledge transfer. The urgency to rethink sustainability and environmental awareness for peace and justice is evident. Individual schools around the world are increasingly implementing outdoor learning strategies to support children 'reconnecting' with the natural world in times of climate- and mental health crisis. However, to move beyond the current age of anthropocentrism, there is a need for rewilding education.

We bring together two ethnographic case studies - one located in Germany, one in India - in alternative schools, that actively incorporate nature in their learning processes. We find that, across both contexts, nature is considered as a peace educator: teaching key concepts and skills, promoting ecological ways of living and being, a reciprocal student-nature relationship of care, and leading to well being and inner peace. We call for an ontological and epistemological shift where nature is not just instrumentalized, but rather to recognize the intrinsic value for children being in nature, learning with and from nature rather than solemnly about it. This research suggests that the experience of being immersed in natural environments leads to embodied ways of learning and being beyond the Anthropocene and shapes children's innate relationship with nature. In order to move forward, we need to slow down and rewild education based on the wisdoms of where we come from.

## **Panel The Struggle for Democracy, Development, Justice, and Peace in Africa: Current Realities and Prospects for the Future, Part Two**

Grand Ballroom A

Rethinking Sustainability for Peace and Justice

This panel is a continuation of Part One, held during the morning session.  
See description above.

## **Workshop/Panel Generating an Ecological Peace Paradigm**

Foyer

Facilitator: Janet Gerson, Vanessa Meng, Gail Presbey, & Jeff Warnke

Peace and Ecology in the Anthropocene

Description: Through the lens of an ecology-peace nexus, we can begin to articulate a world where peace is possible and necessary by working with and through the environment, of which we are a part. In this session, we focus on positive peace -- the presence of justice at all levels -- as the basis for weaving another set of connections among ourselves and collectively with the habitat.

**Lunch:** 12:00 p.m. - 1:30 p.m.

Herbs and Spices Restaurant

**Note: Suggested Self-organized IPRA Commission meetings (from 12:00 p.m. - 1:30 p.m.):** *Media Conflicts and Journalism; Development Political Economy and Sustainable Peace; Gender and Peace; Peace Theories and History; Peace and Ecology in the Anthropocene; Human Security and Society*

Available spaces: Outdoor Spaces

### **Session 3: Panels and workshops (concurrent)**

1:30 p.m - 3:00 p.m.

#### **Workshop Healing Circle - Healing the Ancestral Trauma**

Belmont 1

Facilitators: Luz Stella Camacho and Birgit Knorr

Luz Stella Camacho is a Reiki Master and Healer from Columbia and Birgit Knorr is a Reiki Master and Healer from Germany, living in the US. Their own family and cultural background has led them to work intensively with the topic in their own journey and with their clients. They are holding workshops together since 2021.

Description: This Workshop will build on healing ancestral trauma and explore in a practical way on how trauma reflects in the body. Body movement, guided meditation, drums, and music will be used. This workshop will conclude with a healing circle.

- Introduction into the topic
- Uncertainty and the Shadow Body
- Meditation of the ancestors and the inner child
- Memories of our lives
- Connecting with the elements
- Bringing in the ancestors – honoring in circle with candles

*\*\*Special Note: This session is 3 hours (1:30-4:30 p.m.)*

#### **Workshop Participatory Institutional Action Framework: Bias, Equity, and Justice in K-12 and Community Colleges**

Belmont 2

Facilitator: Michiko Kealoha & Brian Davis

Restorative Justice and Community Building

Description How can educators fulfill a vision for peace and justice? This workshop explores how educators can build a future of accountability and justice by creating systems that address equity, bias, and community harm in K-12 and higher education school systems. Through comparative testimonios, panelists share their grassroots efforts to create rooted and sustainable community-harm response programs in school settings. The experiences shared and reflective toolkits provided offer opportunities for participants to interact, dialogue, and reflect on the potential to transcend their institutional missions and systemically change their educational organizations' future.

#### **Workshop PAR with Community Youth Leaders and the Academy**

Grand Ballroom B

Facilitator: Beth Fisher-Yoshida

Community and Youth-led Movements, Nonviolence and Peace Movements, Art, Music and the Culture of Peace

Description: This experiential workshop is designed to provide participants an opportunity to experience a sampling of the work we have done in the field with activities we have co-designed with youth and community leaders. We are scholar-practitioners from Columbia University, specifically the Youth, Peace and Security program (YPS), part of the consortium AC4, at the Earth Institute/Climate School, and our work has been in Colombia, mostly in Medellin. We combined organic and artistic approaches youth leaders have been taking to

provide peaceful alternatives to violence in their communities with practices and concepts from the academy. This has provided the community youth leaders a chance to expand their repertoire of approaches, implement methods to structure and sustain their work, and apply M&E approaches for continuous learning and improvement. We at YPS and the Negotiation and Conflict Resolution master's program have benefitted from the partnership in that we continue to refine: how we work in the field in applied settings; the lessons we bring back to the classroom to develop future conflict resolution practitioners and peacebuilders; the types of field experiences for masters students so they have real-life understanding of what takes place in the field. All of our work follows the guidelines of a participatory action research model. We have published on this topic, including our book that was co-authored with our partners in the field, *Redefining Theory and Practice to Guide Social Transformation* (2020).

### **Panel Performing Peace and Justice Studies**

Grand Ballroom A

Chair: Emily Welty

Dante Dallago and Kalina Walaski

Art, Music and the Culture of Peace

Description: Faculty and two students will discuss how integrating theater practices - particularly investigative/documentary theater - into their classes and research helps to deepen understandings of structural violence, conflict and identity. A series of short personal reflections on the experiences of being both artists and activists (and how those identities intersect in the classroom and beyond) will be followed by a short presentation of the theater piece that the students have created.

### **Panel Transforming approaches to peace and pedagogy**

Foyer

Peace Education (PEC)

Presentations:

#### **Decolonial and Post/Critical Reflections on Peace Education: Examples from Practice**

Kevin Kester

This presentation argues there are three crises facing peacebuilding education today. The first is the nationalism present in many peace education programs. The second is the continuing cultural imposition of Western ideology and colonialism through peace education efforts. The third is the dominant reliance on rational forms of learning often inconsistent with the transformative and inclusive purposes of peace education. At the core of these three crises is a question about the role of the peace educator in either perpetuating or disrupting these norms. The presentation will offer reflections on the contributions of decolonial and post/critical theory toward advancing peace education today. Three sample cases will be presented to illustrate. Implications for pedagogy will be addressed.

#### **Past, present and future peace: exploring (de-)coloniality and (un)learning and liberation**

Rina Malagayo Alluri

This critical discussion questions the politics of knowledge by problematizing intersectional identity markers within areas such as academia and learning spaces. It will raise questions such as: Who do we learn from? What do we learn? How can we "teach peace" through



processes of (un)learning, (de)coloniality and liberation processes? The speaker will provide theoretical insights on coloniality while reflecting on her own positionality as a Black Indigenous Woman of Colour (BIWOC) who has been raised, educated and worked both in the Global North and South. She will reflect on methodological and pedagogical tools and practices to help create classroom and out-of-classroom spaces for change. She will share insights from her personal and professional experiences and assert how the re-centering and re-claiming of knowledge is an ongoing effort towards structural transformation.

### **Educational innovations for peace: theoretical and methodological orientations**

Maria Jose Bermeo and Gary Cifuentes

This presentation examines the notion of “innovation” within peace education research and practice. It begins with a review of how the concept of innovation has been understood and used in peace education literature, and then draws on contributions from education innovation literature to propose a conceptual framing for how we might understand and study educational innovations for peace. Examples from the Colombian context are shared, and implications for further research are discussed.

### **Teaching Peace as a Matter of Justice**

Dale Snauwaert

The purpose of this presentation is to articulate a normative philosophical framework for the development of an educational approach for peace as a matter of justice, thus relating directly to the conference theme of “visions of peace and justice”. This articulation of a framework includes reflection on the concept of peace, the method of moral reasoning as a means of normative justification of principles of justice, the exercise of judgment as the application of principles of justice and ethical values, a human rights conception of justice contextualized within the basic questions of justice, and responses to injustice in terms of both the principles of just war and nonviolence. A pedagogy of moral reasoning and judgment is proposed that is consistent with the fundamental ideas of justice and the methodology of moral reasoning within the context of basic questions of justice and responses to injustice. The presentation thereby offers the development of a philosophical framework for an educational approach to the teaching of peace as a matter of justice.

The exercise and practice of applying moral reasoning to justify principles of justice and the exercise of judgment as it applies to specific cases of policy, practice, and institutions will be explored as a pedagogical process within the context of five basic questions of justice:

§ Whose Security? Who should have an equal right to security of person?

§ Who Belongs? Who should be considered an equal citizen and thus a full participant in the society?

§ Whose Truth? What conception of truth and thereby reality should be affirmed; what is the valid basis of determining truth?

§ Who Gets What? How should the basic goods and resources of a society be distributed?

§ Who Decides? Who should have political decision-making authority; who should have power?

Exploration of these questions provides background understanding about the essential questions of justice and demonstrate the pedagogy of moral reasoning and judgment. Answers to these questions of justice are necessary for the establishment of just and peaceful



societies, from local to global; they form the fabric of a constitution of a just society. The conditions of peace and justice are related to the active, informed, political participation of citizens who are essential participants in this pursuit.

There have been important contributions to the foundations of peace education from within a plurality of philosophical traditions. There is general recognition that the advancement of the theory and practice of peace education is contingent upon the development of its normative philosophical foundations, but the moral justification of peace education is often assumed rather than systematically argued for. By presenting a normative framework for the theory and practice of peace education this presentation will engage the members of PEC in reflection and debate on this foundational dimension of peace education. The intention is to stimulate discussion on both the basic questions of justice that comprise a peaceful society and world as well as methods of both moral reasoning and potential pedagogies of moral reasoning.

### **Celebrating Peace Educators in their Lifetime**

Syed Sikander Mehdi ([virtual](#))

While social and political activists are often visibilized, dignified and glorified in their lifetime, peace educators- mother of peace ideas and movements-are not. Their contribution to peace ideas and movements are rarely celebrated. Even the Nobel Peace Prize is seldom awarded to peace thinkers and educators. Likewise, neither the governments nor civil society organizations, media or parliaments pay due respect to them. Hardly ever the peace educators are illuminated by the poets, novelists, playwrights, painters and movie makers in their works.

The peace educators are often ridiculed or brutally marginalized in their own countries, and nobody takes any notice. Worse still, the peace educators rarely write about themselves and their struggle, pain and contribution. Celebrating peace educators in their lifetime and awarding them an equivalent of Nobel Prize would help realize the peace power and peace potentials of their research and teaching, and inspire the youth everywhere.

Available spaces: Outdoor Spaces

**Coffee break:** 3:00 p.m. - 3:30 p.m.

## **Session 4: Plenary: Decolonizing our Minds, Redefining Genocide and Human Rights**

**3:30 p.m - 5:00 p.m.**

### **Plenary: Decolonizing our Minds, Redefining Genocide and Human Rights**

Hilton Ballroom

Presenters:

**Mireille Fanon Mendes-France** (Frantz Fanon Foundation; former President, UN Working Group on Peoples of African Descent);

**Jihad Abdulmumit** (Spirit of Mandela coalition; Black Panther former political prisoner);

**Luis Rosa Perez** (Casa Corretjer; Puerto Rican former political prisoner);

**Sherly Fabre** (Haitian Jurist of independent 2021 International Tribunal on US Human Rights Abuses Against Black, Brown & Indigenous Peoples);

**Magdalene Moonsamy** (South African former Member of Parliament; founder, Women's Justice Foundation)

**Evening Event: Steel Pan, Community, and Healing Through Music**  
**6:00 p.m. - 9:00 p.m.**

**Steel Pan, Community, and Healing Through Music**

(dinner available for purchase) | Shuttles to and from event  
Renegades Pan Yard, Port of Spain

Steel pan showcase, and food and merchandise market

**Duvone Stewart** (Arranger, Renegades Steel Orchestra),  
**Mia Gormandy Benjamin** (Musical Director, Trinidad All Stars Steel Orchestra), and  
**Jamal Glynn** (Steel Pan Music Therapist, Phase 2 Pan Groove)

**Saturday, May 20**

**Session 1: Panels and workshops (concurrent)**

8:30 a.m - 10:00 a.m.

**Reiki Offerings by local and international Reiki Practitioners (these will run 8 am to 9:30 am Thurs.-Sat.)**

Foyer

Reiki is a Japanese form of energy healing that promotes relaxation, stress reduction, and overall well-being. Experienced Reiki practitioners will provide a serene and peaceful environment where you can experience the soothing effects of Reiki. During your session, you will lie down fully clothed, while our practitioners gently place their hands on or near your body, allowing the healing energy to flow through you.

**Workshop The Origins of PEC and a Shift to an Intersubjective Peace Education Paradigm**

Belmont 1

Facilitator: Jeffery Warnke, Dale Snauwaert, and Janet Gerson

Building Peace Movements for Justice: Experiences, theory and methods, Peace Education (PEC)

Description: A recent article reflecting on the roots of PEC by founding members Betty Reardon and Magnus Haavelsrud suggests that PEC's founding orientation centered on a strategy of communication and consciousness raising. This strategy was situated in a paradigm that envisioned the normative purpose of peace education in terms of the reduction of violence. The purpose of this panel presentation is to explore the development of an intersubjective paradigm that transcends but includes violence reduction, envisioning peace as the presence of justice. The violence paradigm focuses on the elimination of violence and the critique of existing principles, values, and institutions. A paradigm shift is explored that focuses on shifting the core focus to a conception of justice that is constructed on political liberal notions of fairness, reciprocity, recognition, and respect aiming for the advancement of human dignity and capabilities. In this sense it is a positive conception built upon agency and participation in public forms of reason in contrast to forms of constitutional and legalistic conceptions of justice.

Can peace pedagogy be based on conceptual practice while also informing our social practices? The panel will explore the normative, epistemological, and pedagogical dimensions of a conception of peace education as the presence of justice. How can we develop modes of interacting to reach congruence of understanding? On what justifiable basis can an intersubjective agreement on criteria for validating both peace knowledge and the normative principles and values of justice be established? One aspect of this inquiry is the exploration of the nature of ethical recognition and respect—to what degree is reciprocal recognition of persons as free and equal necessary for establishing the justified acceptability of principles of justice? This inquiry will explore the intersubjective theory of normative recognition in the work of Georg Hegel, Axel Honneth, Jürgen Habermas, and Rainer Forst. A second aspect of this inquiry is the exploration of Betty Reardon’s communicative, social, and moral dimensions of peace throughout her process of teaching and learning. Examples include her concept of edu-learning, reciprocal learning of teacher and students, formal courses in Human and Social Dimensions of Peace, part of the Peace Education Program at Teachers College, Columbia University; and the International Institute on Peace Education (IIPE). In this panel we will explore how these path-breaking examples are nevertheless limited by the paradigm of violence as the core peace problematic. A third aspect of this inquiry is the exploration of the nature of the rational basis of the validity of knowledge and the educational implications of the growth and development of rational and reasonable capacities in human beings. Thus, what aims or values should guide peace education in an intersubjective justice relationship-based paradigm? What knowledge, skills, and dispositions are relevant to a peace education imperative? And what pedagogical implications follow from such considerations?

We will engage participants in a dialogical form of reflective inquiry into these questions thereby cooperatively exploring an intersubjective peace education paradigm.

**Panel Centering Reflection & Healing in Peacebuilding: Restorative Practices in Trinidad Belmont 2**

Chair: Hakim Mohandas Amani Williams

Andrew Young, Sheirane Beckles, Kerrie-Ann Gayadeen, Ayona Elcock-McGuire, LaToya Williams Mohammed, & Carlene Donald-Bayne.

Restorative Justice and Community Building

Description: I conducted my dissertation study on school violence at a secondary school in Trinidad for 7 months from December 2009 to July 2010. The project then became a 10 year longitudinal study. The initial study critiqued discursive violence: the narrow ways in which school violence was conceptualized thus leading to narrow, and ultimately, failed, interventions to address it. I used dynamical systems theory, decoloniality, and peace education, to interrogate how the educational system, via a (neo)colonially-shaped dual education system, maintains class stratification in Trinidad & Tobago. Thus, structural violence became the main focus of my study on school violence, decentering (but not ignoring or omitting) discourses about violence in which youth specifically engage. From the data collection, a model for intervention emerged: Systemic Restorative Praxis. It combines systems thinking, restorative practices, and Freirean praxis to pursue skills building with and healing among students, parents, and community leaders. At the secondary school, I offered leadership development and conflict resolution workshops to a cohort of 7 youth, and restorative circle and mediation workshops to parents in a different community via a non-profit. I have returned often to continue offering these workshops and collecting data from the participants. This panel will represent the first time that I have assembled students from that original cohort (Andrew Young and Sheirane

Beckles), and their teacher (Kerrie-Ann Gayadeen), and two parents from the original workshops (Ayona Elcock-McGuire and LaToya Williams Mohammed) and the liaison with whom I worked at the non-profit (Carlene Donald-Bayne). We will reflect on the workshops we did together, the personal transformative impact of them, how participants have used those skills they obtained, and their vision for this work and their communities in Trinidad (including challenges faced in Trinidad in doing this work). We intend to engage in a discussion with other Trinbagonians and Caribbean folk in the audience (and other persons who care about restorative practices for community building) about how they use restorative practices in their own context. We will offer a brief resource list to audience members if they wish to pursue restorative practices in their own environments.

### **Workshop Co-Witnessed, Co-Constructed Dialogues: Insights into Positive Peacebuilding, Reconciliation, and Colonized Mindsets**

Grand Ballroom B

Facilitator: Roy Tamashiro and Janine Joyce

Restorative Justice and Community Building, Indigenous Peacebuilding Knowledges and Practices, Memory, Museums and Peacemaking, Peace Education (PEC)

Description: This experiential workshop will enable participants to engage in a discussion/conversation which embraces inclusive participation in the witnessing and co-witnessing of lived-experiences, memories and meaning-making toward co-constructed insights and new knowledge. We explore whether a deliberate, semi-structured, emergent conversation/interview could realize “the creative unfolding of reality or the mystery in the enactment” (Ferrer 2011, 2) that the participatory approach aspires to achieve. In other words, could we create a conversational ecology of “safe-space” which would enable full-attention to the present, empathic witnessing and listening, generosity-of-honoring, and disarming of fears and enculturated biases? Could this conversation bring forth the understanding of our common, shared present expressions (i.e., the content of what we discussed) as co-witnessed and co-created events and insights?

The participatory inquiry approach has developed in the context of ethical and methodological norms in social science inquiry shifting toward more interpretive, postmodern, and critical practices and theorizing. The paradigms in contention include positivist and essentialist perspectives, critical pedagogies and theories, and constructivist perspectives. In academic inquiry, the dualistic mind’s predilection to interpret, discriminate, judge, and privilege rational thought and empirical data over intuitive, somatic, and mystical knowledge amplify the divisiveness as proponents use oppositionality to stake and advocate their positions and maintain individual and communal distinctiveness. Participatory Inquiry offers a confluent, heuristic approach, “with its emphasis on the person as an embodied experiencing subject among other subjects; its assertion of the living creative cosmos we co-inhabit; and its emphasis on the integration of action with knowing.” (Heron and Reason, 1997, 291).

### **Workshop Seminole Inspired Book Workshop**

Savannah Terrace A

Facilitator: Abena Robinson, Education Coordinator at the Ah-Tah-Thi-Ki Museum

Indigenous Peacebuilding Knowledges and Practices, Museums and Peacemaking

Fun way to Learn about Seminole Culture and create a Keepsake! Create a handmade mixed media Seminole Inspired Accordion book! Experience Seminole Culture, Creativity and tranquility! Create your Keepsake with Award winning 23yr veteran Art Educator, Artist and

Education Coordinator, Abena Robinson! You have the option to draw, collage Seminole images, watercolor or combine all! Unleash your creative spirit!

### **Panel Memory, representation and witness in peacebuilding**

Grand Ballroom A

Art, Music and the Culture of Peace

Presentations:

#### **Unsettling Haunting(s): On Seeing Black Suffering Otherwise**

Amaryst Park-King

In this paper, which investigates the ethical implications of viewing black horror, I theorize about how black horror creates space to see black suffering and trauma differently. I analyze popular black horror texts to highlight the ways these films and television shows ask viewers to do the erotic work of dismantling the “Other” of antiblackness. Black horror retains many of the genre constructs of horror—which involves threat, fear, and monsters—and narratively attends to blackness as an embodied racial identity (Robin Means Coleman, *Horror Noire*). Film has played a particular role in the production and maintenance of anti-Black logics. From the earliest silent films shorts, many of which were ethnographic in nature, the storytelling force of film has been used by white filmmakers to produce racial others. Black cinema rearranges and remixes these racial logics within the context of film to create a different materiality altogether. Instead of leaving Blackness as a phobogenic object among subjects, Black horror is able to reformulate racist caricaturing and give new meaning to modernity and its violences against Blackness and Black people. In this way, black horror has the capacity to act as “political thinking and moral interrogation” within our current geopolitical moment (Jesse McCarthy, *Who Will Pay Reparations on My Soul?*). By investigating how black artists represent black suffering as a moral emergency, this paper connects to peace studies’s interest in combating cultural violence, which provides the legitimation for direct and structural violence (Galtung “Cultural Violence”).

#### **Memory, Community, and Museum: the Transformative Power of Art**

Noor El-Gazairy

Through the case studies such as of the emergence of Egyptology as a field and its display in museums, this project examines how post-colonial relationships with artifacts has been damaged through colonization and violent heritage extraction, and how the institution of museums perpetually reenact colonial and white supremacist paradigms. As we look forward to a more just and sustainable future, community storytelling and reclamation of one's heritage is central to dialogue and education. How can we reimagine museums as accessible, and what does a world with repatriated cultural heritage look like? I hope to break down our conditioned relationships with artifacts and art through a decolonial lens and rebuild access to systemically robbed histories.

#### **Shells, Shards and Skulls: Bearing Witness in the Borderlands**

Sarai Richter

Archaeologists possess an understanding of material culture, geology and human behavior. This seemingly esoteric discipline can be useful in predicting localized patterns of transnational movement along the U.S. and Mexico conflict border and the interplay between humans and

surroundings. The methodology used in this research includes autoethnography and archival research. Here we begin to understand migratory patterns, climate and economic crisis, zones of conflict and how archaeologists can aid in the preservation of human life. Conflict Archaeology considers three themes: surveil of terrain, time and space, and alterity. These themes are also considered essential in turning the tides of war. The U.S. policy of Prevention Through Deterrence (PTD) intentionally uses the Sonoran Desert as a weapon against migratory peoples. When archaeologists must bring security details out on surveys they expose migrants to dangerous conditions. Further pushing them to more isolated, harrowing ends of the desert. This results in deaths, due to hardships. Archaeological sites in the Southwest are beacons that point to past civilizations and their ability to thrive on the land. Archaeological sites are a mix of prehistoric, historic and modern cultural material hinting at ongoing migration. Placing the archaeologist dead center in the middle of the immigration conflict. Archaeologists must reflect on their positionality and power, the politics of knowledge, PTD and migration, and the unintended consequences of their partnerships. I argue that the field of archaeology needs to commit to preserving human life and incorporating the tools of bearing witness and civil disobedience within the discipline.

### **Colorizing Latin America**

Curator: Gabrielle Vazquez

Team: Isadora Costa Cardoso (director and photographer), Alexia Pereira, Bruno Araujo Pereira, Damião Victor Andrade Da Silva, and Eduarda Dos Santos Brandão

*Colorizing*—a continually evolving cultural data project taking form as a multicomponent creative work—emerges from the political-linguistic history behind racialization terminology, beginning with a particular focus on the term “Latino.” Highlighting the wide cultural context that is “Latin America” and its complexities, the substantial loss of Black and Indigenous identity via applications of colonial language enters the project’s forefront—introducing the critical term that is intersectionality. Coined in 1989 by the American Civil Rights Advocate, Kimberlé Crenshaw, “intersectionality,” by definition, expresses the notion that a single person could hold more than one identity at a time. It was also noted by Crenshaw that the ways in which these identities may interact can mold and change the experiences of the individual. Across the cultural data project that is *Colorizing*—informed by the collection of interviews conducted with Afro-Latine/x and Indigenous Latine/x folks in New York City—ethnoracial identities are captured and presented with the aim of constructing a platform for individuals to speak to their social realities on their own. Such platforms, in the process, contradict the pervasive systems that have historically attempted to both silence and simplify complexity.

Pointing to the overlaps, contradictions and tension of the project’s geographical and diasporic focus, such phenomena showcases the needed intertwinement of data and the arts. Down to the intersecting of colors, sounds and texts, the contents of *Colorizing* stretches the experiences of the standard singular. The creative research, therefore, reaches profound reflections beyond strictly academic data—representing abstractions in numbers through artistic expression and composition. *Colorizing* poses the following question: How can we present data results in an accessible and artistic way? It is academia’s obligation to make research accessible to the communities that are being studied. By inviting these communities into the research process, a more ethical research model can be built and implemented.



*Colorizing's* use of materiality bridges modes of expression. In turn, both participants and spectators become inspired to speak on their truths with ferocity—evoking a celebratory yet equally critical body of space like no other, one supported by extensive, collective input.

### **Panel Peacebuilding approaches**

Foyer

Community and Youth-led Movements, Youth, Sports and Peace, Art, Music and the Culture of Peace

Presentations:

#### **Approaches for Peace building, Social Cohesion and Reconciliation**

Noman Sajjad

Pakistan has a history of ethnic, religious, and political conflicts that have resulted in the rise of extremism, violence, and instability in the last few decades. As a peace practitioner hailing from one of the marginalized communities of Pakistan and working in the peacebuilding sector for more than nine years, I will be highlighting the intersectionality and positionality in the conflict-ridden society with a focus on peace interventions, theories of change, and approaches to establishing a peace narrative among communities for social cohesion. Moreover, I will shed light on my learnings and experiences while being part of a larger team executing a community-based action research projects on rising extremism in Pakistan at the national level. My presentation will unfold the findings of the research projects and will demonstrate some of the success stories and challenges while employing different peacebuilding approaches and interventions in the conflicting zones for conflict transformation.

#### **Maroon societies and Exilic communities as a decolonizing resistance repertoire**

Sean Chabot and Stellan Vinthagen

The more known strategies of anticolonial struggles, what we can call the Fanonian, Gandhian and Zapatista repertoires, seem to continue to form decolonizing struggles. There is however a different, less recognized, “Maroon decolonizing repertoire of resistance”, an approach that focuses on (1) withdrawal/exile and (2) resurgence/construction of decolonial futures and communities. This repertoire is still relevant and part of decolonization, but in historic times, as early as the first colonial projects, as well as today, it is a less dramatic repertoire, for good and bad it gains less attention. Due to its exilic nature of withdrawing from colonial relations and rebuilding of a post-colonial community here and now, beyond the (neo)colonial realities, it is less contentious, and perhaps more realistic as a strategy forward. This paper explores the historic and contemporary experiences with the Maroon/Exilic repertoire of decolonizing resistance.

#### **Participatory methodologies for transformative Peacebuilding**

Esteban A Ramos Muslera

Among the most recent theoretical and methodological proposals for peace that have transcended the foundational paradigm of a science initially detached from participation, the proposal of Transformative Peace epistemologically supports the need to integrate the population in the processes of research and action for peacebuilding as a subject and not as a mere object of study and/or beneficiary of the action designed by others. From the Transformative Peace approach, the development of participatory peacebuilding processes is required, in which all citizens are taken into account in order to promote coexistence models of



synergetic attention to needs (models of buen vivir). Through a review and critical reading of the existing academic literature, this paper explains the epistemological conception of Transformative and Participatory Peace, as well as the contents associated with each of the five phases and the three strategic lines of action-reflection-action that structure the method of the Participatory Construction of Peaceful Coexistence. The paper ends with a series of reflections derived from participatory peace-building processes inspired by the concept of Transformative Peace.

### **Peacebuilding Since WWII: Relations Between Japan and the United States**

Misaki Yamaguchi

Evaluation of history is vital to understanding the complexities of international relations. Analysis of historical events and the nuances of relationships between countries is the best understood through a historical lens. The current project sought to better understand the present-day relationship between Japan and the United States by delving into the nuances of this complicated, international relationship since the bombing of Hiroshima and Nagasaki by the US in 1945. Various aspects of the relationships between the two countries are considered including peacebuilding, military and human security, economy, politics, trade, and cultural exchange. Additionally, the research used a case study design to evaluate the impacts of several different United States' administrations on the relationship and to tease out the differences between the two governmental structures. The following research questions will be addressed: What events triggered the Atomic Bombing of Hiroshima and Nagasaki, what reconciliations have been conducted and built human security between two nations, and how this rich history follows the peace theories?

**Coffee break:** 10:00 a.m. - 10:30 a.m.

Available Spaces: Outdoor Spaces

### **Session 2: Panels and workshops (concurrent)**

10:30 a.m - 12:00 p.m.

#### **Panel Women's voices and experiences in peace**

Belmont 1

Gender and Peace

Presentations:

#### **Vying for Representation: Women in the Intra Afghan Peace Negotiations**

Clara Affun-Adegbulu

Studies have shown that women's participation in democratic processes and peace negotiations has a number of benefits such as increasing the durability and the quality of peace and promoting a holistic understanding of peace that addresses long-term needs as well as short-term security. In spite of this, women continue to be underrepresented in such arenas, yet, while some work has been done on identifying the barriers to women's representation, very little research has been done on contexts where one of the negotiating parties is one, which like the Taliban, has historically limited women's rights on the basis of a religious ideology. In addition to this, there is a dearth of information on the strategies that can

be used to address these barriers in such contexts. This study aims to contribute to closing this gap by assessing and analyzing women's representation in the ongoing intra-Afghan peace talks. It is based on semi-structured in-depth interviews and a review of relevant documents.

The findings of the study confirm barriers to women's representation in other settings and present two context-specific barriers. One of these is the multiplicity of external actors who all have their own agendas, and the second is the prioritization of a western, liberal, individualist, rights-based approach to feminism, over approaches like Islamic feminism, which situate women's struggles for equality within their local contexts. This paper presents the findings of the study, as well as lessons that can be adapted and applied to contexts with conditions that are similar to those in Afghanistan.

### **Cultural Arts and Participatory Peacebuilding for Inclusion and Social Justice in Nepal** Rajib Timalisina

Gender-based violence and intersectional discrimination of girls and female youth are common challenges in Nepal (HRC 2019; Luna et al. 2017). Youth, in general, are often targeted and perceived as instigators during conflicts due to their involvement in Nepal's civil war, and thus, their roles as peacebuilders are largely unrecognized. To date, children and young people have not been given meaningful opportunities to take part in decision-making processes that affect their everyday lives. The active engagement of girls and young women is significantly restricted due to gender, the prevailing lack of support by families or the elders, and mistrust towards youth from the community. Additionally, the contested reconciliation process in post-conflict Nepal has led to a sense of frustration and skepticism about the possibility of a peaceful transformation within society (Dahal and Chapagain 2017). Peacebuilding is currently outlined as an aim in the education curricula. However, current research highlights the lack of pedagogical approaches, appropriate infrastructure and resources to promote peace and reconciliation through the national system (Pherali 2011, 2012). Scholars have emphasized the reproduction of gender stereotypes and discriminatory behavior in classrooms (Collins 2009; Hickey and Stratton 2007).

This paper discusses two traditional art forms that promote dialogue as a means of conflict resolution and social change in Nepal. Dohori and Deuda - two genres of folk music - are conversational, dialogic sung poetry practiced in forums between males and females that emerged from Kathmandu and the Western region of Nepal (Stirr 2012, 2017). They are often performed to negotiate intra- and intergroup differences in communities related to social discrimination and marginalization based on gender, caste and class (Stirr 2017; Prasad Adhikary 2018). This paper emphasizes the need, value and feasibility of educating and empowering girls and young women for peacebuilding through local artistic practices. By reviewing indigenous means and methods, the paper underpins their value for the promotion of intragroup dialogue, inclusion and social justice for girls and female youth in post-conflict Nepal (Stirr 2012; Search for Common Ground Nepal 2011; von Einsiedel 2012). The case study is grounded in a participatory peace research approach that strongly involves children and youth in the design and delivery of the activities (Kunt 2020). The analysis is based on Mobile Arts for Peace action research activities (Leavy 2015) of seven children's clubs and public schools in Nepal that use local cultural forms in addition to more international forms including Forum Theatre and Playback Theatre to involve youth as equal members of society. The paper examines the different methods employed by facilitators to empower girls and young women to voice and to address their needs through non-violent means with the community and local authorities. At the same time, it looks at the modification and impact of

these arts-based programmes on teaching and learning. The paper concludes by advocating the need for international organisations and governmental institutions to give stronger consideration to the use of traditional, locally embedded art forms for peacebuilding. It stresses their appreciation, acceptance and respect by community members, and the resulting potential to create sustainable change for peacebuilding.

### **The Nexus of Women and Peacebuilding During Conflicts**

Meredith Carbonell

Peacebuilding is not only crucial for post-conflict societies, but it must be considered during the negotiations in the potential conflict resolution. Unfortunately, peacebuilding is thought of after the conflict is over and worst of all it tends to lack one important stakeholder, the women. By excluding women, it jeopardizes the sustainability of the peace agreement. During the peace process, women are still seen as victims and not stakeholders and therefore not included in most of the decision making. There are many reasons as to why women are important in the peacebuilding progress. First, they are the central caretakers in the community. Everyone suffers when the women are oppressed and victimized as women remain in villages to protect the family. There are many cases where women make up fifty percent of the community. Women also are more empathic with those who are oppressed in conflict because most women have experience with being marginalized. The United Nations have passed countless resolutions and have called for initiatives to include women. However, why are women still excluded from discussions? What needs to be in place to allow women to the table? Is the responsibility of women coming together the duty of civil society or state institutions? This paper uses the case study of the role women had in Liberia during the second civil war and ultimately explores the benefits of having women play a key role in peacebuilding.

### **Of lockdown and seclusion: A widow's journey through Covid-19**

Syeda Rumana Mehdi

According to the Global Widows Report (Appendix 5) issued by the Loomba Foundation in 2015, 5.60% of Pakistan's population are widows. Widows face numerous socio-economic forms of seclusion such as abandonment, resistance in claim to inheritance, taboo on remarriage and being accused of bad luck (Agarwal 1999, 2016, 2021; Spivak 1999; Mani 1999; Dreze and Srinivansan 1997; Basu 2001; Agarwal and Panda 2007; Kadoya and Yin 2015). This research paper follows the story of one such widow and reflects on her experience of spending the pandemic in Karachi. Using feminist ethnography and narrative anthropology, the paper broadly addresses the social, cultural, and economic contours of widowhood. This is done by focusing on the everyday life of three widows during the pandemic. This helps to understand the creation and transformation of culture and social structure regarding widowhood and paves the way for further research regarding empowerment of widows in Pakistan. By adopting an anthropological approach, the paper lays emphasis on socio-cultural underpinnings that determine the status of widows and highlights how these structures need to be actively challenged to ensure that widows are given their due rights.

### **Platform Technologies of Peace: Using platform technologies to promote women empowerment in Ghana**

Jaylexia Clark

To what extent can we use platform technologies for justice and women empowerment? A report from UNESCO on the state of digital entrepreneurship in Ghana found that unequal access to financial investment and disparate rates of digital literacy impede women and low-income entrepreneurs' ability to fully reap the benefits of platform technology. Through this research project I investigate what barriers women in Accra, Ghana face or must overcome when using platform applications to earn income (platform work) or when trying to develop their own platform as digital entrepreneurs. For my data, I rely on interviews from female digital entrepreneurs and platform workers in Accra, Ghana. By platform workers I am referring to individuals who use existing applications to earn income (e.g., Uber, Bolt, Instagram, Whatsapp), while digital entrepreneurs refer to individuals who are trying to or have created their own platform applications to facilitate mobile business ventures and provide services. Through the theoretical framework of gendered racial capitalism, I explore how structures of gendered economic oppression create disparities in women's access to and ability to use platform technologies for economic empowerment. The goal of this research is to further understand how we can use platform technologies to create a world where everyone can flourish in equitable ways. By examining the barriers women face when it comes to the platform economy, I hope to push for cultural shifts, policy changes and increased educational programs that promote women's access to digital entrepreneurship.

## **Peace and Spirituality**

Belmont 2

This Panel will discuss how spiritual practice is creating inner peace and how this reflects out into creating peace in the outer world. The Reiki Precepts and other spiritual practices will be discussed in this context.

Presenters:

**Gurudev Sri Sri Ravi Shankar Global Peacemaker**, International Humanitarian Leader, Meditation Master) introduced by Saadia Ghany (country coordinator for the Art of Living in Trinidad and Tobago)

**Chief Ricardo Hernandez** (Chief, Santa Rosa Carib Community)

**Johannes Reindl** (Lineage Bearer, Usui Shiki Ryoho Reiki)

**Dr. and Master Zhi Gang Sha** is a Tao grandmaster, healer, teacher, and author of 30 books, including 11 *New York Times* bestsellers. He has an MD degree in Western medicine from China and is also a doctor of traditional Chinese medicine and acupuncture. Master Sha has combined the essence of Western medicine with ancient wisdom. He will be introduced by Dr. Kandice Pereira, a Naturopathic Doctor whose mission is to continue to serve many toward their healing, and to bring the highest love, peace and harmony to the world.

**Angela Blackman**, Principal of Blackman's Private School - leading children's choir in a song of peace

Facilitator: **Rosina Wiltshire** (Reiki Master, Creators of Peace)

**\*\*Special Note: This session is 2 hours (10:30-12:30 a.m.)**

**Workshop Making Possible Conflictual Pedagogies for Peacebuilding in Schools**

Grand Ballroom B

Facilitator: Kathy Bickmore

Peace Education (PEC)

Description: One thing I have learned, from decades of transnational research on democratic peacebuilding in education in and with teachers and youth, is how persistently difficult it can be for public school teachers to enact and encourage conflictual interactive learning processes such as deep discussion, deliberation, restorative conflict resolution, and especially anti-oppressive just-peacebuilding work. Honestly, some of these pedagogies can be hard for me, too, in the face of institutional constraints, multiple marginalizations, political polarization, not to mention the pervasive worry of wars and climate catastrophes. However, I have been developing a repertoire of pedagogical activities that lower the risks of—and improve the inclusive and agentic engagement of diverse students in—conflictual pedagogies contributing to peacebuilding. Importantly, these learning activities are located within teachers' daily academic lessons and human relations facilitation in 'ordinary' public school classrooms. In this interactive session, I will briefly present several contrasting examples of pedagogies drawn from teacher colleagues in my research, engage participants in analyzing and reflecting on them and in sharing other examples of conflictual pedagogies for peacebuilding. Participants also will have access to a new peacebuilding citizenship education teaching resource website, for which critique and other feedback will be gratefully accepted.

Young people need opportunities to deepen their understandings and sense of capability for handling violence and peace action possibilities at any scale, interpersonal through transnational. Some violence — gender-based, 'criminal,' and incremental ecological —may be so normalized, through patterns of systemically unequal power, as to seem invisible or inevitable (Bourgois, 2009; Nixon, 2011). Digital media makes shallow (dis-)information on conflicts and violence readily available, but opportunities for thoughtful engagement across differences and development of deep understanding are scarce. Meanwhile, public school-based classroom education can be ham-strung by standardized, globalized curriculum mandates and assessments, alongside the myriad demands on teachers' time and expertise (Andreotti, 2021; Bickmore & Barrero, 2022 forthcoming; Dryden-Peterson, 2016; Mikander, 2016). So, let's share some strategies and principles that seem promising.

**Workshop Hip Hop Vida: Life, Peace, and Hip-Hop**

Grand Ballroom A

Presenters: Joan Lopez, Jeison Alexander Castaño, Esteban Arango, Jhon Jairo Posada, Felipe Alvarez

Our workshop will illustrate the ways communities organized around the arts can peacefully respond to a culture of terror, and transcend the effects of violent conflicts. This workshop seeks to take the participants through an experiential and collective process of craftsmanship for peacebuilding that includes: grassroots methods for peacebuilding; participatory and action oriented approaches; and co-creative community initiatives. We are a hip hop school in Medellin's comuna 13, which has worked towards the establishment of peace after different periods of violence, including two military operations led by the Colombian army during 2002. We designed a methodology that we named PARCE, which is a peacebuilding and

reconciliation method based on the necessities of our community. PARCE is distributed in the following fashion: Planeación (Planning); Apertura (Opening); Re-crear (re-create/entertain); Compartir (Share); Experiencias (Experiences). All of the elements of the methodology will take place simultaneously throughout the workshop, avoiding a linear movement and achieving a spiral, weaving-like, dynamic. For this workshop, we will incorporate some elements of the Coordinated Management of Meaning (CMM) communications theory and method.

*\*\*Casa Kolacho will partner with Rootsyard to create a mural- details TBA\*\**

### **Workshop Finding the Joy: Engaging kids and families in peace education and antiracism**

Foyer

Art, Music and the Culture of Peace

Facilitator: Tabitha St. Bernard-Jacobs and Adam St. Bernard-Jacobs

Description: In this session, we will explore strategies for educators and community leaders to engage young people and families in peace education. We will share ideas to draw kids, parents, and caregivers together with fun, joyful activities that center anti-racist practices and dream of a future full of possibilities. Through art, games, and meaningful conversations, we will explore the joys of building peace in community, and identify ways to make it accessible and fun for kids and family. We will share grounding principles for peace education-based, anti-racist practices for families, and strategies that educators can use to create unique, peaceful communities with youth. The session will cover Tabitha and Adam's key values of antiracism, the tenets of putting it into practice, and ways that educators and families can partner in these efforts. This includes effective strategies for opening questions that adults can ask young people when challenging topics arise. We will provide conversation jump-off points for kids and adults, and delve into finding opportunities for continuous learning. As part of the workshop, we explore the importance of initiating conversations that are interactive and guided by knowledge and by children themselves. Be ready to have fun and create a future together.

### **Workshop Grant writing for Peace Research: Success in getting IPRAF and other grants**

Hummingbird Office

Presenters: Linda Johnston

This workshop will explore the process of applying for an IPRA Foundation Peace Research Grant. Detailed information will be given about the timelines, deadlines, expectations, and follow-up. Examples of Grantee's research projects will be reviewed.

**Lunch:** 12:00 p.m. - 1:30 p.m.

Herbs and Spices Restaurant

**Note: Suggested Self-organized IPRA Commission meetings (12:00 p.m. - 1:30 p.m.):** *Peace Education (PEC); Pathways Towards Peace and Justice; Youth Sports and Peace; Nonviolence and Peace Movements*



Available spaces: Outdoor Spaces

### **Session 3: Panels and workshops (concurrent)**

1:30 p.m - 3:00 p.m.

#### **Panel Barriers to peace in times of crisis**

Belmont 1

Presenters:

Impact of COVID-19 Crises on islands in the Caribbean and in the Global South; Human Security and Society, Pathways towards Peace and Justice (PPJ)

Presentations

#### **United Nations peacekeeping operations in confronting the COVID-19 pandemic: field adaption and strategic communication**

Julia Mori Aparecido and Sergio Aguilar

The COVID-19 pandemic impacted the United Nations (UN) peacekeeping operations, adding more complexity to already complicated contexts. Peace operations had to adapt in the search for effective actions and to guarantee the safety of their personnel and assist the collective and cooperative response during the pandemic, since the problem exceeded the capacity of host States to deal with it. In addition to those measures focused on the operation itself and peacekeepers, new ones were adopted to tackle the crisis. Field operations were oriented to assist governments and local populations to face the pandemic. In this way, the article deals with the actions of peace operations on the ground related to governments and local populations to face the pandemic, seeking to verify whether and how they supported the peace processes. It addresses associated topics such as patrolling, public information, interaction with communities, workshops and sex exploitation, among others. For this, following a qualitative approach, it resorts to documents, secondary sources and interviews applied to four case studies of peacekeeping operations in Africa (Central African Republic, Democratic Republic of Congo, Mali and South Sudan).

#### **How militarism fuels and is sustained in an age of compounding crises - Introducing a new framework for analysis to understand and transcend destructive discourses and practices in the way of peace with justice.**

Patrick Hiller

Troubling trends where destructive global and identity politics are omnipresent hinder the development of peace, justice, and the protection of the planet. White supremacy, racism, patriarchy, xenophobia, authoritarianism, misogyny, inequality, the erosion of norms and institutions, the ongoing threat of nuclear weapons, the climate crisis are not only present but openly exposed and unchecked or driven by many in power. In this context, militarism remains a powerful yet underrecognized historical constant.

Why underrecognized, if highly exaggerated military spending and misguided national and international priorities in favor of military priorities are increasingly being called out? Virchow and Thomas's (2006) concept of 'banal militarism' reminds us to look beyond extreme and obvious forms of masculine warrior driven depictions and practices, and consider unspectacular processes of every-day life normalization of militarized ideas. Understanding

that 'banal militarism' is hidden yet pervasive, not fully understood yet highly destructive requires us to systematically analyze the interconnectivity with the destructive phenomena of our age.

This paper introduces a framework that aims to broaden the analysis of structural conflicts and inequalities by adding militarism as a key lens guiding the inquiry. Informed by a 'feminist curiosity' (Enloe, 2004), the militarism lens aims to make inquiries into conflict phenomena more complete and thereby offer more openings for structural transformation. This lens is not merely another framework for analysis, but aims to reimagine an approach to peace and justice work that entails dismantling the racism-militarism paradigm and contain the geographies of violence with a decolonized, feminist, anti-racist agenda.

### **Nigeria's Oil Transition to Renewables: Prospects for Social Justice, Peace and Development**

Cyril Obi

This presentation focuses on emerging challenges from the energy transition from crude oil to non-carbon renewables for African Petrostates drawing on the case of the continent's largest oil producer and exporter, Nigeria, with a fast-growing population of 218 million, but considered to be predominantly energy-poor citizens. This is against the background of complex crises linked to poor governance, high unemployment, insecurity, record levels of oil theft and decline in oil production and revenues. Given Nigeria's poor record in translating oil abundance into development, and diversifying its monocultural economy, this presentation also raises questions about the prospects of an oil transition for Nigerian people particularly in relation to energy insecurity, equity, social justice and transformation in the context of post-pandemic economic challenges and a deepening global climate crisis.

### **Workshop Weaving a new story and Women Leading Peace Circles**

Belmont 2

Presenters:

Luz Stella Camacho and Anne-Clair Frank-Seisay from Creators of Peace

Description: This workshop has two moments, as described below.

Weaving a New Story: Based on the process used by the creators of peace participants move beyond enemy and ally, domination and revenge to envision and create peace.

Women Leading Peace Circles: Peace circles bring together warring groups that have been effectively led by women in countries including Syria. Recorded Videos from Peace Circles the Creators of Peace in 4 crisis countries will be shared.

*\*\*Special Note: This session is 3 hours (1:30-4:30 p.m.)*

### **Workshop Civil Society Strategy Session hosted by The Cropper Foundation and CAISO: Sex and Gender Justice, Trinidad and Tobago.**

Grand Ballroom B

Facilitator: Angelique V. Nixon & Omar Mohammed

This strategy session and workshop is designed for community-based groups and civil society organizations working in Trinidad and Tobago (and the wider Caribbean) who are involved in social and environmental justice movements. Participants will be activists and community organisers from the local CSO community who will be invited and supported in attending the IPRA conference and then convene in this workshop to discuss strategies for peace and justice movement building. We will engage in skill sharing and discuss lessons learned and takeaways from the conference. We will also consider how we support our local and regional movement building for peace and justice.

Goals: We will consider the driving themes and concerns of the conference and how they apply to local advocacy and activism. We will discuss how and why we might need to focus our energies now more than ever on peace and justice. And we will strategize on how best we can create change and transform harmful cultural norms and violence that impact our youth, families, elders, environment, and most vulnerable communities. We will vision together and discuss new and possible pathways for: Peace and Justice in Community Organizing, Restorative Justice and Community Building, Climate Action and Justice, Sexual Rights and Justice, Community and Youth-led Movement Building.

*\*\*Special Note: This session is 1.5 hours (1:30-3:00 p.m.) , but might continue in an outdoor space*

### **Panel Pursuing Peace under Oppressive Regimes**

Grand Ballroom A

Human Security and Society, Pathways towards Peace and Justice (PPJ), Gender and Peace, Peace Education (PEC); Peace and Justice in Community Organizing, Building Peace Movements for Justice: Experiences, theory and methods, Restorative Justice and Community Building, Community and Youth-led Movements, Indigenous Peacebuilding Knowledges and Practices, Peace Theories and History; Nonviolence and Peace Movements, Peace Education (PEC)

Presentations:

#### **“Living Peace” in a Violent Environment: Local and Everyday Peacebuilding in Honduras**

Amanda Blewitt

How do local actors in a context plagued by ongoing violence view peace and their role in cultivating it? My research analyzes how people in the fragile environment of Honduras conceive of and strive to build peace. Honduras is a non-war setting with high levels of interpersonal violence (Landa-Blanco, et al., 2020) that is confronting mounting political, social, and environmental crises (IEP, 2021; NRC, 2021). Since contexts pervaded by chronic violence require that people “live peace” or find plural, often everyday ways of resisting it (Pearce & Dietrich, 2019), I explore a variety of forms of peacebuilding — including formal projects, the informal actions through which Hondurans seek peace, and the ways they learn about peace-related ideas. I emphasize local actors’ views and include the perspectives of a diversity of mid-level and grassroots peacebuilders.

To synthesize lessons learned through civil society, I am interviewing more than 50 Hondurans who work in nongovernmental violence-reduction efforts, in roles ranging from directors to field staff. To understand how ordinary Hondurans view opportunities for disrupting the violence in their everyday environments, I am facilitating focus group discussions with 50–70 residents of violence-prone areas along the country’s northern coast. Finally, to

contextualize these conversations, I am observing the activities of five local organizations that target urban, youth, and gender-based violence. My findings illuminate the moral and practical dimensions of fostering peace in Honduras, helping to fill a gap in scholarship on peacebuilding efforts beyond war-affected contexts.

### **Dissident Peace: An Ethnography of Struggle in Colombia**

Name: Anthony Dest

The 2016 Peace Accords between the Colombian government and the Revolutionary Armed Forces of Colombia (FARC) signaled the onset of a new era. In addition to bringing a close to more than 50 years of conflict, the Accords also seemed to address the structural causes of the violence by creating several programs intended to foster rural development, facilitate political participation, and address drug trafficking. In doing so, they sought to strengthen the rule of law and the productive capacity of the Colombian economy. Since the Accords went into effect, at least 1,350 activists and more than 335 former combatants that signed the Peace Accords have been murdered. This enduring violence against social movements reveals the difficulties in achieving a meaningful form of peace and demonstrates that people continue to struggle for change despite the challenges. In this presentation, I will explore how the dominant discourse of peace obstructs the potential for radical change by preserving a social contract that upholds capitalism and state power. I will also reflect on communities and collectives that resist and refuse the imposition of this normative notion of peace by building what I call “dissident peace” in their struggles for autonomy and self-determination.

### **So they will rise: The hard-fought struggle for the inclusion Southwest Asian North African Identity in the California State Universities' Student Enrollment Application**

Dianne Shammass

This presentation is framed within the contentious debate on teaching Critical Race Theory in schools. Prior to the California State Student Association (CSSA) passing the resolution in spring 2021, there were only two options for SWANA identifying students to check, “other” or the Middle Eastern/North African box under the White category, which whitewashes the systemic racism of that SWANA students experience within academia, the workplace, and other public spaces in the U.S. The MENA identifier is antiquated, Eurocentric tinged with settler colonialism and Western imperialism. Checking “White” or “other” impacts SWANA students in higher education by erasing their voices on an enrollment application, which dramatically reduces their access to public funds, and educational resources. This proposal focuses on the case study of Cal State Fullerton University’s SWANA organization, who not only fought valiantly on behalf of all the Cal State University campuses to include a SWANA identity on CSUs’ enrollment application, but also received CSSA’s approval to offer a minor in SWANA Studies, effective for enrollment in Fall 2023.

### **Challenges to Democracy, Human Rights, & Nonviolence: The Ongoing US Right-Wing Saga of Trump and Trumpism**

Linda Groff

Democracy requires honoring rule of law, human rights, nonviolence, fair elections, and peaceful transfer of power. When strongman leaders challenge these tenets, democracy’s fragility appears, as under Trump and globally. Challenges to democracy by Trump and ongoing Trumpism covered.

This presentation covers the following moments:

- Perfect Storm of Factors Behind Trump's 2016 Presidential Election: Obama's 8-Year Presidency; No White Majority 2045; Trump's Destructive Rhetoric; Appeals to White Fear; and Russian Support
- Trump's Chaotic Leadership; Appeals to White Nationalism, Racism, Fear; Scapegoating Minorities, Women, Immigrants; No Human Rights or Empathy; Abuses of Power; Narcissistic Self-Interest
- Psychology of Trump, GOP Leaders, Trump's Base—Making GOP Trump's Party, With GOP Leaders and Base Blindly Supporting Trump. Parallels to a Cult or Crime Boss.)
- Republicans' 2018 Election Loss, Democratic Control of House, and Two Trump Impeachments
- Trump's 2020 Election Loss, "Big Lie" He Won and "Stop the Steal" Movement, Multiple Coup Attempts, Culminating in Jan. 6th Insurrection.
- Past and Ongoing Investigations of Trump: Mueller; Two House Impeachments; Jan. 6th Committee Hearings; DOJ Investigations (Theft of Govt. Documents and Jan. 6th Insurrection); State Investigations (Georgia, NY State, NYC/Manhattan)
- 2022 "Red Wave" Election That Didn't Materialize: Voters' Concerns for Freedom, Democracy, Abortion Over Election-Denier Republican Appeals to Fear, Inflation, Crime
- 2024 Presidential Election: Will Trump or Trumpism Survive/Dominate, Tear Republican Party Apart, Be Defeated, or What?
- Democracy Lessons from Trump/Trumpism: Nixon vs. Trump; Lying, Autocratic Strongman Dangers to Democracy; Global Autocratic Trends; Critical Pro-Democracy Election Results; How Dictators Sow Seeds of Own Destruction.

### **Panel Reaching across divides**

Foyer

Restorative Justice and Community Building Interculturality and Ethical Communities, Human Security and Society, Youth, Sports and Peace, Nonviolence and Peace Movements, Peace Education (PEC); Peace Theories and History, Pathways towards Peace and Justice (PPJ), Gender and Peace, Peace Education (PEC)

### **Healing Divided Societies**

Wim Laven

This project examines the US as a divided society and makes some helpful observations on political differences and meaningful steps that can be taken to close these gaps and heal. It also identifies obstacles and trends which problematize the project of healing.

### **Intercultural Dialogues in the Classroom: the role of youth leadership**

Cheryl Duckworth

Much has been written on the need for education that improves social and intercultural relationships between students. Yet how much do we understand about student perceptions of such curriculum, and the impact on peaceful school cultures? This has been notoriously difficult to assess and measure (Bar Tal 2002). This study contributes to our quest to understand the impact of a specific kind of peace education, namely interfaith and intercultural dialog in schools, by assessing student views of the program. Yet this study also moves one step further, in challenging students after the dialogs to design and implement peace projects

at their school sites. This is because we note that too often, students are viewed as recipients of these sorts of dialog programs, rather than as possible leaders (Duckworth, Williams and Allen 2012). We present data from quantitative and qualitative student assessment, as well as observational data from the student-led projects, to produce insights that can assist student leaders, teachers, practitioners and scholars as we continue to develop, mainstream, improve and expand our youth interfaith/intercultural dialogue work.

### **Design for Transformative Intergenerational Cross-Cultural Awareness and Communication Learning**

Kjerstin Pugh

This paper will present on research and experience-based best practices for designing and implementing effective intergenerational, cross-cultural awareness and communication workshops geared towards older Americans of various political leanings. These workshops are currently being designed and will be led in February and March of 2023. The presentation will share findings, reflections, and practical guidance for others interested in directing this important work towards a specific population.

### **Integrating Peace and Human Rights Storytelling in DEI Trainings to Deconstruct Bias and Advance Equity**

Paul David Terry

While acceptance among underrepresented groups and training address microaggressions, stereotyping, anti-racism, and gender bias increase, organizational and societal cultures continue to see a rise in harm. A diversity tax causing increased burnout and lowered participation looms over staff and volunteers performing critical work and is intermixed with reactionary training where advocates across affinities may believe to be 'bias free' while perpetuating discrimination. Integration of peace and human rights frameworks into training through story-telling can bring attendees in closer relation to cultures, increasing the potential to see problems and foster missing solutions. One way we can innovate and advance lackluster DEI training is by connecting gender, queer, and dis/ability bias as racial formations through the causation of colonialism. By addressing structural violence that affects all communities, we integrate peace and human rights frameworks to examine the thoughtful connective tissue to move to Western-center roots and catch attendees up with the rest of the world. Over the last two years, I integrated peace and human rights story-telling into a breadth of workshops for healthcare, higher education, tribal justice law, K-12, and nonprofit organizations. Presentations have garnered high marks and repeated opportunities to move beyond the checkboxes of DEI training, seeing these moments as part of a life-long learning process and humbly recognizing that we'll never know enough. In this presentation, I walk through the integration of story-telling pedagogies, ways peace, and human rights story-telling was integrated and lessons learned from the arc of various workshops. The presentation will follow clinical training at UCSF and UC Davis Health, continuing legal education for the UC Davis Tribal Justice Seminar Series, advancement service professional training at CASE and the Association of Advancement Services Professionals Conference, decolonizing STEM education at the College of San Mateo, nonprofit workshops with the Impact Foundry and La Scuola, and nonprofit management presentations with UC Davis employee resource groups and alumni leaders around the world.

### **Disrupting White Fragility to Support Peacebuilding in the United States**

Shannon Haley-Mize



Racial repair and equality in the United States requires that coalitions be nurtured across racial identities and that white people take accountability to assume a more active role in creating change. Part of this accountability is confronting problematic conceptualizations of race-related issues such as color blindness and meritocracy. Conversations that problematize these ideas and other racial topics are often thwarted by the various emotional and behavioral strategies that white people employ to cope with racial stress. This response has been described as white fragility by scholars (DiAngelo, 2018). This project focuses on white fragility, the ideologies of whiteness inherent to the response, and the implications for building anti-racist institutions and systems. White fragility is recognized as functioning to perpetuate white supremacy and a social problem that must be addressed before effective coalitions can be created that result in robust relationship repair and peacemaking efforts. A review of the literature on strategies to disrupt white fragility responses will be discussed.

**Coffee break:** 3:00 p.m. - 3:30 p.m.

Available spaces: Outdoor Spaces

**Session 4: Plenary: IPRA Foundation: Emerging Scholars, New Scholarship**  
**3:30 p.m - 5:00 p.m.**

**Plenary: IPRA Foundation: Emerging Scholars, New Scholarship**

Hilton Ballroom

Presenters:

**Linda M. Johnston** IPRAF Foundation Director  
featuring **Colleen O'Brien, Nisan Alici, Rajib Timalisina, Peter Cousins, and Susan Brewer-Osorio**

**Session 5: Plenary: Peace and Healing, Ourselves and the Earth**  
**5:30 p.m - 7:00 p.m.**

**Plenary: Peace and Healing, Ourselves and the Earth**

Hilton Ballroom

Presenters:

**Vivian Camacho** (Bolivia, Director-General of Traditional Medicines for the Ministry of Health and Sports)

**Marcia Brandon** (Managing Director/Founder of the Caribbean Centre of Excellence for Sustainable Livelihoods)

**Angela Blackman**, Principal of Blackman's Private School - leading children's choir in a song of peace

**Innette Cambridge**

Facilitator:

**Rosina Wiltshire** (Barbados; Reiki Master; First Caribbean CARICOM Community Advocate for Gender Justice)

**Evening Event: International Cultural Celebration**  
**7:30 p.m.**

**International Cultural Celebration**

**7:30 p.m.** | Shuttles to/from event

Rootsyard at Oasis 207

Western Main Road, Port of Spain

Pakistani poet and peace studies faculty member **Rumana Mehdi**, Puerto Rican activist/drummer **Luis Rosa Perez**, and Mississippi-based author/organizer **Sacajawea Hall** will co-host this last-night-together sharing session where we enlighten, entertain, and inspire one another. The evening will feature a special video presentation specially written and performed for our IPRA 2023 conference:

**“I CARE—DO YOU?”** is a docu-song cycle inspired by Afghan, Iranian and all girls and women, combining mixed media featuring **Nobel Peace Laureate Malala** in her own words, CNN embedded journalist Clarissa Ward and Afghan poet, journalist, and teacher of girls, Aysha. It is set to the music of Iranian/Armenian/American composer, poet, and singer **Alexa Babakhanian**, and performed by a choir of talented teenagers.

**Sunday, May 21**

**Session 1: IPRA Biennial Administrative / General Membership Meeting**

**8:30 a.m. - 9:30 a.m.**

**IPRA Biennial Administrative / General Membership Meeting** (including elections)

Hilton Ballroom

This meeting, open to all IPRA members (and others encouraged to attend as observers) to review our overall structure and future work, and elect new leadership. HELP build IPRA today and tomorrow!

**Session 2: Plenary: A Celebration of the 50<sup>th</sup> Anniversary of IPRA’s Peace Education Commission and a look at the Future of Education for Peace Globally**

**9:30 a.m. - 11:00 a.m.**

**Plenary: A Celebration of the 50<sup>th</sup> Anniversary of IPRA’s Peace Education Commission and a look at the Future of Education for Peace Globally**

Hilton Ballroom

Presenters:

**Hakim Mohandas Amani Williams** (Gettysburg College; founder of the Consortium of North American Peace Programs)

**Monisha Bajaj** (University of San Francisco)

**Candice Carter** (Peace Education Commission Convener)

**Alicia Cabezudo** (Universidad Nacional de Rosario)

**Tony Jenkins** (International Institute on Peace Education; Coordinator, Global Campaign for Peace Education)

**Edward J. Brantmeier** (Professor in the Learning, Technology, & Leadership Education Dept., James Madison University)

*With a special message from PEC co-founder **Betty Reardon.***

**Shuttles to Closing Ceremony:** 11:00 a.m -11:30 a.m

### **Session 3: Closing ceremony**

**11:30 a.m - 1:00 p.m.**

#### **Closing ceremony**

Fondes Amandes Community Reforestation Project

Closing Ceremony and Grounding

Closing Ritual at Fondes Amandes Community Reforestation Project

Dismissal of Energies, River Ritual for interested participants

**Lunch:** 12:00 p.m. - 1:30 p.m.

Herbs and Spices Restaurant

**Note: Meeting for Newly elected IPRA Council (Closed session at 2:00-3:00 p.m.)**

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