

## TOWARDS UTOPIAS OF PEACE: THEORIES AND PRACTICES OF PEACE, HOPE AND RESISTANCE IN TROUBLED TIMES

### ABSTRACTS

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5 November 2024

## OPENING ROUNDTABLE

Auditorium (ground floor)- 16:30 – 18:00

**Chairs:** Tarja Väyrynen and Ilaria Tucci, TAPRI

- Marko Lehti
- Valentina Bartolucci
- Anna Kreikemeyer
- Susann Simolin
- Andreas Oberprantacher
- Pia Elisabeth Hansson

This roundtable brings together representatives from six European peace research centres to discuss about role and position of peace (research) institutes and peace research in general. Roundtable will ask among others what are major questions to which peace research should address at this evolving age of uncertainties and how peace researchers can be changemakers. Furthermore, roundtable discuss about future direction and trends of peace research as it seen from perspective of each contributing centre. Six institutes represented are Tampere Peace Research Institute (TAPRI) at Tampere University, Institute for Peace Research and Security Policy (IFSH) at the University of Hamburg, The Åland Islands Peace Institute, Unit for Peace and Conflict Studies at the University of Innsbruck, Flemish Peace Institute and Höfði Reykjavík Peace Centre.

## YOUTH, PEACE AND SECURITY

Room Aldo Capitini (ground floor)- 16:30 – 18:00

**Chair:** Anush Petrosyan

**Anna Sofia Suoranta:** Young people's everyday peace in Finland and Sweden

This presentation discusses urban youth's mundane practices of peace in Finland and Sweden. Everyday peace is understood as grassroots action and practices through which it is possible to live in peace with, and change the conditions of, for example differences, tensions, and unequal power relations. The national peaceful narratives of Finland and Sweden are challenged by urban events. The majority of young people's lived experiences in cities differ from the securitised discourse that young people (in gangs or street gangs) are the root of the urban unrest. The voices of youth are rarely heard despite the shadow cast upon them by the adult population and the media. This marginalised position of young people in society adds to the significance of observing how youth navigate their everyday lives in cities, building or breaking peace. The deeply social nature of young people's everyday life in Helsinki, Malmö and Eskilstuna is reflected in

interviews, informal discussions, observation notes and mental mapping data utilised in this research. The presentation contributes to the emerging discussion of urban peace through an everyday perspective: thus the simultaneous presence of peace, conflict and violence can be explored, and the dynamics and power-relations of coexistence observed in urban areas. Taking young people as a focal point provides insights into a significant user-group of urban public space, one that is often seen as a nuisance in that very space.

**Shadi Rouhshahbaz:** International Cooperation and Local Development in Peacebuilding: Colombian Peace Agreement, Northern Colombia – Magdalena Grande.

Throughout the past century, several historical events have given rise to dynamic shifts in international relations and peacebuilding efforts. Examples include post-war actions since 1945, the transition processes of European colonies in Africa to independent states between 1950 and 1975, and the conclusion of the Cold War in 1991, among others. Surrounding these events, international policies and institutions have been established and strengthened, aiming to bolster an economic, political, and social system aligned with neoliberal principles advocating for Human Rights, democracy, justice, and free market, with the purpose of establishing and maintaining balance, peace, and activating the global economy.

Despite some positive outcomes achieved by international organizations, the overall balance is partially negative in terms of global well-being. Authors such as Richmond & MacGinty (2016) or Mitchell (2011) attribute these failures in part to the orientation of these organizations towards development, their neutral logic, and the implementation mechanisms they employ, which often overlook the cultural, social, and economic identity of the local territories they intervene in. For decades, Colombia has been one of these territories, and still faces significant challenges in terms of inequality and poverty. This has resulted in one of the longest internal armed conflicts lasting from the mid-20th century, and in some extent, to the present day. With the support of international cooperation, a peace agreement was signed in 2016 with one of the guerrilla groups – the FARC-UP – which incorporates guidelines focused on transforming social and economic realities through the Comprehensive Rural Reform and the Bilateral and Definitive Ceasefire and Hostilities Cessation, among others. However, challenges in terms of peacebuilding persist.

This contribution analyzes the participation and impact of local communities, victims of the conflict, and reintegrated population of the FARC-UP by the Territorially Focused Development Programs (PDET) in the implementation process of projects driven by international resources. It focuses on strengths and weaknesses that demonstrate conclusive results from the perspective of local development and peacebuilding and highlights relevant elements such as local capacities, identity, and participation, drawing from the conceptual frameworks of authors such as Amartya Sen (2000), José Arocena (1995), and Manfred Max Neef (2006).

Methodologically, this research adopts constructivist principles, highlighting local realities through interviews conducted under intentional and criterion-based sampling, as well as participant observation. A case study approach has been adopted to focus the analysis on an area known as the Magdalena Grande in Colombia.

### **Marjukka Laiho:** Utopia as Method: Challenges and Opportunities of ‘Utopianizing’

This presentation is based on ‘Breadline Utopias’, a research project exploring currents and futures of charitable food aid in Finland. Through individual interviews, workshops, and other facilitated events, the project seeks to facilitate more equal food futures for all. This visioning is done together with food aid recipients, higher education students, and a diversity of professionals working in the fields of either food waste, food surplus, or current business of charity economy in European (post-)welfare affluent society. Methodologically, our study draws from utopias as a method (Levitas, 2013) rooted in everyday life (Cooper, 2013) and from utopias as a political imagination tool (Eskelinen et al., 2020). Thus, the focus here does not lie solely in the ‘utopias’, but rather in the power of imagination. Following our theoretical roots, we see that the starting point for ‘utopianizing’ is both rooted in and shapes our everyday lives here and now. Utopias are manifestations of hope, and hope is a prerequisite for survival and a meaningful life. However, the process of imagining a better future is often considered difficult and challenging. In this presentation, we explore opportunities and challenges of ‘utopianizing’ based on our empirical work. Through these explorations, we seek to develop in-depth understanding of ‘utopianizing’ as a process. Such understanding can help both researchers and practitioners better engage and facilitate collective imagination to open creative horizons, strengthen hope, and build a more just, inclusive, and peaceful futures.

### **Denise Zucchini:** Investigating Youth perspectives on peace and war to foster an inclusive and equitable future construction. *Co-authors: Sara Santilli, Laura Nota*

The current and emerging era requires the cultivation of skills that will enable today's youth to navigate situations of greater change and complexity. This implies addressing key challenges of the future, such as warfare (Nota et al., 2020). According to the ecological approach, individuals develop attitudes from early childhood due to systemic influences at micro, meso and macro levels (Hearn et al. 2020). At the micro level, an economic perspective aligned with neoliberalism principles, emphasising minimal government intervention in the market, capitalism, deregulation, and prioritising individual freedoms, has the potential to increase social inequalities and contribute to geopolitical tensions, thereby influencing attitudes towards war (Allio, 2020; Brancaccio et al., 2022; Andolfatto, Nota, & Reale, 2022). Aligned with Life Design principles, examining the perspectives of youth regarding peace and war is needed for fostering an inclusive, equitable, and sustainable future based on social justice (Velez, 2022). Based on recent literature, we hypothesised that young adolescents who embrace more equitable and supportive economic principles are likely to exhibit peaceful attitudes, higher levels of hope and optimism, and an increased inclination towards sustainability. An initial exploratory study was conducted involving 232 high school students from Northern Italy, with an average age of 17 years (SD = 1.09). A K-means cluster analysis was conducted, and the results showed the presence of two clusters: the first characterised by students with a higher tendency towards neoliberal economic thinking, pro-war attitudes and a lower tendency towards hope, optimism, and sustainability; the second characterised by students with a lower tendency towards neoliberal economic thinking, higher pro-peace attitudes and tendency towards hope, optimism, and sustainability.

## GEOGRAPHIES OF PEACE

Room Cynthia Enloe (ground floor)- 16:30 – 18:00

**Chair:** Sina Jasmin Krämer

### **Louise Ridden:** The Spatio-Temporal Violence of the Longue Durée

The (spatio-)temporal architecture of the longue durée is a 'mental prison' which shapes what can be known, thought, and felt (Braudel, 2009: p.179). What exactly these architectures are can change through time, but they are often understood to be linked to capitalism (ibid.). Capitalism, though, is but one form of violence which structures our ways of knowing, doing, and being in the world(s). This paper argues that it is instead assemblages of violence(s), in their many forms, that structure the narrative of the longue durée. In turn, such assemblages cast nonviolence as naïve, impractical, unthinkable. Drawing on the material infrastructures and manifestations of violent responses to armed conflict (armoured vehicles, bomb shelters, military personnel), this paper explores the self-fulfilling temporality of the longue durée of violence. Building on my everyday confrontations with the hangovers of militarism and the preparation for war in Finland, I demonstrate that violence reshapes spaces, architectures, and memories of the past to present violence as an inevitable reality. Ultimately, this paper argues that the reason why nonviolence, even in contexts where it is demonstrably effective, continues to be met with scepticism as an improbable, impossible, anomaly, is because of the 'mental prison' of the longue durée of violence.

### **Ebru Sevik:** Everyday peace in cities: Social diversity, coexistence and spatial contestations.

In the age of rapid urbanization and growing social diversity, the question of everyday coexistence in cities bears high relevance to peace research as inequalities, divisions and marginalizations in urban environments challenge peaceful relations, inclusion and equality among diverse populations. While the diversifying social fabric instigates new forms of relations and solidarities, various forms of conflicts also prevail characterizing the urban everyday life. This paper aims to understand the complexities of urban coexistence through a spatial lens and an inquiry into everyday practices and experiences in socially diverse environments. Through the concept of everyday peace, it looks at encounters and avoidances in urban space, how they take shape based on individuals' experience and intersectional position in society, and how they affect meaning-making processes differently creating contestations in spatial practices and imaginations. It also brings the discussion on urban segregation into peace studies arguing that avoidance as a practice of everyday peace can lead to segregation in living environments and divisions in public spaces, which can challenge peaceful coexistence in socially mixed areas. Through urban ethnography and spatial mapping, the paper brings empirical insights from Turkey and Sweden illustrating how socially and politically different contexts can resonate closely as regards the dynamics of social diversity and coexistence in cities. With this, the paper aims to move the debate beyond the context of post-conflict cities and societies that have been heavily dominating everyday peace scholarship and to contribute to the conceptual and empirical discussions on the spatial dynamics of peace.

**Shpend Kursani:** How “frozen conflicts” over Territory defrost: a two-tier analysis of peace, war, and status quo outcomes

The paper addresses the trajectories of conflicts over pieces of territory where existing recognized sovereign states lost control. These pieces of territory have come to be known in the literature as de facto states – entities that control pieces of territory like other sovereign states do, but such control is not recognized internationally. Some of these entities continue to endure as such (status quo), others get resolved (peace agreement), and others burst into armed conflict (war). We contend that various actors’ place and role in understanding the dynamics of these trajectories remains limited. To address these limits, we aim to bring some otherwise separate strands of research together into a single framework of analysis. We introduce a two-tier approach. The first tier focuses on the concurrent relations that the primary actor in conflict – the de facto state – has with three other actors that “pull the strings” in the conflict. These are (i) the parent state, (ii) the patron state, and the (iii) third the parties. The first tier interrogates the de facto state agency. The second tier of analysis focuses on the “moving strings” outside the control of the primary actor under analysis – that is the relations between (i) the parent state, (ii) the patron state, and (iii) third the parties – regardless of the de facto state involved. The second tier interrogates the de facto state’s external environment over which it has little control. Through the proposed two-tier analysis, we aim to highlight the trajectories that might explain the varying outcomes of conflicts over territory in which parent states lost control.

## WORKSHOP

Room John Paul Lederach (first floor)- 16:30 – 18:00

**Daniel Ruiz Lopez:** Can humanity survive the impendent environmental, resources and social policrisis?

Humanity is facing simultaneously a triple crisis of its own making. First, science has established that humanity has already crossed six of the nine planetary boundaries within which humanity can continue to develop and thrive. Second, science has proved that the resources to sustain the present level of affluence (for a minority), in particular in energy, are beginning to fall short. Third, the prevailing ideology of humanity (in particular of its elites), which has led to the present situation in the first place, does not seem to be capable of addressing the former crises because it is based on economic growth, extractivism, financialization, the prevalence of competition over cooperation, short-termism, inequality, deception and ultimately violence.

This paper analyses the nature and tempo of this triple policrisis, how close civilization is from collapsing, how humanity has arrived to this situation, and whether it is still possible to redress it. Under the theoretical framework of Galtung’s peace research and of complex systems, the paper bases its arguments on the latest research on planetary boundaries and climate change, on that of the depletion of resources as well as on principles of critical political economy, geopolitics and on the study of neoliberalism.

6 November 2024

## ROUNDTABLE: Beloved Community, Co-Liberation, and Decolonizing Palestine Solidarity

Auditorium (ground floor)- 11:15 – 12:45

**Chair:** Jess Notwell

- Bram J. De Smet
- Diana Marcela Agudelo Ortiz
- Malaka Shwaikh

The very “coloniality of peace” (Maldonado-Torres, 2020) that perpetuates ongoing Israeli settler colonial genocide in Palestine has provoked unprecedented levels of violent anti-Palestinian racism and anti-Muslim hate across Europe and Turtle Island. In post-secondary institutions, deployment of anti-Palestinian racism and weaponization of antisemitism racializes and erases the truths shared by Palestinian students, staff and faculty about Zionism and Israeli settler colonialism (Ayyash, 2022). Through our work at King’s University College at Western University, we have learned that co-creating beloved community (King, 1968) across campus and with wider Palestinian, Muslim, Arab communities decolonizes peace by grounding solidarity as a “practice of decolonization” (Walia, 2014) in decolonial empathy (Zembylas, 2021), hope and decolonial love (Atallah, 2023), re-visibility and amplifying Palestinian truths and wisdom. This roundtable invites participants to share stories about Palestine liberation struggles within post-secondary institutions including complexities, achievements, challenges, questions, decolonial visions and action for co-liberation. If you have been called radical, revolutionary, uncivilized, if you enact anti-Zionism as “refusal to accept any society predicated on suffering and displacement” (Salaita, 2021), join us to co-create beloved community that extends beyond the boundaries of the conference so that we can continue to stand with Palestine and with one another in the coming months and years of struggle to free Palestine and to free us all.

## GEOGRAPHIES OF PEACE

Room Aldo Capitini (ground floor)- 14:00- 15:30

**Chair:** Angel Iglesias Ortiz

**Margalita Japaridze:** Mobilization of Queer and Feminist CSOs in Georgia amid the War in Ukraine

The research explores how the war in Ukraine echoes in Georgia. Specifically, how the issue of war has mobilized the queer and feminist organizations in Georgia since the launch of Russia’s full-scale invasion of Ukraine. It tackles the issues of reviving past interstate trauma, Russian migration



anxiety, and civil society resistance against the conservative government in Georgia. Furthermore, it explores societal polarization and to what extent long-lasting contestation over Georgia's European identity and relations with its neighboring countries (Russia and Ukraine) has evolved amid the war.

The research utilizes theoretical concepts derived from conflict contagion and conflict clouds, social identity theory, international images theory, social movement theory, and opportunity and threat perceptions. The literature from these assemblages illuminates that crisis events and immediate threat perceptions emanating from relatively powerful states can affect identities and instigate change in discourses. The critical junctures trigger societies to shift the images about different countries engaged in violence and motivate them to demand from their own government more assertive foreign policy towards the perpetrator. Furthermore, the perception of immediate threats and opportunities mobilizes citizens to protest against conservative and irresponsible regimes, especially when their closed governments ward off their dissent and claims.

The fear of Russia's attack on Georgia, the high influx of Russian migrants in Georgia in the past two years, and, generally, the Georgian government's ameliorated relations with Russia created a sense of economic instability, social insecurity, and ambiguity about Georgia's future and geopolitical aspirations, and mobilized people to protest. Thus, in line with the ongoing war in Ukraine, the debates over Georgia's geopolitical course, relations with Russia and Ukraine, and European aspirations became more prominent in Georgia. The research findings suggest that Georgia's queer and feminist organizations participated in spreading information and alternative narratives about the war in Ukraine, crafting and making it fit the local audience in Georgia and, in this way, utilizing the information for their own cause. Moreover, the queer and feminist organizations exhibited Russian migration anxiety, which is why they restrained from support to Russian LGBT migrants or from collaborating with Russian queer activities who settled in Georgia in the course of the war. Finally, Georgian queer and feminist organizations demonstrated mobilization and resistance against their own government, which they considered to be pro-Russian. They closed the channels with elite allies and moved from collaborative to more confrontational repertoires and disruptive tactics of expressing dissent towards their authorities, demanding to distance themselves from Russia and have more pronounced acts of solidarity with Ukraine.

The research was based on studying local queer and feminist organizations in Georgia that actively took part in protests as well as those who abstained from public discussions from February 2022 to February 2024. The primary data was extracted and analyzed from the organizations' petition texts and online communication channels. Additionally, semi-structured interviews with the representatives of Georgian queer and feminist organizations were conducted.

### **Judith Jordà Frias: Dismantling the MONUSCO: Decolonial Praxis in North Kivu**

A major debate in Critical Peace and Conflict Studies addresses the strategies of the United Nations to co-opt postliberal strategies as an attempt to gain legitimacy. However, in the Congolese case, these attempts have collapsed. The protests against the United Nations Organization Stabilization Mission in the Democratic Republic of the Congo (MONUSCO) point out the failure of its mandate since 2000, which aimed to protect civil society from violence by armed groups.

In 2019, the MONUSCO was criticised for failing to control the escalation of violence caused by the Ugandan Allied Democratic Forces (ADF). And since 2022 for being unable to stop the ongoing invasion of dozens of towns in North Kivu by the Rwandan rebels, the Movement 23 (M23), who in 2012 already took control of Goma, the provincial capital (Weenink, 2022). In short, violence has only increased, and the legitimacy of this peacekeeping operation has only decreased to the

point that the Security Council has unanimously adopted the Resolution 2717 for its withdrawal in December 2024.

In this sense, the protests have forged a contested space that contributed to its dismantling and to exposing international complicities in support of Rwanda, such as the European Union or the United States of America. Resistance has been translated into calls and actions carried out by social movements such as Lutte Pour le Changement (LUCHA), a non-partisan and non-violent citizens' movement with a markedly pacifist character (Mwendike, 2022). A differential factor of these waves of protests is that part of Congolese society is proposing alternative ways of living the 'decolonial peace' (Cruz, 2021). The research explores the contingency of this decolonial praxis of re-appropriating Congolese territory and the Congolese struggle for peace.

**Bram J. De Smet:** Evicted Bodies: the Slow Erasure of Identity, Agency and Episteme through Forced Displacement

Despite the horrors of the Zionist genocide in Gaza, it is necessary to see all the violence committed against Palestinians through the lens of settler colonialism. By combining settler colonialism with a framework of body politics and biopower, Israel's aims at slow erasure of Palestinian identity, agency and episteme becomes clear. My talk will illustrate a direct connection between the forced relocation of Palestinian bodies and the vulnerability of Palestinian episteme. Here, I will examine two forms of knowledge that are threatened by the biopolitics and body politics at play, specifically the knowledge passed on through the act of living in a specific locality and the knowledge acquired (or not) within education systems. To explore this further, I will focus on Bedouin Palestinians who still reside in the desert in '48. I not only describe house demolitions and the body politics of forced relocation but also the severance of the bodily links between the Bedouins and their lands. This severance affects the knowledge acquired and transmitted for countless generations, known as the Bedouin episteme. Within settler colonial projects, the educational aspect is a form of replacement invested in settler futurity. Israel actively seeks to suppress Palestinian historical knowledge and erase it from both Israeli and Palestinian-controlled curricula. This deliberate attempt serves not only to undermine Palestinian resistance but reflecting on the connection between the episteme and slow erasure, it becomes evident that both the forced relocation of Bedouins and the Israeli education system aim to destroy the Palestinian identity. They seek to erase the episteme, which has a profound impact on the culture and identity of the subjugated body. The disconnection from ancestral lands disrupts intergenerational knowledge transmission, leading to a loss of cultural heritage, language, and traditional practices for Bedouins and forcefully relocated Palestinians. Over time, this attack on the episteme results in the slow erasure of unique knowledge systems developed, refined, and cherished over centuries, forming an integral part of bodily identity.

**Andrés López-Estapé:** "Studying Peace". Origin and development of pacifism from academic and scientific spaces in Spain (1975-2020)

This paper arises from an approach to investigate the historical development of Peace Research in Spain from its beginnings to the present. Spanish pacifism and Peace Research took a long time to emerge and develop due to the Franco dictatorship. However, with the end of the dictatorship and the beginning of the transition process, they emerged strongly through various struggles. By highlighting a new concept, such as "Academic Pacifism", we intend not only to make a historical

review of it but also to consider and value all those people who have contributed to the growth of this branch of research in Spain, as well as the production that these people have made. This will allow us to know about what, who, where and when the different topics have been investigated from the numerous academic disciplines that Academic Pacifism encompasses (human, social, experimental sciences). In addition, we seek not only to study the production, but to know how the centers of research and dissemination of pacifist and nonviolent thought were created (their own history) according to many areas of knowledge, as well as to know which people were the ones who have marked this territory of knowledge, conducting interviews and passing questionnaires that allow us to form a landscape of how it began, how it has been developing, as well as at what point we are facing the future.

## PEACE NARRATIVES AND COLLECTIVE MEMORIES

Room Cynthia Enloe (ground floor)- 14:00- 15:30

**Chair:** Annick Wibben

### **Anush Petrosyan:** Perceptions at War: Exploring Public Attitude Formation in the Armenian-Azerbaijani Conflict

The post-2020 escalations in the Armenian-Azerbaijani conflict, culminating in the Azerbaijani military offensive of September 2023 and the subsequent mass exodus of the Armenians from Nagorno-Karabakh, once again underscored the persistent deadlock in the peace process and the failure to achieve compromise. This article aims to analyze the genesis of maximalist attitudes within Armenian and Azerbaijani societies in the years preceding the 2020 war, as well as the factors contributing to the endurance of these attitudes in the years that followed. Drawing on the analysis of maximalist attitudes formation during the interwar period (1994–2020), the research delves into the obstacles encountered by peace activists and peacebuilders in their efforts to counter dominant nationalism, alongside other challenges and structural impediments in the peacebuilding process. Finally, the study investigates the determinants that shaped the post-war attitudes in Armenia and Azerbaijan preceding the pivotal events of September 2023.

### **Zahra Edalati and Majid Imani:** Remembering or forgetting the past: a snapshot of memory politics in Iran

Selective remembering of the past in Iranian historiography has had powerful ideological motivation. Both during the pre-1979 monarchy and in the Islamic Republic of Iran (IRI), rulers disassociated themselves from particular pasts. In this paper, we shed light on how nationalist practices of the state power before the Islamic Republic in Iran promoted commemorative activities, which emphasized some aspects of tradition and excluded others. In addition, we explain how 'colonial silence' and 'Islamist historiography' praised certain strains of history during the pre- and post-revolutionary era. For this, we will explain how political entrepreneurs

selectively highlight or ignore aspects of history to gain legitimacy and stay in power. By applying the conceptual framework of memory politics, we elaborate on the different dimensions of forgetting or remembering by referring briefly to the critical turning points of Iranian history. To investigate when, how, and by whom some specific incidents have been remembered and forgotten, we apply a qualitative approach and use available literature, diaries and memoirs, artistic works, films, and poetry, as well as interview data.

**Diana Marcela Agudelo Ortiz:** Changing scales: subjective dialectics

How did we become the subjects we are? How do the threads of our own histories link to our political goals and projects? Perhaps, encounters with an open academy, sensitive to the production of knowledge articulates a possibility to discover and rediscover a path towards oneself. The search for self-discovery confronts us with the multiple ways in which war becomes a deep wound in our biographies. It also reveals the possible ways in which the generosity of affection and compassion with our fractures can become tools for social transformation.

To situate oneself as a historical subject is also a question about the root, about the place of enunciation, about the point of view on the world. In Colombia we grew up with the narrative of mestizaje by whitening, this means that it is a vision of miscegenation that distances us from the African and indigenous heritage, and throws us into a kind of erasure, as experienced by the generations that grow up in the cities as if their families had no roots in other territories, in other worldviews. Uprooting is thus one of the main characteristics of miscegenation.

The question of knowledge production and social transformation go hand in hand, materialized in a training proposal that prioritizes the activation of knowledge processes over the transmission of information. This presupposes an understanding of knowledge as a relationship, of the relationship of the subject with his or her world, and therefore the need to approach the phenomena of subjectivity as a historical process, which accounts for the interconnection between subjective structures and social processes.

The armed conflict, always present in Colombian history, has become one of the pillars of our subjectivity. Locating the framework of the social production of suffering is at the same time the recognition that the construction of peace goes through the understanding of what links these intersubjective processes with the social dynamics that are at the heart of our efforts for social change. Moreover, interculturality might hold a key to open horizons of possibility and construction of the future.

We live a generalized experience of disenchantment with the world. Daily, we inhabit a world in disarray. The return of fascist right-wingers in the world, the popular election of rulers whose contradictions are only contrasted by their popularity on social networks, the return to our obscure mechanisms of elimination of the other, incapable of reconciling conflicts through dialogue, the voracity over the life of our bodies-territory, are just some of the nuances of the life in which they want to insert us as the only reality. But in addition, instead of a collective malaise, they sell us a package of individual suffering.

I propose on reflecting about transversalising care with the flame of nonviolence as our indigenous and Afro-descendant brothers and sisters do. Our indigenous peoples speak of the Law of Origin, and by this they refer to the center, the foundation and the pillar of a knowledge that is kept alive among them and that constitutes the horizon of meaning in the struggle for their cultural survival. The Law of Origin organizes all the knowledge developed by these peoples and their ancestors, is under the care of the elders, and is deployed in a series of practices that involve each of the members of the communities in a living and permanent interaction with the territory through

actions of care and reciprocity. The Law of Origin is a mandate to care for the person, the family, the collective and the territory.

Introducing an exchange of scales between subjective structures and social structures is a key to social struggle, but we also need to root ourselves in our ancestral knowledge as humanity to walk tall as subjects in the quest for dignity. Memory and rootedness in our historical experience can help so that we are not blown away by any wind, whereas storms and floods are on the horizon. We need subjects capable of understanding the moment of history we live in and facing it with clarity. Instead, we have been giving way to a generation medicalized by pharmaceutical companies or by the commercialization of marijuana. Thus, talking about mental health requires a new meaning as a political horizon to get out of suicide by dispossession and excess. To get out of the pathologization of everyday experience when what we have is a way of life that produces suffering to profit from it.

The healing of violence is in this perspective not only a global mental health issue but needs to be linked and grounded in frameworks of radical action for regeneration, for breaking out of the trap of ableism, of the alienation of capitalism and consumerism as the only forms of fulfilment. When you encounter traditional healers, they usually ask: how is your heart? They will probably then also address the symptoms of your discomfort. Perhaps our world now requires a similar look. To first ask ourselves how our heart is and then progressively give way to intervene those symptoms of our civilizational model that produce discomfort. It may be that healing the inner fire is one of the ways that will enlighten us towards the construction of a new normality.

**Juulia Niiniranta:** Finding peace in everyday. The use of participatory photography method and how the invisible becomes visible

What are the experiences of peace, during and after a war in Ukraine?

What are the stories about peace behind news and statistics? How to tell these stories?

What are the possibilities of, and obstacles to peace in Ukraine?

In order to answer these questions, I focus on the lived reality and individual and collective experiences of war and peace using visual and narrative self-expression – photo voice. The research will be conducted among civilians with an experience of the war in Ukraine.

My aim is to investigate the effects of war and violence on the everyday life of an individual, and on the experience of peace. I also explore the potentialities of photography in peace research, and as a tool to express the experiences of peace in daily life.

Personal and experiential photographs, along with narratives of life during the war, constitute the primary data of my research. The data is also examined from a wider social and political perspective: how traumatic war experiences are reflected in everyday encounters, and what kind of fears, dreams, thoughts, and feelings people are carrying.

By concentrating on these spontaneous, personal, and even intimate photographs and the related narratives, I aim to get closer to the experienced reality where the past, present and future; private and collective; personal and political; togetherness and exclusion meet as overlapping elements coloring the everyday life and the experience of peace. Understanding these experiences and realities is essential, I argue, to understand the preconditions for, and possibilities of sustaining peace.

## GENDERING SECURITY AT WAR

Room Dorothy Day (ground floor)- 14:00- 15:30

**Chair:** Tarja Väyrynen

**Nadiia Volik:** Woman in wartime: wife, mother, and soldier

The full-scale invasion of Ukraine by Russia on February 24, 2022, has forced us to look differently at things that were considered ordinary everyday life for most Ukrainians. Over the course of 18 months since the beginning of the full-scale war, 60,000 women serve in the Armed Forces of Ukraine, with over 42,000 holding military positions, and 5,000 deployed to the frontlines. This paper will feature preliminary research on the various roles performed by Ukrainian women in wartime, including those of mothers, wives, and soldiers. It emphasizes that amidst the Russian-Ukrainian war, women serve as indispensable support for their husbands; as mothers, they become strong shields to protect their children, and as soldiers, they actively participate in military actions and the defense of their country. Specifically, the article examines the stress and emotional strain experienced by women as they balance their military duties with their roles in family life. The report will present several stories of Ukrainian women and their experiences in promoting peace – both internally spiritually and externally socially – in Ukraine.

**Barbara Magalhães Teixeira:** The feminist continuum of violence and peace: new visualisations

Building on a feminist understanding of the ‘continuum of violence’ (Cockburn 2004; True 2020; Yadav and Horn 2021; Confortini 2010), I look at violence not as isolated events that happen in a vacuum, or randomly, but show how physical violence is one type of manifestation of deeper structural, cultural, and epistemic structures that produce and reproduce violent systems of oppression and domination. Inspired by the call of feminist author Cynthia Enloe (2004) to employ a strategy of ‘feminist curiosity’ in order to unmask how different instances and structures of power frame the ideas of conflict and violence, who is worthy and legitimate actor and victim of armed conflict. I also embark on an activity that Frazer and Hutchings (2020) call “the feminist politics of naming violence”, in which, by investigating and exposing how the conceptualization of conflict and violence have been narrowed and politically motivated, we can be able to have a bigger picture of the situation of violence in relation to the environment, and devise strategies on how to prevent them. The way in which we conceptualize and understand violence is not only important for systematically knowing the different types of violence, but is often fundamental in understanding what types of pathways and strategies are necessary when trying to build peace. The aim of this paper is to provide new visualisations of the feminist continuum of violence and peace that reflects its dynamic and circular nature.

**Sofie Rose:** Nation of Heroes: State Stigmatization of Ukrainian Men Who Flee the War

This article examines the stigmatization of military aged Ukrainian men who fled the war following Russia's full-scale invasion in 2022. Despite the travel ban on men aged 18-60, a significant number have fled, thereby avoiding potential mobilization. While scholarly, public and policy debates have focused on heroism and unity, men who flee have garnered limited attention. Consequently, little is known about how the decision to leave affects the perception and social status of these men. The study investigates direct and indirect methods employed by the state to stigmatize men who flee. It demonstrates how a combination of recruitment campaigns, statements by state officials, legislation, and public posting of men attempting to escape on social media, simultaneously promotes a moral and gendered duty for civilian men to enlist, while framing men who flee as unpatriotic, criminals and social deviants. As such, the article unravels a subtle, yet pervasive stigmatizing discourse rooted in traditional ideals of masculinity, contradicting Ukraine's progression towards a more liberal gender order. By shedding light on the complex interaction of masculinity norms and stigmatization of fighting aged men who flee, the article contributes to a neglected debate about men's human rights in the war in Ukraine, exploring how current martial law policies reinforce gendered hierarchies and challenge the protection of civilian men.

**Louise Ridden:** The banality of everyday militarism: A comparative analysis of the UK and Finland

The presence of militarism can be felt in many different ways, in many different places. From poppies to combat uniforms, Officer Training Corps on campus to conscript discounts, the everyday manifestations of militarism are perhaps the most insidious, and the most insightful aspects of an armed force's relationship to its civilian population. This paper seeks to firstly see, and then assess, the everyday and banal manifestations of militarism in the UK and Finland. As a founding member of NATO and a (former) colonial power, the military holds a specific, political, and contentious space in British public life. As NATO's newest member, by contrast, and a formerly colonised nation, Finnish notions of defence, security, and the armed forces are at once less politicised yet more present in the everyday, due in part to Finland's 300km Russian border. Building on Critical Military Studies' engagement with aesthetics of militarism, this paper will compare and contrast the banal expressions of militarism in the UK and Finland to better understand the place and politics of martial violence in each state. Specifically, we ask what can a comparison between these two differing contexts reveal about the resilience and/or fallibility of militarism? Empirically, it builds on auto-ethnographical insights from the authors' experiences working in British and Finnish universities and observations from celebrations of Armistice Day and Independence Day in the UK and Finland respectively.

## ARTISTIC PRACTICES OF PEACE

Room Aldo Capitini (ground floor)- 15:45- 17:15

**Chair:** Angel Iglesias Ortiz

### **Ilaria Olimpico:** Stories that Reconnect: a practice of peace

“By peace, we mean the capacity to transform conflicts with empathy, without violence, and creatively — a never-ending process.” (Galtung, 1996)

Stories that Reconnect (StR) is a map for reconnection to the self, the other, and Nature, via social arts. It is a practice of peace. The triple dimension of reconnection is intertwined with empathy cultivation, nonviolent behavior, and a courage for acting creatively. We live in a moment of policrisis, uncertainty, complexity, polarization. More than ever, the world needs to rediscover connection and interconnection of personal, social, and ecological. Connection is why we're here; it is what gives purpose and meaning to our lives (Brown, 2010).

Arts are perceived mostly as channels of free expression. In relation to peace, they are used as a form of activism to resist, to protest, to denounce. And they are. But, in StR, arts are recalled in their potential for personal/social transformation (Boal, 2006; Hayashi, 2021), in a horizon of post-activism (Akomolafe, 2017).

The map of StR is an overlapping of three maps coming from: Work that Reconnects (Macy, Brown, 2014), Focusing (Gendlin), Theory U (Scharmer, 2007) / Social Presencing Theatre (Hayashi, 2021). The focus on “stories” brings a post-colonial narrative questioning (Said, 1978; Fanon, 1952; Adichie, 2009), an interdisciplinary healing narrative perspective (Siegel, 1999), and an ancient/fresh practice of listening and sharing. Stories are told with oral and written words, bodies, and voices. The paper tells about meaningful experiences on the field and traces next possible paths.

### **Draga Gajić:** Art and Culture as Tools for Peacebuilding and Conflict Prevention

During the first part of the workshop I will present what has our girl-led and women-led grassroots organization Udruženje za kulturu, afirmaciju i savjetovanje “KAS” Banja Luka done in the last 8 years in the field of using art and culture as tools for peacebuilding and conflict prevention. In the second part of the workshop participants will have a chance to be a part of several individual and group exercises which will enable them to create their own initiatives and activities which are focused on intersection between art/culture and peace activism. Also, during the workshop participants will learn about intersection between disabilities, peacebuilding and art.

Udruženje za kulturu, afirmaciju i savjetovanje “KAS” Banja Luka is based in Banja Luka (Bosnia and Herzegovina). The organization implemented many successful projects in the fields of gender equality, women’s rights, girls’ rights, gender and deafness, gender and disabilities, gender and peace, peace activism, conflict prevention and peacebuilding. Our organization envisions a society with equal opportunities for all girls and women, especially for girls and women with disabilities, which encounter double discrimination on a daily basis. Our vision is a world in which every girl and woman is safe, educated and empowered. Our goal is to contribute to Gender Equality, Girls’ and Women’s Empowerment through research work and public education in order to improve the



lives of girls and women in Bosnia and Herzegovina. In 2019 we received an international award (With and For Girls) for our work and contribution to girls' empowerment.

**Ioana Popescu:** The Return to Haifa as an attempt to challenge identity formation and belonging in Israel-Palestine

The purpose of this paper is to explore the extent to which the bilingual play *The Return to Haifa* manages to (re)humanise different sides in the Israeli-Palestinian conflict in order to open new possibilities for conflict transformation. The play tells the story of Palestinian couple, Said and Safiyya, that decides to return after 20 years to Haifa – a city they were forced to flee in 1948. They embark on this journey because they want to find out what happened to the baby they left behind in their home. When they finally arrive to their former house, they find Miriam, a survivor of the Holocaust, living there. She and her now deceased husband, Ephraim, came to Haifa as refugees and were given the house on the condition that they will raise the child that was found there. The Jewish couple adopts the child and raise him with great love and care. Initially excited at the prospect of meeting him again, Said and Safiyya soon realise their wish of a happy reunion cannot be fulfilled. Khaldun, is now Dov: a defiant Jewish young man and a pound soldier in the Israeli Military Forces (IDF). The encounter between these characters illustrates the tension between the need to return and the need to belong. That being said, not only does the story deal with the Palestinian experience of the Nakba, but it also depicts the struggles of the Jewish people during the Holocaust, seeming to create a connection between the two divided communities.

By analysing the given circumstances of Dov/Khaldun, this paper illustrates how *The Return to Haifa* problematises identity construction in Israel-Palestine and advocates for the creation of a Third Space – a place where people could feel safe to express their multiple identities for the (re)humanisation efforts. The paper also looks at what the concept of home entails for Said, Safiyya and Miriam in order to assess the extent to which the play facilitates engagement with competing narratives and experiences of displacement. Lastly, the paper aims to show theatre's potential for creating a safe space for (re)humanisation by looking at *The Return to Haifa's* set-design and rehearsal process.

## PEACE MEDIATION, PEACEBUILDING, AND DIALOGUE

Room Cynthia Enloe (ground floor)- 15:45- 17:15

**Chair:** Marko Lehti

**Anna Aleksandrova:** Disaster Diplomacy: The Role of Post-Disaster Cooperation in Alleviating the Tensions in Greek-Turkish Relations

One of the aspects of contemporary humanitarian diplomacy is cooperation between states in the aftermath of natural disasters. While inevitably associated with tragic events and loss of lives, disaster diplomacy can be an effective instrument of international politics. This study of disaster diplomacy seeks to answer the question of whether joint efforts to manage the consequences of natural disasters can contribute to improving relations between conflicting countries in the long term.

A classic example of disaster diplomacy was the development of Greek-Turkish relations after the earthquakes of 1999. International cooperation in the aftermath of the 2023 earthquake is another case, so far almost completely unexplored by scholars. In both cases, disaster-related cooperation did establish a framework for bilateral relations in which cooperation became a possibility. Its influence was not limited to the political institutions but had a significant impact on society as a whole, since it allowed the Greek and Turkish people to see each other as neighbors ready to assist in a dire situation rather than historic enemies. The ongoing deep metamorphoses of the historical memory of neighboring peoples are associated with overcoming disasters. In 1999 Greek and Turkey became closer aligned in terms of European politics. In 2023, the provocations in the Aegean Sea ceased, hinting at the possibility of solving the Aegean issue. In both cases, the persistent myth of impossibility of cooperation and fruitful coexistence is gradually being dismantled.

**Pierluigi Consorti:** Navigating Social Super-diversity: An Intercultural Approach to Conflict Transformation

We live in an extremely complex reality where societies are characterized by cultural, ethical, and religious plurality. The frequent contact with diversity can generate opposition and be a source of conflict. The multiculturalist approach to managing social super-diversity tends to avoid conflicts at all costs and, if they arise, to resolve them as soon as possible. On the one hand, multiculturalist law does recognize differences; on the other hand, it tries to avoid addressing conflicts when the needs of the majority are at stake. Conflicts are, however, a physiological element of the social dimension rather than problems. Therefore, it is necessary to adopt an intercultural approach to learn to navigate conflicts and transform them in a nonviolent way. The intercultural approach does emphasize the relational dimension. Indeed, it seeks to analyse the legal relationships that are based on differences by placing them in a narrative relationship. This way, they can become opportunities for growth, albeit through a painful path. It is necessary to abandon the purely oppositional perspective, just as we must choose to renounce violence to avoid dangerous escalation processes. The relational dimension of the conflictual relationship needs to be reclaimed and valued. There is a growing need for a constructive and inclusive approach that

fosters dialogue between conflicting parties rather than seeking to achieve victory over each other.

## NONVIOLENCE AND RESISTANCE

Room Dorothy Day (ground floor)- 15:45- 17:15

**Chair:** Maria Teresa Muñoz

### **Katarzyna Anna Przybyla:** State Silencing as a Tool to Suppress Russians' Civil Resistance to the War with Ukraine

The 2022 full-scale Russian invasion of Ukraine brought back to the main political stage questions about the state of Russian society. Research and history show that civil nonviolent resistance can change countries' policies, overthrow authoritarian regimes, and stop wars, but Russians have not used it on a massive scale to try to stop Russia's gross human rights violations in Ukraine. The question remains: *Why?* In this paper, I analyze the role of state silencing and Russians' inability and/or unwillingness to resist the regime. Although silencing is not the only reason why Russians are not protesting against the war with Ukraine, it has greatly contributed to Russians' civil indifference, especially because it has been used for many years, in different forms (the use of direct violence against people protesting against the war, systemic silencing through law and regulations, the use of propaganda and censorship, etc.) and at all levels of society. Understanding the effects of state silencing on Russians' ability and willingness to resist may improve understanding of how to strengthen civil society so that it is resilient and able to resist injustice, wars, and harmful policies. It can also contribute to a difficult process of reconciliation between Russians and Ukrainians in the future.

### **Eva Ievgeniia Babenko:** The non-violent protest in War Zone: How the "Yellow Ribbon" Movement Empowers Civilians in Occupied Territories of Ukraine

In the spring of 2022, the Ukrainian civilian resistance movement known as the "Yellow Ribbon" emerged as a transformative force in the occupied territories of Ukraine. This grassroots movement, committed to non-violent resistance, became a symbol of hope and empowerment for Ukrainian citizens in both long-term and recently occupied territories.

By employing diverse forms of activism, including civil disobedience and cultural expression, the "Yellow Ribbon" movement challenges stereotypes associated with civilians living under occupation. By fostering the spirit of unity, resilience, a sense of identity and creativity, the movement confronts feelings of despair and helplessness among civilians living under uncertainty and pressure.

The impact of the "Yellow Ribbon" movement is vast, ranging from the anonymous photos adorned with Ukrainian symbolics, or patriotic slogans to the meticulous documentation of Russian military units' locations and collection of evidence of war crimes committed in occupation. This

decentralized movement coordinated through social networks ensures relative safety to its diverse participants acting towards the restoration of Ukraine's territorial integrity.

The study aims to explore the multifaceted dimensions of the movement, its methodologies, and its impact on civilians under occupation. As well as to showcase the transformative power of peaceful resistance and highlight the role of the non-violence movement in supporting the Ukrainian Armed Forces with valuable insights into Russia's occupation of Ukrainian territories.

Furthermore, this research invites further exploration and discussion on the potential effects of the "Yellow Ribbon" movement within occupied territories contributing to the broader discourse of non-violent resistance worldwide. By offering insights into the movement, the study challenges conventional narratives of conflict and inspires a re-evaluation of peace, hope, and empowerment of civilians in war-affected regions.

## WORKSHOP

Room John Paul Lederach (first floor)- 15:45- 17:15

### **Jess Notwell: Co-Liberation as Decolonizing Peace in the Classroom and with Community**

We invite Folx across disciplines/geographies/communities, from Turtle Island to Palestine to Pisa, whether you haven't yet started or you have been enacting decolonization for years, to join us for 90 minutes of dreaming, collective care, and co-liberation. Grounded in our Decolonizing Abolitionist Action Research, this workshop refuses coloniality of peace (Maldonado-Torres, 2020) through exploring co-liberation with/in beloved community as decolonizing peace (Kastein, 2022). We will open with a smudge, sit in a Sharing Circle, and begin by sharing our stories of decolonizing at King's University College ("Canada") through the Decolonization Advisory Circle, in the classroom, and with/in The CARE Collective (Insta: @c.a.r.e.collective). The Decolonization Advisory Circle is a group of faculty, staff and students currently working on an interdisciplinary decolonizing and indigenizing pedagogy pilot at King's. The CARE Collective is a student-led mutual aid initiative that addresses (settler) colonialism, systemic racism and interlocking oppressions through Healing Circles, Teachings shared by Indigenous Elders, community kitchens, pot lucks, Palestine solidarity, and community/direct action. Participants will then be invited to share your hopes, questions, and decolonial visions and/or the wisdom and truth of your own decolonizing co-liberation journeys, including experiences, co-creation, challenges, lessons learned, and freedom dreams (Kelley, 2002). As we co-create beloved community in the Circle, we will discuss ways to walk with one another after the workshop and throughout the year to support and sustain our individual/collective work toward co-liberation as decolonizing peace in the classroom and across our communities.

7 November 2024

## ROUNDTABLE: Interdisciplinary Conversations on Gender, Violence, and Peace

Auditorium (ground floor)- 11:15 – 12:45

**Chair:** Catia Cecilia Confortini

- Matteo Frau
- Paola Parolari
- Sevinj Samadzade
- Majid Imani

This proposed roundtable explores the ways in which different disciplines can conceptualize the relationship between violence and gender. We draw on the intellectual traditions of our disciplines (namely Political Science, International Relations, law, and philosophy) to consider the multiple ways in which gender, gender justice, gender equality are articulated and the extent to which they intersect with Peace Studies' understandings of peace and violence. Drawing on the Nordic Peace Research tradition as well as on the growing field of Feminist Peace Research, we aim at considering the extent to which gender itself as a social relation of power can be considered a form of violence. On the one hand, gender establishes and justifies social, political, juridical, and symbolical hierarchies. On the other it is also tied to the formation and development of individual and group identities, thereby constituting a powerful organizing force in peace and justice (or, by converse, violent) movements. Far from being focused on abstract concepts, this discussion aims at deepening our understanding of the role of gender in the current context of the simultaneous global resurgence of authoritarianism and racist and sexist ideologies as well as popular movements for recognition, citizenship, and gender and racial justice. What can Peace Studies and Feminism offer to these latter movements as they resist violent political formations? By converse, what can Peace Studies and Feminism learn about gender and violence from such movements?

## WHOSE PEACE? WHOSE WAR?

Room Cynthia Enloe (ground floor)- 14:00- 15:30

**Chair:** Leena Vastapuu

**Meeri Tiensuu and Caecilie Svop Jensen:** Redefin(d)ing 'everyday peace'

This paper aims at redefin(d)ing the concept of 'everyday peace'. We discuss how critical, feminist approach(es) could support us in discovering alternative lenses to understand and (re)define 'everyday peace'. Moreover, we draw our focus outside of the context of divided or post-conflict societies and examine the relevance of 'everyday peace' in the Nordic societies. We discuss how

‘everyday peace’ can be seen as a way to better understand different forms and continuums of violence, such as racialization, xenophobia and polarization. Contextually, this paper draws empirical observations from Finland and Denmark and exemplifies how different forms of structural and cultural violence shape the local everyday peace. While we acknowledge the partial nature of our endeavors, our objective is to envision and find ways for continuums of peace.

**Majid Imani and Zahra Edalati:** Asking for solidarity by embodied feminist practices in digital space

The Women-Life-Freedom movement, beginning in September 2022, is a crucial chapter in Iran's ongoing women's rights activism process. Social media constituted a significant arena for asking for global solidarity with women in Iran from the first days of this movement. This paper aims to understand how TikTok users, including young Iranian women, have used the potential of the digital platform and transformed the virtual public space into a tool for experiencing transnational feminist activism. More precisely, it explains how content creators, via their agency, rhetorically utilize the TikTok platform to persuade their audiences to viewership, solidarity action, and engagement via embodied form and affect. The data in this paper consists of 107 top-ranked videos appearing under the hashtag #MahsaAmini. At the same time, the analytical method is a multimodal rhetorical analysis focusing on the mediality of the body in interaction. In addition, we adopt an embodied feminist framework in our approach and decolonial perspective. The resulting analysis demonstrates how emotions function as one of the key elements in online mobilization and protest in social media, not only as a motivational force but also as a part of the persuasive argument visually presented.

**Priscyll Anctil Avoine:** Resisting through Folklore Feminism: Affective Solidarities and Embodied Memory in Peacemaking

This paper is based on a feminist-artistic-activist collaborative project with Enkelé – Voces y Tambores, an all-female artists group based in Bucaramanga, northeast of Colombia. It aims to understand traditional oral music's potential to contest racial, gendered, and political violence in this country.

Throughout Colombian history, women and queer people have mobilized Afromusicalities to resist war and oppression while constructing bottom-up forms of healing and truth-telling. In this piece, we explore how Enkelé, as one example of such a form of opposition to violent systems, has resisted through folklore feminism (Miranda Montero, 2023).

We are particularly interested in tracing the power of “affective solidarities” and “embodied memory” in transforming violence from bottom-up, endogenous, and feminist initiatives. Through our feminist collaboration with Enkelé, we delve into how transformative justice and peacemaking happen at the level of “affective life” (Worsham, 1998), through the embodied experiences of anger, love, guilt, and solidarity in the music group, which provide a productive grounding for a sustainable politics of peace.

If experiences of violent conflict are fundamentally embodied, then transitional justice and peacemaking, which take social reconstruction at their core, need to open spaces for embodied memory to understand not only “what is done to bodies and how they suffer” during violent conflicts but also “what they do” and “how they interconnect” (Clark 2019, 283) in the building of forms of peace that would tackle systemic oppressions.

Therefore, we contend that folklore feminism is an example of how, through musical performances, the body is a territory that enacts knowledge and produces alternative views on peacemaking. In doing so, we propose a double contribution: 1) to Feminist Peace research in reflecting on affective methods in this field and; 2) to transitional justice and peacebuilding literature in bringing empirical insights from feminist musicologies. We aim to show the theoretical and methodological relevance of those affective solidarities and embodied memories in revealing and opposing to violent logics and bringing different perspectives on lived experiences of oppression and injustice.

## MATH & PEACE

Room Aldo Capitini (ground floor)- 14:00- 15:30

**Chair:** Bram J. De Smet

### **Valentina Bartolucci and Giorgio Gallo: Math4Peace**

Non-violent commitment to peacebuilding is based on an ethical vision of human beings and society characterised by: i) maximum access to power and well-being for all; ii) equality and autonomy of people within society; iii) empathy in interpersonal relationships. These points require, on the one hand, the ability to recognise the Other as a subject of rights, a bearer of values and also of truth, and, on the other hand, to understand that truth is not something that can be possessed once and for all, but rather a process of continuous discovery that is anything but linear. In this paper, we will use various examples (the Gödel's Incompleteness Theorem, the Theory of Fuzzy Sets, the Arrow's Theorem, and others) to show how Mathematics, which is first and foremost a creative activity that requires imagination, intuition, experimentation, and the ability to conjecture and to question one's own conjectures when they turn out to be inadequate, can be of great help in building peace. Mathematics can be of use not so much in an instrumental sense, but rather in allowing us to see the "reality" in new ways, to change perspectives, to move away from old paradigms in order to welcome or invent new ones.

### **Matteo Novaga and Tiziana Nadalutti: Mathematics for territory management in process**

Access to resources constitutes one of the fundamental issues in ensuring peace. Resources are not evenly distributed across all territories, and in the current context it is necessary to consider the acceleration of phenomena that make their management more difficult. In this scenario, governments are pushing for military investments (cf. for example, the statement made on February 28, 2024, by Ursula von der Leyen, in the debate on "European Security and Defence" at the plenary session of the European Parliament), with the effect of radically altering the governance of territories, further accelerating the climate and environmental crisis and failing to ensure any social justice even in the territories where such investments are made.

If we desire a positive peace, it is urgent, also to address a crisis that is already clearly underway and accelerating, to move globally in the direction of social, climate, and environmental justice, having in mind intra-generational, inter-generational, inter-species wellbeing. This also entails the need to revolutionise the governance of territories, in a direction opposite to that the governments are undertaking.

The preparation of the necessary decisions poses great challenges and needs a thorough data analysis of the state of the territories. Mathematics can be very helpful in this tasks by providing also techniques to estimate wellbeing and to develop new strategies of solidary management of the territories. In this paper, jointly written with Tiziana Nadalutti, we introduce and compare some of these mathematical methods.

## NEW CONCEPTUALISATIONS OF PEACE AND DECOLONIZING PEACE

Room Dorothy Day (ground floor)- 14:00- 15:30

**Chair:** Jess Notwell

**Barbara Magalhães Teixeira:** The Global South as a theoretical and methodological marker for scientific inquiry: researching and teaching decolonial peace

How do we know, theorize, and teach the possibilities of peace in the Global South? For most of Eurocentric literature on the topic, peace in the Global South seems like an impossible utopia. Building on Freire's pedagogy, I argue for a decolonial approach to peace studies centered on the agency of Global South peoples and their power to transform the world. This means that the construction of knowledge around the possibilities for peace are situated in concrete and real struggles of marginalized groups that have been resisting the expansion of violent and oppressive systems, and whose existence and struggles for alternative worlds are an example of 'building peace' beyond the neoliberal-Western constraints. The aim of theorizing and learning peace from such perspective is to rescue the emancipatory power of the idea of peace away from an imperialist agenda of control and oppression, and towards a liberatory strategy for people and planet.

**Deborah Canales:** Autobiographical Indigenous Research to Re-story Myself and Find my Way Home

Throughout history, colonization has had a terrible impact on Indigenous nations, communities, and individuals. The 'use and abuse' method has persisted, as evidenced by how research has been conducted through academia. In contrast, Indigenous research methods are based on respect, reciprocity, and accountability, all of which are taught by the seven Grandfather Teachings. These Teachings are the guiding principles for living a meaningful and full life, and are necessary for harmonic interaction between humans and all beings.

Indigenous research methods are essential to reaffirming Indigenous people's ability to thrive in the act of research and the greater academic experience as well as providing meaningful



experiences to the community. My autobiographical research focuses on how my own community's Indigenous ways of knowing and being support comprehensive self-knowledge and self-acceptance. This study explores what it means to conduct academic research and reclaim academic spaces as a collective self, re-storying (Absolon, 2011) reflexive academic research from my Indigenous perspective. Recognizing that attempts to decolonize institutional spaces can be challenging, autobiographical Indigenous research (Reder, 2022) offers approaches grounded in personal experiences and practices of love, compassion, resistance, and mutual accompaniment (Watkins, 2019) which are not common in institutionalized spaces. My Indigenous Research is helping me to re-story myself and find my way home.

**Ibrahim Emre Sugel:** Considering Video Journalism from the Perspective of Peace Journalism: The Case of BBC News Turkish YouTube Channel / Israel - Palestine War

"In the digital age we are in, video images have a strong influence on the formation of opinions (doxa) (Baker, 2015; 2020) and hold increasing value in new news consumption practices (Reuters Institute, 2020; 2023). Therefore, it is important that video journalism products are produced in a way that does not contribute to the cognitive reproduction of conflict and violence (Galtung & Fischer, 2013). Indeed, the main problem of this research is the conformity of video journalism products with the principles of peace journalism and their relationship with narrative types. In this research, a purposive sample of video journalism products on the BBC News Turkish YouTube channel about the Israel-Palestine war following the attack by Hamas on October 7, 2023, was examined. These video news reports were categorized primarily structurally according to narrative types as defined by Bock (2016) in the field of video journalism, and additionally, the use of voice-over, animation, selection of subjects (interviews), and elements of violence imagery. Then, a qualitative descriptive analysis was conducted within the framework of Galtung's (1998) concepts of structural and cultural violence and the basic principles of peace journalism, which are peace-oriented, truth-oriented, people-oriented, and solution-oriented themes (Galtung & Fischer, 2013; Yıldırım & Şimşek, 2021). As a result of the research, it was observed that the mere technical use of the static ethical principles of mainstream journalism was insufficient for peace journalism. Furthermore, within the framework of the truth-oriented principle of peace journalism, it is recommended that live-amateur footage be used within the narrative in the context of verification. Establishing a language of peace and focusing on empathy necessitates giving space to views that question and criticize the legitimization of violence by civilians from both sides rather than political actors. Thus, a logical editing can be created where the ideological structure of violence is deconstructed both in the main message and in the unconscious of the text, and the use of narrative types in instrumental editing can be operationalized from the perspective of peace journalism.

**Shadi Rouhshahbaz:** Envisioning Peaceful Futures: Exploring the Fusion of Live Action Roleplaying Games and Foresight, as a Critique to Liberal Peacebuilding

In the pursuit of peace and a safer future, liberal and top-down peacebuilding methodologies usually implemented by the Global North, often fall short, particularly in their engagement with diverse voices and global perspectives (Acharya, 2010; Autesserre, 2014, 2021; Cockburn, 2018; Ramsbotham & Woodhouse, 2011). Consequently, the futures of conflicts tend not to result in resolution, sustainable peace or human security (Kaldor, 2007; Sen, 1999; Nussbaum, 2011;

Galtung, 1996; Ogata, 1991). This paper proposes a novel approach: the fusion of live action roleplaying games (LARPs) and foresight, which offers a participatory, experiential, and intersectional way to envision peaceful futures while addressing the limitations of liberal peacebuilding.

Drawing on our own research and experiences and accounts of participants of LARPs, we argue that this approach encourages participants to imagine and embody diverse futures, enabling them to experience the complexities and challenges of peacebuilding in a safe, immersive environment which is otherwise inaccessible to them. By integrating foresight techniques, such as scenario planning (Kahn, 1967, 1984), with the interactive nature of LARPs, participants can explore the potential impacts of different decisions and actions, fostering a deeper understanding of the interconnectedness of peace and its complexities. Furthermore, this methodology emphasizes inclusivity and intersectionality, acknowledging the limitations of traditional peacebuilding methodologies that often privilege voices from the Global North. By engaging with diverse perspectives and experiences, this approach can challenge dominant narratives and power structures, fostering a more equitable and inclusive vision of peace.

We provide examples of successful applications of this methodology and describe the steps for its implementation. We will also discuss the potential for this approach to complement and critique existing liberal peacebuilding methods, particularly in its ability to engage with diverse voices and perspectives from the Global South.

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## UTOPIAS AND PEACE

Room Cynthia Enloe (ground floor)- 15:45 – 17:15

**Chair:** Diana Marcela Agudelo Ortiz

### **Marjukka Laiho:** Utopia as Method: Challenges and Opportunities of ‘Utopianizing’

This presentation is based on ‘Breadline Utopias’, a research project exploring currents and futures of charitable food aid in Finland. Through individual interviews, workshops, and other facilitated events, the project seeks to facilitate more equal food futures for all. This visioning is done together with food aid recipients, higher education students, and a diversity of professionals working in the fields of either food waste, food surplus, or current business of charity economy in European (post-)welfare affluent society. Methodologically, our study draws from utopias as a method (Levitas, 2013) rooted in everyday life (Cooper, 2013) and from utopias as a political imagination tool (Eskelinen et al., 2020). Thus, the focus here does not lie solely in the ‘utopias’, but rather in the power of imagination. Following our theoretical roots, we see that the starting point for ‘utopianizing’ is both rooted in and shapes our everyday lives here and now. Utopias are manifestations of hope, and hope is a prerequisite for survival and a meaningful life. However, the process of imagining a better future is often considered difficult and challenging. In this presentation, we explore opportunities and challenges of ‘utopianizing’ based on our empirical work. Through these explorations, we seek to develop in-depth understanding of ‘utopianizing’ as a process. Such understanding can help both researchers and practitioners better engage and

facilitate collective imagination to open creative horizons, strengthen hope, and build a more just, inclusive, and peaceful futures.

### **Robert Imre: Small States and Communitarian Peace Utopias**

In this paper I explore a return to communitarian constructs using examples from island states and small states in various parts of the world. In the global contest for power we have lost sight of the myriad of possibilities beyond large states vying for global supremacy, all of which is aided by media conglomerates looking to capitalise (and monetise) conflict by focussing on the dystopic views delivered by political leadership in these places. Communitarianism was once discussed as a viable option for thinking about peaceful societies that need not fall in to modernist dichotomies focussing on the false choice between a version of hegemonic neoliberalism and a failed socialist project. Communitarian approaches can still help us to think about solutions to global problems that can be grounded in peaceful localities and one such level of analysis can begin with island states and small states. In this paper I want to open up this line of questioning and try to reorient our thinking around a 'ground-up' discussion based on selected examples of island and small states politics and how we can imagine a peaceful world through communitarianism. Communitarian theory offers a world view that privileges small communities in the face of exploitation, it unsettles liberal hegemony, and can also contribute to new ontologies about how human beings can live together peacefully on the earth. Re-visiting communitarian theory by using concrete examples of island and small states might bring us closer to some version of utopian ideas (again).

### **Rony Ojajärvi: Did Drugs ruin the Peace Movement? Revisiting Psychedelic Peace Utopias of the Sixties**

Scientific research is currently experiencing a psychedelic renaissance, with implications for peace and conflict research as well. Psychedelics are being explored as potential tools for mediating violent conflicts, sparking researchers' curiosity due to their capacity to induce revelatory experiences that may motivate individuals to pursue justice and peace in conflict settings (Roseman & Karkabi, 2021). In the context of peace history, psychedelics played a pivotal role in the emergence of the peace movement of the 1960s. Substances like cannabis, psilocybin, and LSD facilitated the convergence of the political left and the hippie movement, galvanizing their efforts towards a shared objective of world peace. This merging shook the foundations of peace movements, undermining both the traditional roles of Christianity, on the one hand, and the secular political left, on the other. The using of psychedelics induced radical political peace utopias and far-out means to achieve them. Consequently, these developments reshaped the public perception of peace movements, eliciting both increased critique and support.

However, a notable limitation in research on the psychedelic counterculture of the 1960s is the tendency to homogenize the socio-cultural effects of different psychedelics, overlooking their material, neuropsychological, and cultural distinctions. Specifically, the socio-cultural and neuropsychological effects of LSD have often been equated with those of substances like psilocybin, despite notable differences. This paper argues, drawing on interdisciplinary evidence, that while LSD had adverse socio-cultural and neuropsychological effects on peace movements, substances like cannabis and psilocybin did not share the same negative impact. It was especially the material qualities and long-standing socio-cultural traditions associated with organic substances that contributed to their more positive impact in peace movement, distinguishing them from chemically-refined LSD.

## NONVIOLENCE AND RESISTANCE

Room Dorothy Day (ground floor)- 15:45 – 17:15

**Chair:** Bram J. De Smet

**Violeta Caballero:** Speaking a minorized languages as a method of nonviolent resistance. Examples of linguistic resistance in Galicia (Spain)

Speaking a language is completely natural for the human beings. After all, language is the mechanism in which we communicate. Still, this is not always easy. Especially in the context of linguistic minorization. Our case is one of the many contexts of this nature that we can find: the speakers of Galician language in the region of Galicia, in northern Spain. In particular, our study focuses on the given linguistic and cultural forms of resistance among the Galician speakers. In this study we analyze different forms of resistance conduct mainly by language use and also, the relations established between them. By one hand, we take the analytical framework proposed by the Swedish researchers Mikael, Lilja, Schuelz and Vintagen: the ABC of resistance(2023). That said, we propose to study three different acts of resistance.

Firstly, the intergenerational transmission of the Galician language made by the parenthood as a form of Avoidance resistance (or everyday resistance). After the Francoism (1939-1975), Galician was established as a coofficial language in Galicia (1982). Still, the language was not properly taught in schools, so many parents decided to teach the language by themselves at home. Secondly, we discuss the phenomena “neofalantism” (neospeakers) as a form of Breaking resistance (or disruptive resistance). Neofalantism occurs when speakers of the majority language decide to stop speaking their mother tongue (normally the hegemonic one) and start speaking the minorized and traditional language (in this case Galician) due to political and cultural reasons as a form of protest against the language policy of a territory. And, finally, as a case of constructive resistance, our reference is the creation of the Editorial Galaxia during Francoism. This editorial only published in Galician language and, even though it was highly censored during its origin, it continues to grow and serve as a tool to spread the Galician language, but also to gather political activists against the regime.

On the other hand, on the basis of the same group of researchers (2017), we discuss the idea of how organized resistance encourages everyday resistance. As a result, we conclude that, indeed, this fact has happened in the Galician case. But, moreover, we also can argue that everyday resistance can also encourage organized resistance. In this manner, we show how these three processes of resistance are connected and how one led to another during the second half of the 20th Century.

**Khalid Dader and Husam Abusalem:** SALT AND WATER: starvation to death dignity

This paper investigates the unexpected relationship between ‘hunger’ and ‘dignity’ through the lens of Palestine. It has its departing point from the tragic death of Khader Adnan during his final peaceful hunger strike against the oppression of Israeli administrative detention. By proposing a dichotomous relationship between ‘hunger’ and ‘dignity’, this paper examines the intersection of the two and delves into what it means to starve for one’s own dignity. Framing hunger strikes as acts of defiance against the injustices of the Israeli colonial power, this paper aims to comprehend

a contextual understanding of dignity in a discursive manner. It does so by utilizing dichotomies as an analytical tool for knowledge production, such as dignity/starvation, self-harm/self-sacrifice, jailed/jailer, and suicide/martyrdom. The paper also examines the permissibility of hunger strike from an Islamic perspective and discusses the process of secularization of martyrdom within the context of Palestine. The paper concludes with a reflective distinction between demanded and inherited dignity, examining the reasons behind the constant sought of dignity in the Palestine cause. The paper concludes with a reflective distinction between demanded and inherited dignity, examining the reasons behind the constant sought of dignity in the Palestinian cause. It also reflects on the implications of micropower and the spiritual presence of those whose bodies remain imprisoned. Overall, the paper aims to highlight the diverse ways in which dignity can be conceived and contextualized as well as contribute to a nuanced understanding of dignity in the face of adversity.

**Diego Checa Hidalgo:** Nonviolent struggle in Palestine. Lights and shadows of resistance against colonization and apartheid

This paper analyses the evolution of Palestinian unarmed resistance against colonization and apartheid between the signing of the Oslo Agreements (1993) and 2022. Unarmed struggle is one of the strategies that the Palestinian national movement used in its emancipation process. Palestinian society participated in this process deploying multiple methods of nonviolent action to confront the colonial dynamics of domination and dispossession. Recently, armed resistance has taken on a greater role in the occupied Palestinian territory. However, pockets of civil resistance persist on the ground and the majority of the population that opposes Israeli policies does so through the exercise of unarmed struggle. Therefore, first, this paper aims to identify actors and processes of nonviolent resistance developed against the colonial dynamics deployed by Israel on the territory of historical Palestine. Second, it explains the main strategies used between 1993 and 2022. Third, it assesses the results achieved as well as the opportunities generated to reach the goals of the Palestinian national movement.

## PEACE PEDAGOGIES

Room Aldo Capitini (ground floor)- 15:45 – 17:15

**Chair:** Andreas Oberprantacher

**Daniela Lehner:** Decolonial Pedagogies towards Utopias of Peace(s)

"In this contribution I will explore decolonial pedagogies as a crucial path to create utopias of peace(s). I want to highlight pedagogical practices that extend our understanding of knowledge and critically reflect on ways the colonial and neoliberal university shapes and restricts pedagogical engagement. Pedagogy is theory and practice and a possibility to intervene in the spaces where knowledge is produced (Alexander, 2006). Especially colonialism as the violent exploitation of the

Global South by the Global North is a form of violence that oppressed various forms of knowledge as Santos' (2014) concept of epistemicide highlights. In order to deconstruct and unlearn these colonial power structures, existing hegemonic power structures over the economy, politics, the body and knowledge production have to be questioned. This calls for processes of decoupling, delinking and unlearning the violent structures of colonial modernity (Hall, 1992; Mignolo, 2014; Spivak, 1999; Quijano, 2000). Also, within peace education we have to start including multiple perspectives and experiences, and start reimagining decolonial, pluriversal and relational being and knowing (Williams, & Bermeo, 2020; Steiner, 2022). Every act of refusing to think or behave according to the hegemonic discourse is an opportunity to explore new ways of being and doing that are radically different. Especially in the Latin American context, a pedagogy of resistance was able to develop from the critique of colonialism, capitalism, and neoliberalism. Educational processes and social movements were not separate (Bajaj, 2015). Is these counter-hegemonic and decolonial teaching and learning also possible within European universities?

### **Tarja Väyrynen:** When Peace Education meets Feminist Peace Research

Underlying peace education and peace pedagogy are broad understandings of conflict and violence which are not limited to physical violence but include, for example, structural and epistemic violence. As a result, approaches to peace education do not start with a predefined concept of peace but involve the students in investigating the notion of peace and what peace means to them in their everyday lives, and what capacities are needed for everyday peace agency. Over the past years, new techniques and approaches have been discussed and introduced in peace education. For instance, there have been discussions on how to use critical pedagogies as a transformative tool for peace. In this paper, we explore how the expanding and cutting-edge field of Feminist Peace Research (FPR) can contribute to these debates, discussions and practices in peace education. FPR centers several key concepts, such as bodies and intercorporeality, experience, memory, silences, intersectionality, continuums of violence, as well as alternative epistemologies and ontologies (different ways of experiencing, narrating and knowing). Because FPR invites us to “walk the talk”, it also pushes us to merge what we are teaching and how we are teaching. For instance, centering silences leads to pedagogies that invite students to listen attentively, intersectionality leads to examining power hierarchies in students’ life worlds, and focusing on bodies means adopting embodied methods of teaching relying on the basic tenants of intercorporeality.

### **Luca Vittori:** Practices of Peace: Italian university pathways towards the inclusion of refugees in higher education

Globally, more than 100 million people are forced to live far from their homes due to war, persecution of various kind and climate change (UNHCR 2022) and approximately 7 million people holding international protection are hosted in the EU Countries, people settled with the hope of finding security, continuing their studies and building a future (Harðardóttir & Jónsson, 2021). The growing number of displaced 18-34 years old in EU Countries provided the basis on which academic literature began to explore aspects of higher education for refugees (Berg, 2023). However, only 7% of refugees worldwide have access to higher education (UNHCR, 2023), and academic attention and interest in the topic mostly focuses on English-speaking countries, recognition of qualification, how to provide access, and barriers and benefits that such participation can have.

Given the lack of specific research in this area, this paper aims to explore how Italian universities can contribute to the creation and dissemination of a culture of peace and the provision of durable solutions for students with refugee backgrounds.

Specifically, the authors will examine the UNICORE (University Corridors for Refugees) project, led by UNHCR Italy, a complementary educational programme that aims to create and consolidate a safe and regular entry model for people recognised as refugees in certain African countries who hold a bachelor's degree and wish to enroll for a master's degree in Italy.

Therefore, this work will present a comparison between the education pathways adopted in Italy, Belgium, Ireland and it will focus on the resettlement process of UNICORE students in Italian universities, in order to see if these concrete actions that work towards a positive social transformation, promoting inclusivity and equality, reflect the UNESCO approach to Global Citizenship Education (Goal 4.7 SDGs).

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## WORKSHOP

Room John Paul Lederach (first floor)- 15:45- 17:15

### **Draga Gajić:** Feminist Peace Research: And what about Elise?

The workshop is focused on work and legacy of Elise Boulding who is considered as a “matriarch” of (feminist) peace research. Even though Elise Boulding had an enormous impact on peace studies, peace research, peace activism, IPRA, WILPF and many others organizations and movements her work, achievements and legacy are not as known as work and legacy of the “father” of peace studies, Johan Galtung.

I became familiar with Elise Boulding's work when I was a student of Political Science and since then I have been researching intersection between feminism and peace studies. During one peace conference which was male-dominated and during which everyone was talking about male peace scholars and/or male peace activists I have raised a question “And what about Elise?” Unfortunately, the majority of participants didn't have the slightest idea who Elise (Boulding) was. That question/situation still guides my research work and motivates me to share Elise's work with wider and diverse audiences. During the workshop participants will learn about Elise Boulding's life, work and everything in between, but also they will take a part in several individual and group exercises which are inspired by workshops and activities which Elise Boulding implemented during her work. Also, participants will gain insights how to combine work as a peace scholar with peace activism activities in the local community or on a global level.

8 November 2024

## ROUNDTABLE: On the Legacy of Johan Galtung

Auditorium (ground floor)- 11:15 – 12:45

**Chair:** Bram J. De Smet

- Catia C. Confortini
- Valentina Bartolucci
- Unto Vesa
- Vidar Vambein

On the legacy of Johan Galtung will trace his impact: theoretical and conceptual contributions and his role as an inspirer, organizer, and mentor of peace research globally, but especially in Nordic countries.

## FOOD, ENVIRONMENT AND JUST TRANSITIONS

Room Cynthia Enloe (ground floor)- 14:00- 15:30

**Chair:** Marjukka Laiho

**Gianluca Brunori:** Transformative food policies in times of permacrisis: politicization and depoliticization

The sequence of crises that have affected the world have made the 'permacrisis' term emerge into the debate. Permacrisis is a condition where the crisis is the normal rather than the exception, and the term aims to convey the idea that these crises are not temporary or isolated events, but rather, they are permanent and deeply entrenched features of our current global systems. Permacrisis generates high levels of uncertainty, fragility and unpredictability. It also challenges the idea of transformative policies, as it highlights the trade-offs and the dilemmas that can arise between resilience and sustainability. Referring to the current debate on sustainable food systems, the paper will discuss the implications of the integration of the idea of permacrisis into the concept of transition.

The paper moves from observing that the crises of COVID and Ukraine, while putting into discussion neoliberal dogmas such as free trade and state intervention in the economy, have also weakened the 'sustainability consensus' framework, and has increased the distance between those who think that crises are opportunities for 'building back better' through transformative policies, and those who think that the transition should be delayed, not to speak of those who claim that the crisis imposes a step back. After a cycle of depoliticization of sustainability, we assist to a cycle of repoliticization of these issues, wherein skeptics of sustainability get ground. Complex



problems, for effect of increased conflicts and increasing uncertainty, are turning again into wicked problems.

### **Melanie Soto Cramades:** Old Winds, New Horizons: Applicability of the Due Diligence Principle in New Scenarios

Establishing a breach of international law in international proceedings can be challenging since it has a wider scope than domestic law. Even more so as we face additional hurdles to ensure peaceful uses of new arenas such as cyberspace or outer space.

Achieving peace by peaceful means requires, among other elements, to promote a culture of accountability at all levels. Contributing to this, the due diligence principle in the field of state responsibility has been rescued by some scholars as an old useful tool that can provide flexibility in applying legal norms, ensuring their endurance and effectiveness to avoid impunity when harm has been made in these new scenarios.

Since due diligence was first introduced in the “Three Washington Rules” of the Alabama Arbitration of 1872, it has evolved in different ways when applied to specific fields of international law. Although it was initially a central issue during the codification process on state responsibility, it wasn't included in the final draft. Yet, despite multiple attempts at codification in various fields, there is no consensus on what the standard entails.

However, early state practice and jurisprudence have enabled the development of a general standard that can be used to measure state conduct, which includes the duties to diligently prevent and punish harm. Regardless of the specific content of international obligations in each field, they all share certain characteristics. For this reason, before analysing its application to cyberspace and potential use in outer space law, it can be useful to briefly look at its actual role in environmental and human rights protection.

On the one hand, the potential for irreversible and catastrophic environmental damage has led to the development of environmental due diligence obligations, which usually focus on preventive measures. This includes, for instance, independent procedural obligations to acquire knowledge of risks and share it with other potentially affected states before they materialize. This principle has been reflected in several judicial documents such as the Corfu Channel Case (ICJ) and incorporated in declarations and international treaties, like the Rio Declaration on Environment and Development in 1992 or the Paris Agreement in 2015, when it refers to the “highest possible ambition”.

On the other hand, the due diligence standard in human rights protection has been adopted in several reports and work done by a range of United Nations bodies. One of the results of these works is the United Nations Guiding Principles on Business and Human Rights (2011). Although they are not legally binding (soft law) there is an ongoing process of progressive hardening, because several domestic-level legislative developments seek to implement them and translate human rights due diligence requirements into hard law.

Given the above, while earlier technological developments needed some fitting to international rules and principles, cyberspace may not require such. Bearing in mind, whatsoever, that its unique elements might make it more difficult to determine suitable international standards. That said, there are general measures that states can reasonably be expected to take to prevent and limit harmful incidents in cyberspace.

Space law also includes a set of international and national rules. Yet, its core comprises the instruments negotiated within the framework of the United Nations. However, it is not a comprehensive system as there are remaining issues that have not yet been addressed. In such

ambiguous areas, principles such as due diligence come into play. Thus, due to the similar challenges faced, some scholars suggest the applicability of principles developed in other areas of international law like environmental law. In this regard, soft law progress is also welcomed when states' willingness to agree on binding norms is not there.

To sum up, this paper aims to present the findings so far made of pre-doctoral research on Due Diligence in Public International Law, to discuss the contribution of this principle towards state responsibility and peace in new international arenas such as cyberspace or outer space.

**Aslihan Oguz:** Leave no one behind: Invisible communities at the intersection of grassroots food movements, just transitions and feminist peace

Feminist peace research brings new perspectives to understand peace, justice, violence and marginalisations in everyday life. Injustices in the food system, such as political and patriarchal oppression, inequality, and racism are alternative acts of violence; however, the current peace indices do not integrate the food system's viewpoint adequately, and new approaches are needed. In this study, I aim to bring a new perspective to feminist peace by discussing grassroots food movements, the just transition of the food system and invisible and marginalised communities. How do the grassroots food movements tackle injustices, and how are they related to just transitions? How can just transitions of the food system be achieved by giving voice to the voiceless communities? In the presentation, I first discuss the findings of a literature review on the intersection of food movements such as food sovereignty and food justice, just transitions of the food system and marginalised communities. Then I present my empirical study where I use experimental ethnographic methods with various immigrant communities which are currently invisible in future food policies and discourses in Finland. The aim is to understand these communities' food practices and the barriers they face in their everyday life regarding access to food. The findings of this research will contribute to the scholarship on the intersection of feminist peace research and the food system. The new ethnographic and participatory data emerging from immigrant food practices will bring new intervention points to the food system, with a focus on the empowerment of immigrants.

**Viviana Molaschi:** Environmental crisis and conflicts. Considerations from the perspective of climate justice

Studies and research are highlighting the link between environmental degradation, especially as a consequence of climate change, and the creation of conflict situations.

We live in an era of so-called "multiplication of crises." The environmental crisis is associated, in a relationship of mutual and dramatic interdependence, with other crises - energy, economic, health, humanitarian, migratory as well as geopolitical - putting our security at risk: environmental destruction and overexploitation of resources, which are becoming increasingly scarce, are causes of conflicts and wars, which in turn aggravate the environmental and climate emergency. Military apparatus and activities also consume energy and produce climate-changing emissions.

The impact of climate effects on security and peace is the subject of growing awareness by institutions as evidenced by the Joint Communication by the European Commission and the High Representative of the Union for Foreign Affairs and Security Policy on "A new outlook on the climate and security nexus: Addressing the impact of climate change and environmental degradation on peace, security and defence."

Countries most exposed, even violently, to the consequences of climate change are the poorest and most fragile nations, who are least responsible for it, and present a situation of greater instability and risk of conflict.

Conflict and war are thus also an issue of climate justice, which, moreover, is not only an issue of national responsibility, but is a broader concept that intercepts the protection of human rights. In this context, the speech aims to: 1) provide a general framing of the relationships of mutual influence and conditioning between environmental and, in particular, climate crises, and the dynamics of conflict and war; 2) analyze the path of introjection of these correlations into the design, planning and implementation of policies and actions, particularly European ones; 3) focus attention on measures marked by the principles of climate justice that can operate for conflict prevention and the creation of more peaceful and inclusive societies.

## PEACE EDUCATION

Room Dorothy Day (ground floor)- 14:00- 15:30

**Chair:** Andreas Oberprantacher

### **Claudio Baraldi:** Promoting peaceful agency in the education system

This presentation aims to stress the importance of children's agency in peacebuilding. Pedagogical studies on peace education identify the general objective of peace education as promoting peaceful attitudes and fostering awareness of the ways of achieving peace and peaceful relations. Peace education is focused on teaching and aims to introduce learners' agency. However, children's agency and autonomous choices among different ways and contents of action is hindered by these educational approaches to peace. This presentation shifts the focus from teaching, enhancing learners' agency, to promotion of children's peaceful agency. In particular, the presentation focuses on the function of facilitation systems in supporting children's peaceful agency. This focus is based on a theoretical approach, supported by previous research on facilitation of agency, which has the ambition of analysing the conditions of children's exercise of peaceful agency in Western and Non-Western countries, thus reversing essentialist views of cultural differences through an approach to hybrid forms of peacebuilding, as well as educational and societal integration. The presentation aims to provide a theoretical direction for future field research on experimentation of children's peaceful agency.

### **Maarten Van Alstein:** Learning from histories of violence

In the very local contexts of western-European schools, teachers report that classes about histories of violence such as slavery, totalitarianism and genocide regularly result in fierce discussions and contestation. In this paper, I report on two research projects aimed at understanding how students give meaning to violent histories. The question is not how students learn about, but rather how they learn from these histories, for example to critically reflect on the future of democratic politics

and peace. First, I look at the critique of some historians who are sceptical with regards to the idea of drawing lessons from the past. Subsequently, I turn to the work of historians and scholars from conflict studies who take a more positive stand with regards to the possibilities of learning from the violent past. Secondly, I present the theoretical framework that informs the research questions of the two research projects, drawing on insights from memory studies to conceptualize the discursive registers students can utilize to talk about histories violence, such as cosmopolitan, antagonistic and agonistic (Bull & Hansen, 2016 and 2020), and multidirectional vs. competitive memories (Rothberg, 2012). In the last part of the paper, I share empirical results from the research projects.

**Esteban Ramos Muslera:** Contributing aspects in peace educators' training for transformative peace: systematization of the Young University Volunteers for Peace program, online modality, cohorts 2021-2023

After the outbreak of the COVID-19 pandemic and the consequent interruption of the academic activity in face-to-face modality, the Peace Area of the University Institute for Democracy Peace and Security of the National Autonomous University of Honduras (IUDPAS-UNAH) begins the online adaptation of the peace education program Jóvenes Voluntari@s Universitari@s por la Paz, under the auspices of the Latin American Council for Peace Research (CLAIP). This conference presents the conceptual theoretical framework on which the program is based, the participatory process followed for the design, implementation and systematization of the educational experience in its online modality (cohorts 2021-2023), details the curricular contents and the particularities of its organizational structure, and presents the intervening factors in the online training of educators for transformative peace. To conclude, a series of reflections, good practices and lessons learned derived from the systematization process are presented, useful for the design and implementation of other peace education programs.

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## PEACE MEDIATION, PEACEBUILDING and DIALOGUES

Room Aldo Capitini (ground floor)- 14:00- 15:30

**Chair:** Robert Imre

**Valentina Bartolucci:** On the blurring between Armed Forces and Police: A New Perspective

In recent decades in continental Europe, the distinction between internal and external security and between police and military tasks, traditionally considered a fundamental principle of the liberal democratic state, has become increasingly blurred. In many countries, there have been various forms of internal deployment of the armed forces, which, from an episodic nature, have become increasingly consolidated and have taken on characteristics of permanence outside of an emergency framework. Based on a study of the French and Italian cases, the aim of this paper is to examine the risks associated with the blurring of the boundaries between the police and the

armed forces, and to put forward a different perspective, based not so much on a negative idea of security, as the elimination/containment of the threat, but on the need to act preventively on the ground, focusing not only on solving problems but on understanding the deeper causes of their emergence. This implies a radical paradigm shift that places at the centre of the reflection on the maintenance of internal order a different project of society, based on a conceptualisation of peace as "fullness of life".

**Anna Lagno:** Politicians on campaign: Who will end the “Polish-Polish war”?

The metaphor of the “Polish-Polish war” is deeply entrenched in political discourse (Anculewicz, 2020). For twenty years now, “hostilities” have been waged between two political parties: the Law and Justice Party (Prawo i Sprawiedliwość, PiS) and the Civic Platform (Platforma Obywatelska, PO) (Dudek, 2023; Jacuński et al., 2021), and are expressed in insulting and derogatory public comments regarding each other’s actions. Military metaphors such as the “Polish-Polish War”, “cold civil war”, “attack”, “fighting”, “mohair berets”, “hostile camp”, the predominance of hatred in the speeches of politicians and in the media reflect an extremely high level of tension in the political sphere, the dominance of hate in. However, the matter is not limited to just a verbal confrontations, it has another very real dimension, most evident in 2007–2010, when the President of Poland and the Prime Minister belonged to opposing parties and very often blocked each other’s actions; in real life, it resulted in the use of violence against politicians (the murder of a member of the PiS Marek Rosiak in 2010, the murder of a member of the PO Paweł Adamowicz in 2019). The leaders of both parties agree that the “Polish-Polish war” must be stopped and that the Poles must be united, but so far it has not gone beyond words.

To some extent, the question “Who will end the Polish-Polish war?” may confuse, because someone alone cannot end it, reconciliation necessarily requires dialogue and compromise. The parliamentary elections of 2023, in addition to demonstrating a record turnout in the history of the Third Polish Republic, and the stability of democracy in the country, once again gave rise to hope for the end of the “Polish-Polish war” and the trend towards dialogue and mutual respect prevailing in political rhetoric. So, how has political discourse changed?

The presentation will focus on political discourse during the Local Government election campaign of 2024 in comparison with previous campaigns, of 2018 and 2014 in two regions: Pomeranian Voivodeship (Województwo pomorskie) and Subcarpathian Voivodeship (Województwo podkarpackie). These voivodeships that are considered to be bastions of opposing parties: PO and PiS respectively.

**Sina Jasmin Krämer:** Critical Perspectives on Trauma Resilience in Post-Conflict Peacebuilding Interventions

The concept of resilience regarding conflict-related traumas has gained increasing attention, including in the field of peace and conflict studies. Resilience is commonly understood as a trait to respond to or cope with negative and traumatising experiences. However, the construct of resilience faces complexities and different conceptualisations.

In efforts of social reconstruction, the healing of psychosocial wounds of individuals, communities and societies has gained increasing attention in peacebuilding initiatives, including psychosocial and trauma healing interventions. Yet, the concept of resilience in post-conflict trauma healing practices as well as research often remains elusive. Some scholars argue that the topic of conflict-

related trauma has to include resilience to respect the agency of the affected persons and communities. Others problematise the concept of resilience arguing it stems from neoliberal governance that puts expectations onto already historically and structurally oppressed persons to adapt to adverse situations rather than focusing on healing the structures which create violence. In this conference presentation, I will present a literature review of the critical perspectives on the concept of resilience regarding post-conflict trauma and more specifically in peacebuilding interventions. Thereby, different perspectives will be discussed including psychological, sociological and feminist lenses on trauma resilience. It will include discussions about the effectiveness and appropriateness of “resilience as treatment” for trauma in post-conflict peacebuilding. This will include critical discussion about individualised and collective views of conflict trauma and resilience. While the focus is on resilience concerning conflict trauma, this presentation can also be placed in the wider discourse and conceptualisation of resilience in post-conflict societies and peacebuilding.

## WORKSHOP

Room John Paul Lederach (first floor)- 15:45- 17:15

### **Meeri Tiensuu and Ilaria Tucci:** Recognizing our privileges and strive for allyship?

Inspired by Layla F. Saad’s work, this workshop invites participants to reflect on privileges and allyship. We recognize that identities are fluid, dynamic and intertwined with how we navigate the interactions with other people. These interactions are context dependent and also affected by the fact that certain groups have more privileges and power over others. During the workshop we will ask ourselves the following: What privilege(s) do I hold? When do these privileges manifest themselves most prominently? And crucially, how can I leverage my privilege(s) and be an ally and support marginalized people? The aim of the workshop is to acknowledge and work on our privileges in order to give space for marginalized people and encourage inclusion, accessibility and equity. Additionally, the objective is to recognize the importance of allyship. This workshop is open to everyone, but we especially welcome those in potential gatekeeper positions, such as professors, CEOs, decision-makers, NGO leaders etc.

**Enjoy the conference!**