

Environmental and Sustainable Peace, Social Justice and Creative Activism: Celebrating 40 Years of Peace Studies at UNE



Abstracts and biographical notes¹

Climate change vulnerability: Identifying facts behind the victimization of women and children in coastal Bangladesh and tackling the induced social problems with traditional art.

Sayed Ahmed²

Climate change has triggered a complex situation in the geological settings of Bangladesh. Its impact on the vast population induced considerable debate, especially over women and children, even though they are not responsible for worsening the ecosystem by any means. It is predicted that the overall deportation and socio-economic scenario might lead to an adverse and irreversible problem in our society as a whole. Although it is very difficult to connect specific social indicators of climate refugees within a country, in the near future, this might lead to a borderless and complicated issue due to global warming and sea level rise in coastal areas and subsequent peace-conflict situations over cross-country territories due to global geopolitical shifts in upcoming decades. Emerging threats might affect women and children in many ways, including social degradation, social injustice, violence, air pollution, food scarcity, unemployment, spread of infectious diseases, and deprivation of basic human needs. Thus, in order to raise global awareness about such neglected issues and their relationship with known climate change factors, the current paper focuses on various aspects and attempts to reveal the underlying causes, predict possible impacts, and eventually suggest some sustainable solutions for maximum mitigation through traditional and creative art to achieve social and environmental awareness.

¹ This is categorised by speakers, in alphabetical order. Where a presentation has two or more speakers, they are included together. Profound apologies if any abstracts or bios have been omitted.

² **Sayed Ahmed** is a practicing architect and academic from Narayanganj, Bangladesh. He was a lecturer in the department of architecture at Bangladesh University, Dhaka from 2012 to 2015. He successfully obtained his master's degree in architectural and cultural heritage from Anhalt University of Applied Sciences in Germany. He participated in the World Architecture Festival 2016 in Berlin as the first Bangladeshi participant, and was awarded a DAAD-Stibet I scholarship for 'Outstanding commitment as an international student'. He has published 20 research papers, 4 book reviews, and 5 short notes in scholarly journals from each continent. He is also on the editorial boards of several journals that publish in Greece, India, the USA, and Russia. He presented his master's thesis paper at Harvard Faculty Club and Oxford Brookes in 2018. He is also a juror of the world's largest student design competition from the Czech Republic, INSPIRELI awards, since 2016. He worked as a junior architect at SWA Group International in Berlin, from 2018 and was involved in ASA-Ten Arquitectos as a volunteer architect in New York, USA in 2019. He started his architectural practice at Nirman Upodeshta consultancy firm in 2020 and was later appointed assistant professor at the Department of Architecture at Leading University, Sylhet. Currently, he has started his PhD studies at UNE in urban design.

'Old but serviceable' the discourse of sustainability in Australian women's magazines during WW2

Naomi Alexander³

During World War Two Australian Prime Minister Curtin enlisted women's magazines as part of a government public relations campaign to persuade women to cook, sew, wash, and consume in thrifty and sustainable ways. Advertisements were regulated to remove any 'enticement appeal' from their text and could only advertise within the context of necessity and economy. This presentation will analyse a series of wartime magazine articles and advertisements that promoted vegetarian recipes, recycled clothing patterns, care tips to extend the life of household items and advice on the sustainable consumption of brands. This research formed part of Naomi's Master of Arts dissertation entitled 'Wartime rhetoric and the evolution of the discourses of femininity in the magazine *Woman* during WW2 in Australia', completed at Griffith University.

Building Healthy, Sustainable and Just Communities: The Grassroots methods of the Armidale Climate and Health Project

Dr Sujata Allen⁴ and Dr Jennifer Hamilton⁵

The Armidale Climate and Health Project started in 2020, and is facilitated by Dr Sujata Allan (GP) and Dr Jennifer Hamilton (PhD). It was initially funded by an Increasing Community Resilience to Climate Change grant from the NSW State Government, and has recently received a grant from the local Primary Health Network to continue this work.

³ **Naomi Alexander** has developed curriculum and taught classes in human rights and activist training, environmental sustainability, business ethics and communication for adult education and social justice organisations, including Amnesty International Australia. She holds Arts (media studies)/ Business (communication) degrees from QUT, an additional Arts (writing, studies in religion) degree from UNE and a MA (research) from Griffith University. She is currently completing a creative nonfiction project researching the life of Victorian Suffragette and author Mabel Collins as part of a MPhil in Creative Practice at the University of New England.

⁴ **Dr Sujata Allan** is a GP currently working at Armajun Aboriginal Health Service in Armidale and is a lecturer at the School of Rural Medicine at the University of New England. She has spoken at community events and conferences around NSW and interstate about the impact of air pollution, fossil fuels and climate change on health as part of Doctors for the Environment Australia (DEA), and has organised educational events for health professionals on climate change and health. She was involved in environmental sustainability initiatives at the Children's Hospital at Westmead in 2015 and 2016. She completed the Community Organising Fellowship in 2016. DEA is a non-profit organisation of doctors and medical students, dedicated to raising awareness of the health impacts of environmental degradation and climate change, and advocating to promote public health.

⁵ **Jennifer Hamilton** is a senior lecturer in literary and gender studies at the University of New England. She researches the representation of weather, bad feelings and housework. Hamilton's recent relevant publications include "Affect theory and breast cancer memoir: rescripting fear of death and dying in the Anthropocene" (*Body + Society*, 2021), "The Future of Housework: The Similarities and Differences Between Making Kin and Making Babies" (*Australian Feminist Studies*, 2018), "Feminist Infrastructure for Better Weathering" (with Tessa Zettel and Astrida Neimanis, *Australian Feminist Studies*, 2021), "Weathers of Body and World" (Cambridge Companion to Literature and Climate, 2022), "Desk Work" (*Sydney Review of Books*, 2019), and "Tears, Rain and Shame: *King Lear*, masculine vulnerability and climate crisis" (Forthcoming, 2023). Her work on negative affect in relation to housework is developing via a collaborative project on heteropessimism with colleagues at UNE (www.theheteropessimists.com). For other information about her research please see: <https://linktr.ee/jmhamilto>

The project asks “How can we build community connections and resilience in the face of climate change, improve our health and put Indigenous knowledge at the centre?”. The first phase was a long and careful community consultation with local Aboriginal leaders and environmental advocates. Based on these consultations we held a series of community events and initiatives such as an advocacy workshop for GPs, working bees at the local Aboriginal Community Garden, guided creek walks with talks and podcasts and a Homegrown Garden Tour festival. This process has shown us some of the possible answers to this complex and vitally important question.

The main idea that came out of the process of developing initiatives that contribute to healthy people and planet is that all roads lead to the garden and caring for Country. From Indigenous leaders in the community we learned of the importance of care for Country for both the health of people and place. From non-Indigenous communities, the role of the community garden revealed itself as a central method for addressing climate and health issues, and has become the main site for thinking about what kinds of community activities we can design in relation to it. Community connections are also key to climate resilience, and we partnered with the New England Regional Art Museum, Sustainable Living Armidale and Armajun Aboriginal Health Service.

The next phase will be a series of community dinners and music events promoting healthy local food from both the Aboriginal and Ezidi communities in Armidale, and developing a series of educational workshops called “Food School”. This presentation will share the story of this project, and its successes, failures and future plans. We will also offer up some concepts, strategies and methods for doing this kind of grassroots climate and health justice work in other regional and urban communities. <https://armidaleclimateandhealth.com.au>

Alternative forms of Activism: Art, Awareness, Crafts and Curriculum

Susan Banki⁶, Laura Fisher⁷, Alyce McGovern⁸, Lydia Gitau⁹, Sherre DeLys¹⁰,
Vivianna Rodriguez-Carreon¹¹, Anne Loxley¹²

In this wide-ranging panel, we will explore different creative pathways that seek to bring attention to key peace and social justice issues through activities that benefit the practitioner as well as the community. Susan Banki and Laura Fisher present their emerging school curriculum program that seeks to raise awareness about land conservation. Alyce McGovern will discuss the phenomenon of craftivism – craft activism – and how it is being used to protest, take a stand, or raise awareness on key social issues, such as climate change; fashion and textile waste; state, institutional and gender-based violence; and capitalism and colonialism. Lydia Gitau will explore the use of creative resistance through poetry and song by the South Sudanese community in navigating their experiences of conflict, and the opportunities for peacebuilding that this resistance presents. Sherre DeLys will explore the ways that artistic forms of speaking and listening can help cultivate empathetic connectedness, decrease implicit bias, and reduce anxiety. Vivianna Rodriguez-Carreon will discuss how inner development can prepare peace activists from the inside out, arguing that we need collective inner change to have peace, justice and strong institutions. Anne Loxley will discuss how the arts help us find a way to talk about unspeakable things.

⁶ Susan Banki, University of Sydney

⁷ Laura Fisher, Mulloon Institute

⁸ Alyce McGovern, UNSW

⁹ Lydia Gitau, University of Sydney

¹⁰ Sherre DeLys, Independent artist

¹¹ Vivianna Rodriguez-Carreon, University of Sydney

¹² Anne Loxley, Executive Director, Arts & Cultural Exchange [ACE]

Advancing Academic Freedom for Peace and Sustainability

Robyn Bartel¹³

Academic freedom must be advanced to further the public good and achieve social and environmental justice. The 1997 “UNESCO Recommendation concerning the Status of Higher-Education Teaching Personnel” (The UNESCO Recommendation) is the most exhaustive and highly regarded of academic freedom compacts internationally. It identifies that the ultimate purpose of academic freedom is the pursuit of new knowledge and the public good, particularly in the service of global understanding, cooperation, human rights, peace, sustainable development and the environment. As Peace Studies celebrate its 40th anniversary at UNE it is timely to consider the future of the sub-discipline within the University sector, as academic freedom and collegiality are being undermined in Australia by adverse political interference and counter-productive university actions taken in response.

Political interference in research and teaching in the humanities is growing. State suppression is evident in acute instances and in the chronic re-engineering of universities to service a narrow economic agenda. Conservative Australian governments have intervened repeatedly to overturn peer recommendations for research funding while simultaneously instituting sector-wide cuts and an ideologically driven pro-freedom of speech agenda based on weak evidence and in disregard of institutional autonomy. Recent instances of ARC funding interference are not singular – the ‘Robert 6’ in 2021 having been preceded by the ‘Birmingham 11’ in 2018 and the ‘Nelson 6’ in 2006. All projects were in the humanities. The stifling extends beyond research to teaching, and again the humanities are singled out. In recent years the Coalition government introduced financial disincentives for courses that do not produce “job ready graduates” and raised the cost to students of undertaking humanities courses which are considered somehow surplus to requirements. The conservative agenda seeks also to quash questioning of a certain view of the world, including of colonial history (the ‘history wars’), progressive society (the ‘culture wars’) and evidence-based education for teachers (the ‘literacy wars’). A weak legislative definition of academic freedom has been introduced that restricts the scope of shared freedoms and extra-mural utterances, and elides state support and self-governance altogether. Contemporary regression is compounding legacy exclusion and historic silencing as university managements uncritically adopt commercial corporate models and perverse internal policies. Escalating ‘rationalisation’ and casualisation has exploited workers and exacerbated exclusion and silencing through the erosion of tenure and job security. Power has become almost exclusively concentrated in executive ranks, particularly that of the Vice-Chancellor and Chief Executive Officer and academic participation in governance incrementally and cumulatively circumscribed. However, the UNESCO Recommendation explicitly states that academic freedom is conditional upon collegiality and collegial decision-making – that freedom is only possible “if the environment in which they [we] operate is conducive, which requires a democratic atmosphere.” Collegiality is recognized as the higher-order academic principle, as it is inclusive of:

academic freedom, shared responsibility, the policy of participation of all concerned in internal decision making structures and practices, and the development of consultative mechanisms.

¹³ **Robyn** is a Professor of Geography at the University of New England (UNE) with expertise in the intersections between environmental regulation and policy, natural resource management and place-making. Robyn has a multi-disciplinary background in law, science and higher education and has published on the importance of advancing academic freedom in the face of recent incursions and regression ([Bartel, 2019](#)). Currently serving in an academic leadership position as Chair of Academic Board at UNE, Robyn is investigating the institutional supports necessary to promote academic freedom and thereby further the public good remit of the university sector. Robyn recently served in the role of President of the [Institute of Australian Geographers](#) and is also interested in strengthening the capacity of collective academic freedom beyond institutional boundaries

Collegial decision-making should encompass decisions regarding the administration and determination of policies of higher education, curricula, research, extension work, the allocation of resources and other related activities, in order to improve academic excellence and quality for the benefit of society at large.

Awareness-raising and advocacy is necessary for law reform, beyond compliance behaviour, and the establishment of autonomous collegiate, inclusive and caring institutions capable of assisting in addressing the inter-related environmental and social justice challenges of peace and sustainability.

**“Just like a man!”: Continuing L.M. Montgomery’s Passive Gender
Activism Through the Arts**

Merri Bell¹⁴

In Canada at the turn of the last century when women were not free to openly express dissatisfaction with their role in society, the arts were a method by which they could subtly share their views. L.M. Montgomery was an author who wrote fiction at the change from the Victorian to the Modernist eras when women were beginning to find their voice. Montgomery’s work contains numerous examples of her passive activism around gender and equality with her creation of peaceful societies for her female protagonists. While several authors consider Montgomery’s subversive views on gender roles, few authors involve arts practice as part of their research. In this presentation I will investigate Montgomery’s building of strong, supportive female communities in her *Anne* series of novels, including her treatment and use of male characters. I will continue the culture of utilising creative arts to explore these gender dynamics by using an arts-based methodology to identify and analyse recurring themes in Montgomery’s work, resulting in a new musical composition that articulates the gender struggle. This work exemplifies how responding to gender dynamics through art continues, well beyond Montgomery’s era, to provide a peaceful form of gender-based activism.

Keywords: gender, L.M. Montgomery, music, female community, literature

The Three Bs: A Framework for cultivating Environmental Peace in the Anthropocene.

Dr Vanessa (Ned) Bible¹⁵

Traditionally, while the discipline of peace studies has understood the importance of land and territoriality as root drivers of conflict, and the capacity for resource scarcity to contribute to conflict globally, there has been a lack of focus on the specific relationship between peace and the environment. This has been changing over the past twenty years, and the emergent concepts of

¹⁴ **Merri Bell** is a composer and a doctoral candidate in Music at the University of New England. She holds a Bachelor of Music with Honours (1st Class, UNE) and has taken her analytical, management and training skills from the corporate world into running an active piano and music studio in Newcastle, NSW. With an interest in how we construct and ascribe contextual meaning to music and how we respond to it, Merri’s current research is focussed on the intertextual relationship between music and literature.

¹⁵ **Dr Vanessa (Ned) Bible** is a peace practitioner, historian, and environmentalist. Ned’s research interests lie within the environmental humanities. Ned is particularly focused on the practical application of the environmental humanities to confront the environmental challenges of the Anthropocene, and she firmly believes that cultivating and empowering individuals and communities is one of the most valuable ways in which we can address the environmental crises that we now face. Ned works across various roles at UNE’s Oorala Aboriginal Centre, Southern Cross University, and the Mindanao Peacebuilding Institute.

peace ecology and environmental peace in particular have sought to understand this critically important relationship. This paper outlines a framework for environmental peace, based on the simple idea that the solutions to the environmental crises of the Anthropocene lie in the antithesis of their root causes. Nicknamed the 'three Bs', this paper will explain how the three concepts of Biocentric perspectives, Beyond borders thinking, and Being the change (we wish to see in the world) can offer new, holistic ways of understanding both the intrinsic connections between peace and environmental issues, and how to cultivate environmental peace. This framework, which is currently in development as part of the forthcoming book *Environmental Peace in the Anthropocene*, has been tested in both a university setting, and through an NGO peacebuilding training course. This paper will also offer a reflection on how students and peacebuilders have taken to the framework so far.

What does the future of our region look like?

Alana Blackburn¹⁶ & Mike Terry¹⁷

How can our past inform our future? Musician Alana Blackburn and visual anthropologist Mike Terry created a multimedia work to answer the question 'What does the future look like in our region'? Artists such as poet Judith Wright, who speak from experience on the land, have already engaged audiences in the past and her legacy continues. We want to revisit her work, her commitment, and her voice to the region to rejuvenate complex and pertinent topics and bring these lessons into the future. Through discussions with environmental scientists and engineers, we investigate important developments in infrastructure that meet the needs of our diverse region, from water, sustainable energy, methane and the way physical infrastructure can complement and direct sustainable and environmentally supportive developments into the future. The creative arts are used to spark conversation, connect with people in a way that mainstream media cannot. The arts evoke emotions, stories, and provide a safe place for audiences to share stories and information. By relating the past to the future, we endeavour to share stories, sights and sounds that the local community can relate to, but also share our current concerns and past to a greater audience.

¹⁶ **Dr Alana Blackburn** is a Senior Lecturer in Music at UNE and a professional recorder player. Alana performs experimental music, often with live electronics or soundscape, incorporating elements of improvisation. She has commissioned a number of Australian electroacoustic works for the recorder, particularly from female sound designers and composers. Through her performance, she understands the important role the arts have in evoking conversation about past, present and future challenges. This is demonstrated in her most recent commission, a multimedia work by Ros Bandt which featured sounds and video capturing the environmental impacts of bushfire, drought, and flood on the New England region.

¹⁷ **Mike Terry** is a photographer and collage artist based in Armidale, NSW. Starting his career in photojournalism in 2000, Mike has worked in photography and film for commercial, editorial and fine-art clients internationally. He earned a B.A. in Mass Communication from the University of Utah in 2010 and was awarded a Fine Art, Music, Architecture and Dance Graduate Scholarship from the German Academic Exchange Service (DAAD) in 2011 through which he earned his MA in Visual and Media Anthropology at the Freie Universität Berlin where he developed and lectures the masters course Space and Place since 2014. He most recently worked as a visual producer for the studio of filmmaker and artist Yulia Mahr and classical composer Max Richter in the United Kingdom. Mike's practice in visual media and collage now includes projects exploring histories and issues of the New England Region.

PLAN E: Grand Strategy for a global, whole of society mobilisation to reach ‘Destination Safe Earth.’

Elizabeth G. Boulton¹⁸

A transdisciplinary research project investigated the idea of framing climate and environmental change (CEC) as a new type of threat: a hyperthreat. Traditional military analytical methods were used to assess the hyperthreat and its context and develop ideas about how an adequate response could be conceived. This approach contrasts to prior literature and longstanding geopolitical discourse that identify the risks of taking a securitization approach. Instead, the author argues that it is now riskier not to consider CEC within a mainstream geopolitical and nation-state security strategy. When the hyperthreat of CEC is centred as the main threat to be contained, and its relationship to other threats is analysed, startling new pathways to peace and stability emerge. The research developed a new theoretical approach called “entangled security” and “PLAN E,” a climate and eco-centred security strategy. Published by the US Marine Corps University Press in April 2022, [PLAN E](#) introduces the prospect that military theory can be reimagined to support Anthropocene-relevant policy directions and security priorities.

References:

- (The PLAN): Expeditions with MCUP: [An Introduction to PLAN E: Grand Strategy for the Twenty-First-Century Era of Entangled Security and Hyperthreats](#)
- (The theoretical arguments for a new PLAN): Journal Advanced Military studies (JAMS); Spring edition, 2022: PLAN E, (pp 92 - 128). [PLAN E: Grand Strategy for the Twenty-First-Century Era of Entangled Security and Hyperthreats](#).

Inland Rivers Network & Mole River Dam Campaign

Kate Boyd

My work is as an environmental activist for rivers, where I am interested in encouraging others to do similar things in their own way.

- Some key elements of what I did in the early 1990s when I was one of the people who established the Inland Rivers Network, including organising our own meetings with people wanting big changes from the river management that prioritised enabling increased irrigation
- Some key elements of the recent Mole River Dam campaign, like why people away from Tenterfield didn’t hear more about it
- My career alternating between being inside the public service, while contributing to some community group activities in my personal time, and outside in community groups as a volunteer or paid worker.

¹⁸ **Elizabeth G. Boulton’s** professional career began as a transport officer in the Australian Army, deploying to East Timor in 1999 and Iraq in 2004. As a civilian, she undertook logistics and humanitarian work in Ghana, Nigeria, and Sudan. In 2007 she completed a masters of climate policy at the University of Melbourne with a focus on sustainable freight transport, later consulting in this area for government agencies. She then worked in climate risk communication with the Australian Bureau of Meteorology’s Pacific Climate Change Science Program and National Climate Centre, before embarking on a PhD at the Australian National University.

School Strikes for Climate

Arlie Bragg¹⁹.

I would like to speak about climate change's effect on kids, not only physically but mentally and how that has led to us joining the climate movement and the boom of School Strike For Climate. I will speak about our demands and the need for climate justice.

University activism and climate optimism

Francesca Branagan²⁰

I would like to talk about my experiences in the climate movement at my university, and how this has helped my continual sense of climate anxiety, replacing it instead with realistic optimism for our shared future. At my uni, I have been a part of the Enviro Collective, organising for the university contingents for the climate strikes and taken part in protests for climate and first nations justice. I have witnessed and personally experienced the power that action fuelled by climate optimism can achieve. However, I also believe that optimism about our future without action is pointless and naïve. This is because while we do have time, massive systemic changes must occur, and quickly. A carefully channelled optimism also fuels action, sparking movements and maintaining momentum. In this speech, I will explore the intrinsic link between universities and the fight for climate justice, why people participate in climate protests, and past successful campaigns. I will also examine the different kinds of non-violent climate protests, concluding that all have much to contribute, and all are necessary. This speech will also touch on the privilege associated with protests, and the necessity of raising marginalised voices.

Documentary Theatre, Social Change and Nonviolent Action

Dr Chris D. Brown²¹

Centre for Social Impact, Swinburne University of Technology

In this paper I explore the potential of documentary theatre as a tool for social change and nonviolent action. I examine the way in which documentary theatre – understood as a practice of theatre-making which uses written and/or verbal records as the basis for a script – represents a powerful, accessible and collaborative tool which enables the effective challenging of dominant stories and ideas. Much activist-focused research discusses the importance of contesting the stories or narratives which surround certain issues, seeing this process as an important and necessary

¹⁹ **Arlie** is a 15 year old climate striker, part of the national movement, School Strike For Climate. She showed an interest in the well-being of our environment from an early age and began her climate activism at the age of 9. Arlie and her friend Josie have been organising Armidale climate strikes and climate actions since 2020. Arlie has been involved in national organising for School Strike For Climate since 2020.

²⁰ My name is **Francesca Branagan**. I'm studying my Masters of Sustainability in Sydney but am originally from Armidale. Growing up with access to some of the most beautiful natural landscape and ecosystems in the world, I've always been driven by my passion for environmental conservation and working towards greater social justice. It's this passion that has motivated me in my undergraduate studies in Environmental Studies and International Relations, activism and lifestyle. Moving forward, I am working towards environmental politics/advocacy careers with the goal of making the world a better place.

²¹ **Chris D. Brown** is a Research Fellow with the Centre for Social Impact at Swinburne University of Technology. His various research interests include nonviolent action, revolution, community development and arts-based processes of social change. Chris is also a playwright, theatre-maker and songwriter. His research has been published in *Global Change, Peace and Security, Peace Review, Journal of Peacebuilding and Development, Peace Studies Journal, Gandhi Marg, New Community Quarterly* and *Cosmopolitan Civil Societies*.

foundation for further action and change. Some activist accounts tend to articulate the story component primarily as a process of condensed and effective messaging which, when successful, disrupts the way in which certain issues are engaged with and understood. Here, I explore the potential of documentary theatre as an alternative method for contesting dominant narratives, and consider where this tool might fit within the broader tapestry or ecosystem of nonviolent resistance.

Stalled peacebuilding in Australia and exploring the meaning of Treaty.

Dr M. Anne Brown²²
PaCSIA; UQ

Australia is a colonial-settler state which has never fully acknowledged the reality of violent invasion and dispossession of the country's many First Peoples and colonisation's deep scarring of the country's delicate ecology. The modern Australian state was built upon denial of sovereign First Peoples and of the protracted violence of dispossessing them and the relentless extraction of value from the landscape. As a consequence of this denial, the unreconciled violence of invasion is embedded as structural racism in key governance institutions and cultural orientations while species loss is rampant. Peacebuilding processes are profoundly stuck, damaging not only First Peoples but also the character and operation of the Australian political community. A treaty with government is one way in which First Peoples are seeking to move away from the violence of colonial relations. Yet to be effective, a treaty needs to lead to deep change in Australia's governance structures and practices – changes capable of recognising the self-determination of others. This paper discusses the kinds of changes needed for truly 'co-existent sovereignties'.

'Profound opportunities for peace engagement': Peace ecology, environmental peacebuilding, and refugee-host conflict in Ghana's refugee camps

Thomas Cavanagh²³

Conflict in West Africa has led to high numbers of people seeking the relative safety of Ghana's refugee camps. However, protracted refugee situations have led to increased conflict between refugees and host communities, particularly over resources, environmental degradation, and livelihood opportunities. Refugee camps, the primary mechanism for responding to high rates of displacement, as sites of intense violence, create the conditions within which conflict is likely to emerge between the two parties, particularly over issues relating to the environment.

This conference paper will examine environmental and community-based pathways to resolving conflict between Liberian refugees and Ghanaian hosts in Buduburam, formerly Ghana's largest refugee camp. This paper shows how coalescence around shared visions for sustainable management of environmental resources can offer a viable pathway towards a peaceful, sustainable, durable solution to protracted refugee situations through the theoretical frameworks of

²² **Anne** has engaged with questions of peace and conflict through a variety of practice and reflective paths over more than 3 decades, through public service, academia and civil society. She is particularly focussed on working across cultural and other divides, and with recognising and nurturing wider, more flexible and creative forms of governance and political community.

²³ **Thomas Cavanagh** is a recent graduate of the Masters of Peace and Conflict Studies at the University of Sydney. He received the Cheryl Minks Prize for best dissertation in Peace and Conflict Studies and the Gordon Rodley Prize for greatest proficiency in Peace & Conflict Studies. His research interests include environmental peacebuilding, peace ecology, and community development. Thomas is currently a reporting consultant at the Food and Agriculture Organization of the United Nations, working on projects related to forest governance, illegal logging, community forestry, and smallholder development.

peace ecology and environmental peacebuilding. In particular, this paper seeks to offer an alternative to dominant discourses that argue that only conflict can emerge in these circumstances. The paper will showcase peacebuilding approaches which subvert the conflict inducing effects of camp spaces, empowering refugees to play active roles in host communities, and laying the groundwork for sustainable solutions.

Theatre of the Oppressed: empowering individuals and communities, a tool for peace building.

Julie Collins²⁴ and Kate Coward²⁵

Theatre of the Oppressed (TO), conceived by Brazilian theatre director Augusto Boal in the late 1950s, is an activist theatre facilitating conflict transformation and trauma healing. Conflict can be an obstacle for social change, but it can also be a catalyst. TO allows dissenting voices, emotions, and motivations to come into an imagined space; participants identify subjects for inquiry and explore problems or oppressions in their own lives and communities. TO uses a variety of theatre games and techniques to motivate people, promoting dialogue, and creating an arena for participants to rehearse action. This is process drama, which may or may not result in a script or performance, that is the decision of the participants. This workshop is a practical session that will explore the techniques of TO and introduce participants to the basic skills of facilitation required to practice a Theatre of the Oppressed. This is a type of applied theatre that can be used in many therapeutic and social justice contexts.

Determined - Refused: Some reflections from the "coal-face" on the recent NSW State Government decision to refuse an application for coal mine expansion in the NSW Hunter Valley.

Maria Cotter BA (UNE) PhD (SCU)²⁶

On 28 October 2022 I received an email from the New South Wales Independent Planning Commission (NSW IPC) alerting me that the Commission had determined the State Significant Development (SSD) Application referred to as Glendell Continued Operations (SSD-9349 and [Mt

²⁴ **Julie Collins** is an academic at UNE in the School of Humanities, Arts and Social Science (HASS), the Oorala Aboriginal Centre and the School of Health. Julie is also a community artist, with a particular focus on the role of immersive theatre in promoting experiential learning and transformational change that promotes both social and environmental justice. She is also interested in the role of creative arts in promoting health and wellbeing, recently receiving training as a Teaching Artist with Sydney Theatre Company, a program that uses Drama to enhance literacy skills in schools and with refugee communities.

²⁵ **Kate Coward** is a theatre practitioner who has committed the last 10 years to using theatre as a vehicle for Social Change, Empowerment and Conflict Transformation, in remote and marginalised communities/groups in Cambodia and Kenya. Kate is experienced in working with and training, non-English speaking groups, and sensitive to cultural differences and trauma. She is skilled in Management, Performing Arts, Training, and Social Engagement, with a BA majoring in Theatre studies from the University of New England. Kate was the founder, Artistic Director and Producer of the short play festival, "Favourite Shorts", in Armidale NSW.

²⁶ **Maria** is a newly appointed Lecturer in Contextual Studies in the School of Education at UNE where Education for Sustainability is part of her teaching focus. Maria is a geoarchaeologist by training, with keen interests in human-environment interactions, cultural landscapes studies and place-based attachment. Prior to making a return to UNE Maria worked as an Aboriginal cultural heritage specialist for a number of years. Most recently she has worked with and for the Plains Clans of the Wonnarua People (PCWP), Native Title Claimants within the Hunter Valley of NSW. to record their cultural landscape values in land subject to development and advocate for the protection of their unique heritage in the NSW Land & Environment Court and to State and Federal Government Departments and Officials.

Owen] SSD-5850-Mod 4). This application was made by the Swiss multinational mining company, Glencore, with the expectation of expanding its existing coal mining operations in the Hunter Valley, particularly in the area about the historic Ravensworth Estate and its surrounds. On following the hyperlink provided I was overwhelmed to see the words “Case Status: Determined - Refused”

To my knowledge it is the first such development application refusal of a coal mine in the Hunter valley. I received the email from the NSW IPC as I had made two submissions to the Commission during the process of determination. Both these submissions were made in support of the Plains Clans of the Wonnarua Peoples (PCWP), a Native Title Claimant Group with traditional, historic and contemporary cultural and natural heritage values in the landscape of the Hunter valley. In this presentation I seek to specifically highlight those cultural values held by the PCWP in the specific area of the Ravensworth Estate that situate it as a landscape at the epicentre of their cultural identity; and through this, point to the area as being a storied landscape of national cultural significance worthy of ongoing protection. Moreover, whilst the case status “Determined - Refused” represents a state government decision, without the prolonged determination of the PCWP to fight for their heritage values in the face of multinational forces; and indeed, their refusal to abrogate their responsibility in Country, the decision by the NSW IPC would not have eventuated. Hence my reflections seek to honour and acknowledge the PCWP and their rights in Country. Finally, I provide these reflections with the support of the PCWP and with a view to provide both hope and caution in the ongoing pursuit of environmental and social justice, truth-telling and reconciliation.

The Necessity of Political Resistance in a Collapsing Climate

Max Curmi²⁷, Blockade Australia

Max will be speaking on his recent experiences of nonviolent direct action for climate mitigation. He was recently in the news, and spent two weeks in prison, for bold and dramatic climate activism: <https://www.sydneycriminallawyers.com.au/blog/imprisoned-for-defending-the-climate-an-interview-with-blockade-australias-max-curmi/>

Building research capacity within Aboriginal alcohol and other drug treatment services: Reflections of the Pinangba project

Erin Cunningham²⁸& Katinka van de Ven²⁹

Building research capacity within Aboriginal and Torres Strait Islander health services is key towards self-empowerment, and aligns with data sovereignty and ensuring that these services are self-governed. How best to build that research capacity, however, presents a number of challenges – not least is that white researchers must relinquish power and control. In this presentation, we present a case study of building research capacity, using the example of an Aboriginal residential rehabilitation treatment program for alcohol and other drug problems. The team comprised two experienced (white) AOD researchers located external to the service (at tertiary institution), an Aboriginal member of the services and non-Indigenous management team members. While the project is ongoing, we reflect on the past two years. For context, the research tasks over that time included:

²⁷ **Max Curmi** has been as driving force behind a new wave of nonviolent direct action for climate, with the group Blockade Australia.

²⁸ Pinangba, Queensland, Australia

²⁹ Centre for Rural Criminology, University of New England, Armidale, Australia.

an audit of data collection practices, and interviews and workshops with clients and staff. This provided a rich array of research experiences for the team. The reflections have included/are:

- Ethics is painful, fraught, time consuming, and requires attention to detail (at times seems silly).
- Conducting Interviews and workshops is not straight forward (e.g. rural location of the services, COVID-19, and building rapport with clients and staff).
- Experienced researchers needing to “let go” and taking a step back.
- Language issues (e.g. learning the research lingo, ensuring materials are appropriate for clients).
- Balancing confidentiality; what should be monitored during research versus what should be monitored from a clinical perspective.
- The importance of cultural safety (e.g. building the capacity of the Aboriginal staff member, setting up an Advisory Group, the importance of families).
- Balancing research versus clinical care (e.g. issues around confidentiality, research as a therapeutic intervention, ensuring the voice of clients are central).

Do the visual and performing arts have a role in reducing the environmental impact of individuals, communities and society?

Dr David Curtis³⁰
Ecoarts Australis Inc.

Can the arts help ameliorate the scale of the intractable and wicked problem of climate change and other similarly challenging environmental problems such as land degradation and loss of biodiversity? It is my contention that the visual and performing arts have an important role in helping to encourage our society to reduce its environmental impact. In this presentation I will review how the visual and performing arts can influence the environmental behaviour and attitudes of individuals, communities and broader society. It is based on my own five-year trans-disciplinary research project as well as three international conferences I organised for Ecoarts Australis in 2013, 2016 and 2019 which examined the same themes. I will provide a theoretical framework that shows how art can function to (i) build empathy for nature and the natural environment, (ii) create cognitive interest in nature and the environment and (iii) be built into the process of catalysing ecologically sustainable development itself. I will illustrate each of these major functions with examples of visual and performing arts projects from my own research and those conferences.

³⁰ **David Curtis** (PhD) is Honorary Fellow at University of Wollongong and an ecologist with over 40 years experience in research, practice and policy. His trans-disciplinary sociology research at the University of New England examined the role that the arts have in shaping environmental attitudes and behaviours through aiding in the communication of environmental information, creating empathy for the natural environment, and catalysing ecological sustainability. He has organised several large community arts events and is founder and president of EcoArts Australis Inc. with whom he coordinated three international conferences and published two books. He has just published a graphic novel about climate change.

Non-theistic Spirituality and Activism
Nishanathe Dahanayake³¹

Early Buddhist sources offer a non-absolutist, non-monotheistic, and, in this sense, ‘secular’ spiritualism concerned with the problem of suffering and its solution, that insists on our ethical lives and the obligations they involve to our fellow human – and indeed all sentient – beings, with highest attainable empathy.

Such activism suits the modern secular – and increasingly secularising – society because it is empirical and generously naturalistic in that it gives consciousness its due, in a way legitimating introspection as a method for self-understanding. That self-understanding reveals suffering is a phenomenon shaped in and through the intrinsic unlimited egoism of desire, guiding us to free ourselves from the attachment of desire – as illustrated in co-dependent origination (*paṭicca-samuppāda*). It is on this ultimate, non-attached, reality that the problem of suffering is met, and in an ethical way, inspiring genuine activism – historically identified as Bodhisattva activism, grounded in Buddhist spirituality. Such spirituality, properly conceived and practiced, offers us, individually and collectively, the promise of a sustainable and peaceful world free from suffering, as it, as a bare minimum, establishes a societal mechanism, even a physicalist sceptic – who rejects nirvāṇa aspirations as mere solipsism – cannot deny.

Cycling the road to peace
Tom Fisher³²

Our overwhelmingly car-dominated roads are violent spaces that degrade the land, produce enormous volumes of CO2 emissions, and frightening numbers of injuries and deaths of drivers, passengers, cyclists, pedestrians, and non-human animals alike. Our roads became and remain a violent and polluted stage for various performances of toxic masculinity, explosive anger, callous indifference and other dangerous behaviours. We know that de-carbonising our road transport system is essential for creating more sustainable environments and a healthier future, and around the world, governments are supposedly moving towards more sustainable models. The humble bicycle is an important vehicle for this changing world. However, cycling also offers an antidote to the violence of the roads. Cycling constitutes a slow, mediated experience of traversing landscapes – whether for leisure, for transport, or for exercise, cycling inevitably brings us closer to nature and puts us more in touch with the weather, seasons, and topography of the natural environment. Cycling is therefore a twofold form of activism. It can revolutionise both the way that we collectively move through landscapes, as well as our individual, personal connections with the environment. The inner peace that comes from close communion with nature whilst on-the-move serves to cultivate ecologically conscious citizens – a much needed force in these times of environmental crisis.

³¹ **Nishanathe Dahanayake** researches and writes on western and eastern philosophies, with a focus on ethics, non-theistic spirituality, activism, early Buddhist teachings, and philosophy of mind. He holds a PhD (philosophy) from the University of New England. His academic writings have been published in *Philosophical Investigations*, *Philosophy East & West*, *the World Futures* and on *The Conversation*. He extensively engages in activism for justice and peace through community organisations such as Darebin Ethnic Communities Council (currently as its Secretary), in Melbourne, Australia.

³² **Tom Fisher** is a PhD student at the University of Wollongong, researching cycling experiences in regional areas and their relationships to the physical infrastructure available for bicycle riding. His Master of Urban and Regional Planning thesis analysed how well local governments practically implemented a broad-scale state government cycling strategy. A long-term, avid transport cyclist, Tom was a Local Government Road Safety Officer for 8 years, and is currently the convenor of Sustainable Living Armidale’s Transport Group.

Can the Uluru Statement deliver on a Sustainable and Lasting Peace for all Australians?

Oongi Barb Flick³³

Cancelled

Since James Cook landed at Kamay on Sunday 29th April 1770 our country has been at war. Two parties, the sovereign people and the invaders. The frontier wars on our lands resulted in the taking of our country by force and at the point of a gun. Instructions to Cook from the King of England was instructed “to take possession of new lands with the consent of the natives”. This did not happen. We resisted the occupation of our lands. Mass murders took place all over Australia and we suffered under successive failed government policies intended to marginalise us, control all aspects of our lives, and declare our country ‘terra nullius’, empty lands. We fought back using many strategies from guerrilla economic warfare by killing stock to combat. The Uluru Statement provides an opportunity for this generation of Australians to right the wrongs of the past. From the symbolism of constitutional reform and an advisory role in parliament to a real and lasting peace through a negotiated treaty including national land rights legislation, a share in mining royalties, protection of sacred sites, a percentage of the GDP to fund our service organisations and compensation for lost lands. Is Australia brave and mature enough to move towards a sustainable peace in this country built on social justice?

Towards a Resilient and Sustainable Future with Positive Peace, Collaborations and Partnerships

Patricia Garcia AO³⁴

Institute for Economics & Peace (IEP)

In the first part of IEP’s presentation, IEP aims to introduce its data-driven research products such as the *Global Peace Index* which measures the absence of violence or the fear of violence, and the *Positive Peace Report*. IEP’s Positive Peace framework captures the multidimensional ‘*attitudes, institutions and structures that create and sustain peaceful societies*’ and serves as a measure of societal resilience and adaptability.

³³ **Oongi Barb Flick** is an Elder and activist of the Yawallyi/Gomeri/Bigambul nations. She was born into a family of activists and like them, has campaigned for social justice for Indigenous Australians for most of her life. Oongi has spent her working life in the areas of Indigenous affairs from health, land justice, legal reform, language maintenance, human rights, homeland development and support. Oongi has worked mostly for independent community-controlled organisations to a stint in the public service and as the National Indigenous Health Advisor to the Australian Medical Association. She has 12 grandchildren and 6 great grandchildren.

³⁴ **Patricia Garcia** is a highly respected humanitarian and human rights advocate with experience in project design and delivery, campaigning and fundraising. Patricia has worked for more than 20 years in some of the world’s most dangerous conflicts including Afghanistan, Bosnia, Kosovo, Rwanda, Sudan, South Sudan and the Thai-Burma border. She has been appointed an Officer of the Order of Australia in 2016 and was a finalist in the 2016 NSW Australian of the Year awards for her contribution and services to the international humanitarian aid and development sector over the past two decades. Patricia was a Human Rights Research Fellow at the University of Sydney’s Centre for Peace and Conflict Studies (CPACS) from 2000–2002 and she designed the Human Rights course for the Master of Peace and Conflict Studies at CPACS. She is a 2017 Rotary Peace Fellow and is currently working with the Institute for Economics and Peace (IEP) as the Partnership Development Manager. Patricia is also an Honorary Associate at the University of Sydney where she is a sessional lecturer on peace and human rights with a passion to promote and advance the 2030 Sustainable Development Goals (SDGs) Agenda

Pillars of Positive Peace



Positive Peace and systems thinking can be used as an overarching framework for understanding and achieving progress not only in the level of global peacefulness, but many other interrelated areas, including better economic progress and social advancement.

In the second part of IEP's presentation, IEP will introduce the concept of Positive Peace and the Positive Peace framework. The Positive Peace framework, a set of eight interrelated Pillars of Positive Peace provides an understanding of the multiple and complex challenges a community may face and places IEP's research into the hands of people and helps communities develop practical, concrete actions to strengthen the attitudes, institutions and structures that foster peace.

IEP works with partner organisations to develop workshops based on their individual community needs. IEP has developed workshops for strategy goals, peace leadership development, preventing violent extremism, improving community cohesion, community development and resilience building. The empirically derived Positive Peace framework is always at the core of our workshop development.

The Permaculture Institute Myanmar (PIM): Planting Seeds of Peace

Dr Johanna Garnett³⁵, Sociology and Peace Studies, UNE

Myanmar (formerly Burma) is a multi-ethnic country in social and economic turmoil following a military coup in February 2021 and the reinstatement of an authoritarian regime. The Permaculture Institute Myanmar (PIM) was founded in 2019 by the author and Myanmar colleagues, as a response to environmental and food insecurity issues in this rapidly changing nation embracing

³⁵ **Dr Johanna Garnett** is a Lecturer in Sociology and Peace Studies and has been a part of Peace Studies at UNE since 2008. Her critical social research focuses on the grassroots and young civil society actors and activists working on alternative community development. She has been involved with the democracy movement in Myanmar, South-east Asia for 15 years and has extensive in-country fieldwork experience. She has published widely on everyday politics in Myanmar with a focus on youth and possibilities for a more peaceful and sustainable future. She is the co-director of The Permaculture Institute Myanmar (PIM).

industrialisation. PIM was imagined in a time of relative peace in the country following democratic elections in 2015 and was established as the first permaculture institute in the country with a focus on protecting and conserving the environment, sustainable living and promoting peace. This presentation introduces PIM and its role in grassroots networking and environmental activism and peace building. PIM is one aspect of a nascent environmental grassroots movement in Myanmar and the work of associated community development groups is also discussed. These individuals and community organisations are identifying environmental and social problems and developing solutions at the local level but also working intra-state, often crossing, and addressing, ethnic divisions, working towards a common goal. Together, grassroots organisations and civil society actors are planting seeds of peace in hope of a more sustainable future for their country.

The Hospital Creek Massacre, Brewarrina NSW.

Uncle Paul Gordon³⁶, Taragara Research
Dr Eliza Kent, Taragara Research (Presenter)

When he was a boy on Ngemba Country, Uncle Paul Gordon was taught many things by the Old Men. They taught him about the wholesale slaughter of the Burrabinja, near the ancient Fish Traps at Brewarrina, in the middle of the nineteenth century. According to this history, over 400 Aboriginal children, women and men were murdered by white stockmen on Quantambone Plain, just north of Brewarrina township. Uncle Paul Gordon, with his father and later with his sons, reburies bones that rise to the surface after floods and droughts, mourning the murder of these Aboriginal people. The Burrabinja ceased to be a presence on Country as a result of this massacre.

In this project we privilege the Aboriginal history of this massacre and acknowledge the transmission of the history of this event between Aboriginal generations. We accept that this Aboriginal history is the most reliable source about the massacre, and is a factual account of the event. Taking this history as our starting point, we are mining the western archive to answer the question of who committed the massacre, what agenda it served, and how the history of invasion in dispossession in north-west NSW should be written.

The effectiveness of nonviolent actions and campaigns against climate change

Dr Robyn Gulliver³⁷
University of Queensland and Australian National University

Nonviolent action against climate change has occurred in Australia for many decades. Learnings from these actions can help inform which nonviolent tactics may be effective in stopping the drivers of climate change. However, despite decades of vibrant and widespread activism, we have

³⁶ **Uncle Paul Gordon** is *Djamu* or grandfather, a senior Ngemba Lore Boss, who is responsible for the revival of Aboriginal Men's Ceremony in western NSW. Uncle Paul teaches us that Aboriginal culture is not 'lost', but disrupted by coloniality. While ever Country exists, Aboriginal culture exists. Dr Eliza Kent is an Independent Researcher who works with Taragara Research. She is a historian of early modern witch hunts, among other things. Uncle Paul and Eliza have worked on several projects both in the University sector and outside of it. This project is being undertaken by them as an independent research project.

³⁷ **Dr Robyn Gulliver** is a Research Fellow at Australian National University and the University of Queensland. She is a multi-award winning environmentalist, writer and researcher who has served as an organiser and leader of numerous local and national environmental organisations. Her research focuses on the antecedents and consequences of environmental activism. Her recent publications include *The Advocates*, *Civil Resistance against Climate Change* and *The Psychology of Effective Activism*. She has developed Australia's largest database of environmental groups and campaigns alongside the 'Campaign Explorer' citizen science project, which won the 2020 Australian Council of Humanities, Arts and Social Sciences Distinctive Prize.

comparatively little detailed empirical data capturing the full range of actions and outcomes achieved by nonviolent climate activism.

Using longitudinal data and a diverse range of methodological approaches, this presentation shares findings from deep examination of Australian climate change nonviolent activism. Results from an extensive analysis of over 55,000 nonviolent actions, 2,500 environmental groups and 1,500 past and current environmental campaigns across Australia will be presented. This will show how different nonviolent climate change tactics are being applied to political, corporate and community targets, the range of responses these tactics are generating, and the extent to which these tactics have changed since the COVID-19 pandemic. This will be followed by consideration of the outcomes of over 300 campaigns focusing on climate change, sustainability, renewable energy and mining, and their link to different nonviolent tactical repertoires. The presentation will conclude with consideration of how different levels of the Australian government is responding to climate change related civil resistance.

Standing at the Brink. Eliminating Nuclear Weapons: A Solutions-Oriented Approach

John Hallam³⁸

The world has arguably never been closer to nuclear war than it is right now, and than it has been ever since Feb 24 2022. During the Cuban Missile Crisis, Kennedy guesstimated the chances of nuclear war as between one in 3 and 50/50, but others thought the likelihood was much lower. While there is a broad consensus amongst analysts of nuclear posture that the likelihood of catastrophe in any one week or month is still low (though every estimate says it is rising), the Cuban Missile Crisis lasted just 13 days of extreme tension, while the current tensions between Russia and NATO look set to continue for months if not years.

There is a strange paradox to all of this however: In the 1960s and through the 80s, the idea of nuclear disarmament generated massive public support in the shape of huge demonstrations. Now however, people either change the subject or admit (if they are older) that they went through 'all of that' for decades in the '80s and can stand no more of it.

Yet the danger is as great, or greater, than ever. Solutions lie in

--Commonsense, if sometimes mind-glazingly technical measures of nuclear risk reduction including No First use and lowering of alert status. These are somewhat less than the 'revolution', but facilitate progress to the next step, elimination.

--The elimination of nuclear weapons, of which the TPNW is a first step.

The policy implications for Australia are that we should (a) sign, ratify and lobby others (including our great and powerful ally) to sign and ratify, the TPNW. (b) Take a pro-active role in promoting nuclear risk reduction measures including No First use and de-alerting.

Finally there is a need to create, or re-create, the awareness of the problem that we had from 1962 all through the 80s, and an understanding that the solutions do not have to be especially radical.

³⁸ Organisation: - People for Nuclear Disarmament (PND) NSW. Also – Human Survival Project, Co-Convenor, Abolition 2000 Working group on Nuclear Risk Reduction, Steering Committee Global No First Use Campaign

Restorative justice approaches to corruption. A case study of South Africa

Geoff Harris³⁹

South Africa's development and the well-being of its people have suffered badly from the 'capture' of a number of state enterprises by private interests as well as the everyday use of a range of corrupt practices by individuals and groups. There are three ways to combat corruption – imposing harsh penalties for those convicted, setting up decision-making processes which limit the opportunities for corruption, and educating people to act ethically. Retributive approaches have a number of drawbacks, including high costs and long delays in the court system, its promotion of revenge thinking and its limited potential for personal or societal transformation. This paper proposes an additional approach based restorative justice, of which South Africa had considerable experience with its Truth & Reconciliation Commission.

Strengthening Peace with Justice in Sri Lanka: Interpreting Voices from Marginalised, Vulnerable and Oppressed Communities

Dr Scott Robert Hearnden⁴⁰, University of Sydney – Affiliate

Through the voices of marginalised, vulnerable and oppressed communities, this research focused on peace in Sri Lanka. The experiences of marginalised people were examined with reference to democracy, human rights and the space available for such voices to be heard.

For the participants in this study, adherence to democracy and human rights remains fragile due to entrenched hierarchies and a failure to recognise the much broader plurality of Sri Lankan society, including those of diverse sexual orientation and/or gender. The findings demonstrated that bottom-up emancipatory visions and participatory opportunities for marginalised people through a functioning civil society remain in conflict with top-down male heteronormative Sinhala-Buddhist public political culture.

Employing various qualitative methods, the research brings together voices from across Sri Lankan communities with a focus on the lesbian, gay, bisexual, transgender, inter-sex or queer/questioning (LGBTIQ) community. Whilst perspectives from other marginalised groups, such as women, Christians, Hindus, Tamils, Burghers and youth are included, the research does not omit voices from the majority Sinhala and Buddhist community.

³⁹ **Geoff Harris** began researching military expenditure issues in the 1980s while teaching economics at UNE. Between 1990 and 1999 he coordinated UNE's Peace Studies programme. He is currently Research Professor in the International Centre of Nonviolence at Durban University of Technology in South Africa. His recent publications include *Infrastructures for peace in sub-Saharan Africa* (Springer International, 2019), jointly edited with Medial Hove. His research interests include demilitarisation and restorative justice, particularly with respect to prisoners geoffreyh@dut.ac.za

⁴⁰ **Scott Hearnden** is currently an honorary affiliate with the University of Sydney. He is a former President, Executive Committee member and Executive Director of the AIDS Society of Asia and the Pacific. He most recently served as a Regional Advisory Group member for the Asia Pacific Coalition on Men's Sexual Health. Earlier Dr Hearnden was the Registrar of the New South Wales Equal Opportunity Tribunal and later an Investigation and Conciliation Officer at the Australian Human Rights Commission. He has also worked as a consultant with international and domestic civil society organisations as well as with a variety of United Nations agencies throughout the Asia and Pacific region. Doctoral thesis relates to democracy, human rights and civil society and the marginalisation of communities in Sri Lanka.

Ending Gender-based Violence and Intimate Partner Abuse: Reflections on the Struggle for Gender Equality and Queer Affirmative Peace

B.B.P. Hosmillo⁴¹

PhD Candidate, The University of New England bhosmill@myune.edu

Gender-based violence and reproduction of inequalities are integral critical junctures in peace studies. The significance of enriching the intersections between gender and peace has been solidified by peace efforts of the international community, such as one of the largest UN peace operations in Timor-Leste after the country's violent military occupation by Indonesian forces. However, the suggestion that most critical peace studies ignore queer sexualities holds truth when there's insignificant effort to assess and re-write international human rights instruments and frameworks such as the UN 2030 Agenda for Sustainable Development in which the goal for gender equality tacitly centres economic and political emancipation only for women and girls. The struggle to end intimate partner abuse provides a substantial intersection between feminist and queer thoughts, especially in contexts where there's no legal framework that protects the rights of LGBTIQ+ peoples in times of high-risk and violence, who are, to a certain degree, rescued by judicial provisions for women. Drawing on policy documents and a survey of policy frameworks on gender-based violence in Asia, including queer affirmative legal decisions in the region, this paper investigates such connectedness with a focus on the sociopolitical history of queer exclusion, as well as the repercussions of exclusionary and homophobic paradigm of peacebuilding. This paper argues that the inclusion of the LGBTIQ+ peoples is also necessary not only in ending gender-based violence, but also in imagining the possibilities of a gender-equal peace.

Cultivating Peace in the North- from Policy to Action: Case of Pakistan's North

Kashif Hussain⁴²

PhD Candidate, School of Humanities, Arts and Social Science, UNE

Despite its unique geostrategic location Pakistan has not been immune to the global climate changes occurring as well as the political heat going around in its neighborhood. Reactions, inactions and missed actions all provide an impetus for academics and practitioners alike to think about policy directions and action taken. This paper asks the question whether the sustainability of peace is more the work of the individuals or do institutions take up the major part of the burden? In a violent, volatile and often fragile community, is it possible that utopian realities can be forged? Pakistan's north and north-western areas, especially the tribal areas and surrounding areas, have seen an escalation of violence and the destruction of the fabric of the community to the point that re-integration into society would require decades. However, there have been cases where the people and the institutions, through various means, have tried to bring the community, society and the

⁴¹ **B.B.P. Hosmillo** is a researcher in creative practice at the University of New England funded by the Australian Commonwealth Government. They are the author of *Breed Me: a sentence without a subject / Phở giống tôi: một câu không chủ đề* (AJAR Press) with Vietnamese translation by Hanoi-based poets Nhã Thuyên and Hải Yến. Founder and co-editor of *Queer Southeast Asia: a literary journal of transgressive art*, their writing has appeared in *World Literature Today*, *Mekong Review*, *Prairie Schooner*, *Tupelo Quarterly*, and *Transnational Literature* amongst many others. They led the implementation of the UNESCO Culture2030 Indicators Framework in the Philippines.

⁴² **Kashif Hussain** is a Civil Servant of Government of Pakistan. He is PhD Candidate in University of New England, Armidale. He joined the Civil Service after his graduation from Khyber Medical College and has done his Masters of Philosophy in Public Policy from Riphah International University. His research interest includes Violent extremism, Governance, Institutional Reforms, and Socio-Political development of South Asia, especially Pakistan. He has worked in Prime Minister's Office (establishment Division), National Counter Terrorism Authority and Ministry of National Health Services, Regulations and Coordination, Government of Pakistan. He can be reached at khussai4@myune.edu.au

nation together into being more productive. This paper will highlight the means employed to promote the sustainability of peace in the northern part of Pakistan which neighbors Afghanistan, amid the violence escalating across the border.

Keywords: Northwest Pakistan, Peacebuilding, FATA, violence, Khyber Pakhtunkwa, State and Society

Co-Witnessing, Co-Constructing Dialogues on Shared Futures, Positive Peacebuilding, and Reconciliation.

Janine Joyce⁴³ and Ry Tamashiro⁴⁴

In this roundtable discussion, we envision an open discussion about taking peace studies research and teaching beyond current contested/competing paradigms (positivistic, critical theories, constructivist) paradigms toward post-qualitative, participatory-inclusive, and relational paradigms. The conversation will explore lived experiences, bring forward new ontological understandings and insights for envisioning futures, and explore how positive peace and future reconciliation show up in the everyday

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⁴³ **Janine Joyce** is Associate Professor at Edith Cowan University (Bunbury, WA, AUSTRALIA). She is a registered Social Worker and counsellor whose practice has focused on mental health, wellbeing, reconciliation and healing the effects of individual and community trauma. She grew up in rural and regional lower South Island of New Zealand Aotearoa. As an interdisciplinary social scientist, she employs a wide range of research methodologies. Her current work and PhD supervision projects focus on wellbeing and community adaptive capacity, as informed by peace and conflict studies, social work and psychology; incorporating environmental disaster and post-conflict adaptation needs. She publishes on topics related to positive peace, spirituality, and reconciliation.

⁴⁴ **Roy Tamashiro** is Professor Emeritus at Webster University (St. Louis, Missouri USA). He has served as Editor of the *IPRA Newsletter*, a publication of the International Peace Research Association (2019 - present), President of the Society for Philosophy and History of Education (2019-2021), President of the International Society of Educational Biography (2018-2019). His publications include contributed chapters in *Peace Journeys* (2020); *Museums and Sites of Persuasion* (2020); *Pilgrimage as Transformative Process* (2018); *Oral History and Qualitative Methodologies: Educational Research for Social Justice* (2022); *Building Positive Peace* (Forthcoming, 2023); and *Museums for Peace: In Search of History, Memory and Meaning* (Forthcoming, 2023).

Psychosocial Healing, Relationality and Transformative Justice

Dr Wendy Lambourne⁴⁵

This paper is an ambitious attempt to bring together several strands of my research to consider how Indigenous perspectives on relationality can help us to understand processes of psychosocial healing, transformative justice and sustainable peacebuilding. Based on field research conducted in countries recovering from mass violence, I developed a model of transformative justice that would contribute to sustainable peacebuilding by pursuing four types of justice: legal, political, socioeconomic and psychosocial. In this presentation I will focus on the category I call 'psychosocial justice' which combines ideas of trauma healing and reconciliation that contribute to psychosocial transformation, drawing on fieldwork conducted in Burundi, Cambodia, South Africa and with people from a refugee background who have settled in Australia. The research applies John Paul Lederach's theories about the central role of relationship transformation in transforming conflict and building sustainable peace, along with the emerging concept of psychosocial peacebuilding that envisages a greater synergy between peacebuilding practitioners and those working in mental health and psychosocial transformation. A critical lens will be applied to this research, considering the assumptions of sociocultural context, and looking in particular at the contribution of Indigenous theorising about the importance of relationality as a basis of health and well-being.

Rethinking Australian Foreign Policy: Seeking Security Through Peace

Professor John Langmore AM⁴⁶

Initiative for Peacebuilding, University of Melbourne

As in most countries, security is one of the principal qualities sought by Australians. An ability to manage and respond to conflicts peacefully is a core contribution to human-centred security. The roles of all aspects of foreign policy - diplomacy, international assistance, defence and intelligence – must be balanced. This article evaluates Australian foreign policies and concludes that since the mid-nineties diplomacy and international development assistance have been relatively neglected. During the last quarter century, funding for diplomacy has fallen to less than half the proportion of total national government expenditure it was in 1995-1996, and aid has been reduced to less the 0.2 per cent of gross national income. We have seen an increase in militarized securitization of the region, with AUKUS the likely to stimulate the regional arms race, intensify conflict, and undermine the NPT. Rethinking foreign policy strategy is imperative and as part of this a more serious role for conflict prevention and peacebuilding. The authors will share key areas for renewing public and non-government diplomacy and integrating conflict prevention and peacebuilding strategy for an

⁴⁵ **Dr Wendy Lambourne** is a Senior Lecturer in Peace and Conflict Studies, University of Sydney. Her interdisciplinary research and teaching on peacebuilding, transitional justice, reconciliation and psychosocial healing after mass violence has a regional focus on sub-Saharan Africa and Asia/Pacific. She has published extensively about the results of her field research conducted over the past 25 years in Rwanda, Burundi, Sierra Leone, Cambodia and Timor Leste, including recent book chapters on 'Conceptualising Resilience in the Context of Transitional Justice' (CUP, 2021) and 'Power Struggles and the Politics of Knowledge Production in the Burundian Transitional Justice Process' (Edward Elgar, 2021).

⁴⁶ **John Langmore** is Chair of the Board of the Initiative for Peacebuilding, University of Melbourne. He was the Member for Fraser in the Australian House of Representatives for 12 years; a Divisional Director in the UN Secretariat in New York for five years; and Representative for the International Labor Organisation to the UN for two. He was a member of the founding committee of the International Campaign to Abolish Nuclear Weapons (ICAN) and has written, edited or co-edited six books, and many journal articles and book chapters. He received an AM in 2019 'for significant service to the Parliament of Australia, to international relations and governance, and to education'.

enhanced role in national and international efforts for greater peace. The vision and activities of the newly established Initiative for Peacebuilding at the University of Melbourne will be discussed.

Environmental Peace through Bottom Up Processes

Sue Lennox BSc DipEd AM⁴⁷ (OzGREEN co-founder)

2020 NSW Senior Australian of the Year

Community development and environmental sustainability projects that are planned and delivered by external western organisations are unlikely to achieve positive social, environmental and economic outcomes in nonwestern countries . This is because western organisations have a tendency to apply culturally inappropriate capitalist, neoliberal solutions.

OzGREEN is a Bellingen based not - for -profit that operates nationally in Australia and overseas . Fundamental to the success of OzGREEN is the understanding that local people are best equipped to develop their own solutions to achieve environmental peace and sustainability in their own communities. OzGREEN offers a range of award winning environmental education, disaster preparedness and citizen science programs aimed at achieving sustainability for current and future generations. Our programs draw upon a range of tools and theoretical frameworks including deep listening, strategic questioning, participatory leader ship, transformational learning, experiential learning and learning for sustainability. We differentiate ourselves from other organisations in that we train local people to run our programs, which are specifically designed to tap into local networks, draw out local knowledge and al low people to identify their environmental concerns as well as their own actions and solutions to address their concerns . Our proposed workshop will demonstrate some of the methodologies and tool s outlined above. OzGREEN currently works in many countries including Australia, India, Timor Leste, and Sierra Leone.

Social Justice and Positive Peace Yarning Circle

Auntie Rose Lovelock, Auntie Fiona Lovelock (TBC), Callum Clayton-Dixson, Uncle Steve Widders, Uncle Colin Ahoy.

This group of prominent Aboriginal Elders, advocates and activists will discuss some of the progress and challenges of the ongoing struggles for land rights, equity, justice and peace.

⁴⁷ To Sue, OzGREEN is not a job – it is her strategic response to her deep concern for the environment and her vision to build a more sustainable, peaceful and equitable world. Sue, along with her husband Colin, have been the driving force behind OzGREEN since its inception. Sue is a social entrepreneur (Social Ventures Australia Big Boost 2002) and a former high school science teacher. She has played a key role in the design and delivery of OzGREEN programs since it began in 1992. These programs have directly involved over 50,000 people in urban, regional, remote, corporate and Indigenous communities in Australia, India, Papua New Guinea, East Timor, USA, Canada and Central America. Sue was named as one of the Most Influential People in Sydney in 2007 and 2020 NSW Senior Australian of the Year. For more information about Sue and her wide variety of work please see: <https://www.youtube.com/watch?v=MNoPNpIAOr4&t=5s> <https://www.youtube.com/watch?v=V8S4wm3f36E&t=144s> <https://www.youtube.com/watch?v=Yuh87Ru8avE> <https://www.youtube.com/watch?v=IXQbzEMOiUk> <https://www.youtube.com/watch?v=yVYKUAFwbCg&t=4s> <https://www.youtube.com/watch?v=sFDkcGN9Ecg>

Development and the Environment: The Appalling Story Stated

Tony Lynch⁴⁸

Far from being innate or "natural", the human commitment to development understood as the drive to dominate and exploit the environment so as to better satisfy not merely the needs of livelihood provision, but so as to build an ever "better", an ever "richer" and more "affluent world, has a history and a relatively recent one at that. It emerges in and through the development of the first agricultural states, and it becomes entirely dominant with the emergence of the early modern European states.

I explain how it happened, the change that modernity brought, and having done this, sketch, what understanding this story means if we wish to avert the worst that development has brought us to.

SA squared (SA²): an ethical equation between South Australia and South Africa

Katie Maher⁴⁹ and Sue Gilbey⁵⁰

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Our presentation traces the history of South Australia's involvement in the anti-apartheid movement and considers how this history might inform contemporary truth-telling movements in Australia.

Historically, South Australia has played an important role in making social change yet happenings in this state are often overlooked and few are aware of South Australia's significant contribution to the struggle against apartheid. Drawing on insights from an ongoing project to document South Australia's anti-apartheid history, we make a contribution to the historical literature on the global movement to end apartheid in South Africa as well as a contribution to literature regarding current efforts in South Australia and Australia more broadly to engage in truth telling around past and continuing racial injustices. We advocate for the incorporation of such learnings into schools and public education.

Our presentation raises questions rather than providing answers. It highlights the necessity of truth-telling and the importance of acknowledging historical injustices and how they shape the present. It honours the Australians who contributed to the struggle against apartheid. And it brings attention to relations between SA and SA, and how events and circumstances in one location can shape the other.

⁴⁸ **Tony Lynch** has written and taught on environmental politics and ethics for 30 years.

⁴⁹ **Dr Katie Maher** is a lecturer in Social Sciences Education and Co-Chair Pedagogies for Social Justice Research Group, Education Futures at the University of South Australia. She is passionate about truth telling, education as activism and movements for peace and social justice.

⁵⁰ **Sue Gilbey** lives with an acquired disability in an urban eco-village. In 2009 she became the first and still, the only Australian to receive the internationally acclaimed Bremen Peace Award, for her volunteer activism working locally, assisting people on TPV's and her international speaker tours on the correlation between military bases, climate change and environmental degradation and its compounded effects on women and children. Her craft is in gathering stories and listening to people about what a sustainable inclusive future might look like, beginning with First Nations peoples' knowledge and wisdom. www.adelaidechronicles.com

Peace and Activism as Education:

Dr Katie Maher and Sue Gilbey



In the 50s and 60s Sue had to sing and swear allegiance to the queen at school assembly: ‘What we sang made no sense but then neither did the real version.’ In the 70s and 80s Katie was taught that Captain Cook discovered Australia and a white male god created the universe. Now as an educator of future teachers, she is still required to teach distorted versions of history, geography and citizenship that honour colonial explorers and other white men, tokenise Indigenous peoples and ignore climate change. It’s past time for a revival of peace and activism as education. Our presentation brings activist experience and theoretical insights together to take a quirky poke at the things we learned by heart about gender, race, history and especially about the power of language. We will tell a true story about the differences between a billboard that promoted long lasting sex and one that promoted long lasting peace. You won’t know whether to laugh or cry! And who would have thought that being awarded a peace prize could bring grief.

Reconciliation in West Africa: Pattern, Trends and Impact on Peace

Linus Nnabuike Malu⁵¹

Over the last five decades, West Africa has witnessed wars in Liberia, Côte d’Ivoire, Guinea Bissau, Mali, Nigeria and Sierra Leone. After these wars, several mechanisms were established to build

⁵¹ **Linus Nnabuike Malu** is Head of Legal Department and Access to Justice Manager for the Church of Scotland in Malawi. He is admitted as a lawyer of the Supreme Court of New South Wales, and as a solicitor and advocate of the Supreme Court of Nigeria, and holds a PhD in Peace Studies from the University of New England, Australia. His latest books are: *The International Criminal Court and Peace Processes: Côte d’Ivoire, Kenya and Uganda* (London: Palgrave Macmillan, 2019), and *Transitional Justice in West Africa* (London: Routledge, August 2022).

peace and promote reconciliation. This paper examines the meaning of reconciliation in the West African context, discusses attempts by transitional justice institutions in the region to contribute to reconciliation, and assesses whether these transitional justice institutions have the capacity to contribute to reconciliation. It argues that it is challenging for a transitional justice mechanism to exclusively drive reconciliation processes in a country. The paper also contends that reconciliation is not an event but a process and that, it is unrealistic to expect transitional justice institutions to contribute to the reconciliation processes a few years after wars. The paper concludes that in most West African countries where transitional justice mechanisms were established, the governments have not done much to contribute to reconciliation and that, efforts to promote reconciliation in most of these countries have been haphazard with limited impact on peace.

Key words: Reconciliation, West Africa, Transitional Justice, Peace.

Is youth empowerment the key to long-term peace consolidation?

Christina Mammone⁵²

In 2005 the Sierra Leone Truth and Reconciliation Commission Report was officially published, in which the findings identified that youth disenfranchisement was a significant causal factor that led to the war. While this was unsurprising considering the high level of youth recruitment, the findings resulted in a considerable number of the 220 recommendations directly addressing youth empowerment and social justice.

Despite 2022 marking the 20th anniversary of the official conclusion of the Sierra Leone civil war majority of the report's recommendations have yet to be implemented. Moreover, Sierra Leonean youths continue to experience high levels of disenfranchisement and social injustice. The ongoing exploitation and marginalization of the youth population raises questions as to the correlation between transitional justice, social justice, positive peace and long-term peace consolidation in contemporary Sierra Leone.

This paper examines how the continued presence of disenfranchisement and social injustice directed at youths affects ongoing peace consolidation efforts in the contemporary setting. Through the Sierra Leone case study, the paper examines how incorporating social justice into peacebuilding processes can encourage positive peace. It examines how the inclusion of socio-economic development into transitional justice mechanisms provides an avenue for long-term sustainable forms of peace to be pursued and consolidated.

⁵² Recently awarded her PhD by Flinders University, South Australia, **Christina Mammone** has consistently focused her research on the limitations of international humanitarian efforts in post-conflict countries to promote sustainable long-form peacebuilding. Her research is primarily focused on transitional justice and how its relationship with development can provide a more durable form of peace. To address this relationship, Christina's approach to transitional justice research incorporates retrospective analysis and contemporary development perspectives. Presently, Christina's research explores transitional justice in Sierra Leone to ascertain the level of effectiveness of transitional justice's effort for long-term sustainable peace.

Artificial intelligence and nonviolent activism

Brian Martin⁵³

What are the implications of developments in artificial intelligence (AI) for nonviolent activism? One concern is autonomous weapons systems, which make some of their own decisions about targeting and deployment. Would the use of “killer robots” mean that activists have no potential to engage with opponents and possibly win them over? Probably the danger to movements is not great: if autonomous weapons harmed protesters, the resulting outrage would be great.

A second concern is the use of AI to produce fake images and videos that cannot be distinguished from genuine ones. These so-called deepfakes can lead to people being fooled by disinformation or, just as seriously, doubting genuine content. How can activists take their messages to audiences when hostile groups produce deepfakes to discredit them or confuse audiences? Activists have always had to deal with opponents who make false claims. Deepfakes have the potential to take the struggle over perceptions to another level, so building trust becomes of paramount importance.

These are just two areas of potential concern. Movements should be monitoring AI developments and encouraging their members to learn about possible implications for their campaigns.

Learning in Movements: Bridging the Scholar-Activist divide

Dr Iain McIntyre⁵⁴, Dr Ruchira Taludkar⁵⁵, Associate Professor Lesley Wood⁵⁶ and Assistant Professor Jennifer Richter⁵⁷

⁵³ **Brian Martin** is emeritus professor of social sciences at the University of Wollongong. He is the author of 20 books and hundreds of articles on nonviolence, dissent, scientific controversies and other topics.

⁵⁴ **Iain McIntyre** is an historian and social movement researcher who has written and edited ten books and contributed to a number of anthologies. Recent publications include *Environmental Blockades: Obstructive Direct Action and the History of the Environmental Movement* (Routledge, 2021) and *Dangerous Visions and New Worlds: Radical Science Fiction, 1950-1985* (PM Press, 2021). He also produces radio documentaries, podcasts and audio tours and is a member of the Commons Social Change Library team.

⁵⁵ **Dr Ruchira Taludkar's** research focuses on the comparative aspects of environmental and climate justice activism between the global North and South. Her PhD thesis compared coal conflicts and protest movements in India and Australia, with an emphasis on the intersections between grassroots and Indigenous people's movements and mainstream environmental activism. She has worked within the environment movement in India in Greenpeace, and Australia in Greenpeace, Australian Conservation Foundation, and Friends of the Earth Australia, for nearly two decades. She co-founded Sapna South Asian Climate Solidarity, an Australia-based South Asian environmental network, to link South Asian migrant experiences of climate change in Australia and South Asia, and mentor the next generation of South Asian climate activists in Australia. She regularly writes for publications in India and Australia on environmental and Indigenous resistance and is the author of the Why North-South Intersectionality Matters in Climate Justice: Perspectives of South Asian Australian Youth Climate Activists report (Sapna, 2022)- <https://commonslibrary.org/why-north-south-intersectionality-matters-in-climate-justice/>

⁵⁶ **Lesley Wood** is Associate Professor of Sociology at York University in Toronto, Canada. She is interested in how ideas travel, how power operates, how institutions change, how conversations influence practices, how people resist and how conflict starts, transforms and ends. Her books include *Crisis and Control* (Pluto, 2014), *Direct Action, Deliberation and Diffusion* (2012) and co-author of the third edition of *Social Movements 1768-2012* (Pluto, 2012). She is on the editorial board of *Interface: A Journal For and About Social Movements*.

⁵⁷ **Jennifer Richter** is an assistant professor in the School for the Future of Innovation in Society and School of Social Transformation at Arizona State University. She is also a senior Global Futures Scholar with the Julie Ann Wrigley Global Futures Laboratory. Her research interests are at the intersections of science, environment, and society, and she teaches courses on environmental justice, science and society, and energy policy. She is especially interested in how policies that govern innovations and research are created and then taken up by

A gap in interests between scholars and activists has long been identified, both anecdotally and in various academic works, as a barrier to effective dialogue and collaboration. Academic research regarding social and labour movements has been characterised as being of a generally abstract, rarefied and complex nature, seldom engaging with the practical, immediate concerns of the movements being studied. Activists in turn have been criticised for being reactive and resorting to what David S Meyer typifies as “habits and belief, familiar routines and well established scripts for action that may not have ever been particularly effective or – even if optimal at one point – are less adapted to current circumstances.”

This online panel will discuss ways in which researchers and writers, based in movements as well as academia, are exploring and sharing knowledge in effective ways to support social change. Participants in existing projects which produce a range of movement learning resources will discuss approaches they have used, and successes and challenges they have experienced, in regards to researching and sharing knowledge regarding tactics and strategy.

Movement to Appreciate Relational Experience

Lindsay Mell⁵⁸

Since the vibrant February 2020 UNE ‘Rethinking Peace, Conflict and Governance Conference’, I have further explored, in part through the auspices of the United Nations Association of Australia (NSW) Global Citizenship Team, the prospect of a Relational Experience Movement.

This was an endeavour launched at the 2020 UNE Conference as advocacy for the prospect of a palpable resonant Sense of Purpose, to be cultivated in our national context as a prerequisite for Australia to become an authentic relational nation.

At the 2022 UNE ‘Celebrating 40 Years of Peace Studies’ Conference, I would truly appreciate the allocation of a 20-minute segment to reveal how this Relational Experience theme has thence been developed and consolidated, particularly through ‘the arts, humour and creativity’ – and imagination – to become a vital fledgling, yet substantial, social and cultural movement.

local populations, specifically in the American West. Professor Richter focuses on energy justice, specifically in relation to the cultural, political, and environmental issues that come with larger energy transitions. She is also co-director of a local student activist organization called Local to Global Justice, which brings together local activists with students to organize an annual Forum and Festival to highlight community activism locally and internationally.

⁵⁸ **Lindsay Mell** has coordinated the United Nations Association of Australia (NSW) Community Engagement Project since 1995: is a former UNAA – NSW President (2003- 2007), earlier an Association Vice-President, and a Council Member of the former University of Sydney Centre for Peace and Conflict Studies. Lindsay’s Masters Degree is in Sociology (Policy/ Applied Social Research – Macquarie University), with an Honours Masters Thesis in process (Social Psychology), and has Post-Graduate Diplomas in Conflict Resolution and Public Administration. Lindsay taught for six years, was a journalist for six years (Arts Degree with Politics and Journalism Majors), was a Sydney-based National Bureau Chief (two years), then Executive Director/National Delegate of a volunteer-based agency. Involved in various social justice endeavours, Lindsay served as a Networks Portfolio Coordinator for Amnesty International Australia (AIA) (1990-1992), and an AIA Media Portfolio Coordinator (1993-1995). He is a regular presenter at the Sydney Continental Philosophy Group.

Especially this process emanated through a much earlier September 2001 proposal for an ‘Authenticity Movement’.

Collaborative inter-generational endeavour, associated with a ‘Quality of Life’ ethos, as oriented around the broad nexus of Affinity (Connection) → Affection → Affiliation → Appreciation, remains pivotal in this, with collaborative youth involvement as our affirmational touchstone throughout, and with dynamic relative equilibrium and equanimity as preferred orientative principles.

The “Finfinne—Addis Ababa” Time Bomb: How can it be defused to contribute to the endeavours towards national reconciliation and creating positive peace in Ethiopia?

Furgasa Muleta⁵⁹

Ethiopia is one of the oldest states on earth and the relatively peaceful (despite its peace often being negative) country in Africa. However, this once strong and solidly stable and exporter of peace and security in the fragile horn of Africa has lately been turned into an epicentre of crisis, the causes of which emanate mostly from within though external actors may also have exploited them, if not induced. The issues are varying in their nature and yet interacting — unresolved historical injustices and the existing bad governance, identity questions and inter-ethnic tensions, conflicting ideologies and national aspirations, inability to transition to democracy and the resulting violent power struggle, population growth exacerbating poverty and disputes over resources, etc. One of the longstanding sources of tensions and conflict, more particularly between the Oromo and Amhara—the two largest ethnic groups, in the country is the “Finfinne—Addis Ababa” issue, which encompasses interwoven serious social, economic and political questions. This piece is aimed at analysing the issues and proposing some ways out to contribute to the endeavours towards national reconciliation and creating sustainable peace in the country.

Martin Sharp and the Saving of Luna Park Sydney.

Alvine Mulligan⁶⁰



The social movements formed in Australia during the 1960s and 1970s changed political thought and transformed society. From women's rights to the end of Australia's participation in the Vietnam War, counterculture movements were the initiators of these political and social changes. The period also marked the beginning of a rise in Sydney's communities demanding a voice in the planning of their

⁵⁹ **Furgasa Muleta** is a junior Ethiopian academic currently pursuing his PhD at UNE school of Law. His study focuses on human rights to livelihood security in Ethiopia, with particular reference to displaced farmers in periurban Addis Ababa. He earned his BSc degree in Plant Sciences from Ambo University and his MSc in Food Security Studies from Addis Ababa University. He had served both as a Graduate Assistant and as a Lecturer at Jigjiga University in Ethiopia prior to his move to Australia for his further study.

⁶⁰ **Alvine Mulligan** is a cultural historian and academic (researching and teaching) at the University of New England. Her honours thesis, 'Day-tripping and Holidaying on the Fringes: Pleasure Gardens and Parks in Sydney's South, 1879-1909', received the Louise T Daley Prize for Australian History in 2020. Alvine's research focuses on social justice and sub-alternan and 'marginalised' experiences of Australia's past from the mid-nineteenth century to the present

built and natural spaces – which included the slow development of a non-violent, community-led, protest movement to save a popular culture site imbued with art and childhood memories at its core – Luna Park. World-renowned pop artist Martin Sharp, together with fellow artists-in-residence working on the restoration of the Park during the 1970s recognised how its art-deco art and architecture connected to their own art. Sharp’s involvement in the 1960s counterculture movements was broad - from his radical political cartooning at *Oz* and *Tharunka* to his Vietnam Moratoria posters – which provided him with the experience of using art as a vehicle to raise awareness and change. This presentation will illustrate how Martin Sharp, with fellow artists, used these effective tactics to raise awareness of not only the artistic and architectural importance of Luna Park but also its social and cultural importance to the city.

Women Challenging Systems of Oppression

Barbara O’Dwyer⁶¹ and Dr Ludmilla Kwitko⁶²

In recent years the world has faced extraordinary challenges including a growing climate crisis, a global pandemic, the erosion of democracies, increasing militarisation and overall insecurity. We would be looking at the efforts of women to challenge and address negative trends in the interconnected systems of oppression that enable and perpetuate inequalities – militarism, nationalism, capitalism, racism and colonialism - which continue to keep sustainable peace and freedom out of reach for the majority of the world’s population while accelerating the climate crisis and environmental destruction.

⁶¹ **Barbara O’Dwyer** has a Masters in Peace Studies. She spent 27 years working in AusAID on country programs, UN and Humanitarian/Peace and Conflict programs, and as Gender Adviser. Following AusAID she carried out a number of consultancies on the gender dimensions of crisis situations. From 2010-2015 she was an Adjunct Professional Associate in the Department of International Relations at University of Canberra, and from 2009-2018 was President of the Women’s International League for Peace and Freedom (WILPF) Australia and Convenor of WILPF’s National Working Group on UNSCR 1325. Since 2002 she has played an active role in advocating for the development of the Australian National Action Plan on WPS, including the WILPF organised community consultations on the NAP in 2009 (funded by government); the Australia-wide NGO Forum on UNSCR 1325 in February 2013, which culminated in the foundation of the Civil Society Coalition on WPS. From 2013-2018 she was a member of the working group that organised the Annual Civil Society Dialogue on WPS bringing together Government and civil society representatives to report on the implementation of Australia’s WPS NAP.

⁶² **Dr Ludmilla Kwitko** works on women, peace and security; and gender, international aid and development issues, with civil society, donors, governments, multilateral organisations, as a practitioner, educator, policy analyst and researcher. Previously she was Gender and Community Development Adviser to AusAID. She is currently Associate Professor (Honorary) at the Gender Institute, College of Asia and the Pacific at the Australian National University, where she convenes the Women, Peace and Security Webinar Series. She is a member of the Women’s International League for Peace and Freedom (WILPF) Australia, and is currently the Asia-Pacific Regional Liaison; serves as **Co-Chair on the Steering Committee of the Australian Civil Society Coalition on WPS**; and previously participated on the first NATO Civil Society Advisory Panel on WPS. Ludmilla also participated as a civil society representative to the Australian Government’s Inter-Departmental Committee on Australia’s First National Action Plan on WPS on behalf of the WPS Coalition.

The Russia Ukraine War reveals Africa's Political and Ideological Dilemma.

Dr Sam Angulo Onapa (PhD)⁶³

Casual Academic, Faculty of Humanities, Arts, Social Sciences and Education, UNE

In its emergency special session held on 2 March 2022, the UN General Assembly unanimously adopted a resolution condemning and demanding that Russia immediately cease its military operations in Ukraine. Its main thrust rested on the UN Charter in regard to sovereignty, independence, unity, and territorial integrity. During the vote, all 27 EU states supported the resolution. However, African states did not share the same voting pattern despite an earlier African Union statement condemning the invasion with, only 28 out of 58 member states in favor. In light of this conflicting voting pattern, this paper examines Africa's political and ideological dilemma in pursuit of a common front to drive the aspirations of the continent. Based on an in-depth analysis of primary and secondary documents including charters, constitutions, press releases and statements, video interview clips, and news reports, a comparison is drawn between the AU and the EU value systems that govern the member states and their respective nations. Despite the similarity of their value systems (human rights, democracy, equality, rule of law among others), most African countries fail to adhere to these values. As a result, the paper concludes there is a lack of a shared African political and ideological identity, one which can be addressed via the process of nation-building within Africa.

Bringing the Pledge to Peace Down Under

Richard Outram⁶⁴



⁶³ **Dr Sam Angulo Onapa** worked for over a decade at the African Union Peace and Security Department (AUPSD) and had extensive experience in peacebuilding and strategic planning. In addition to Sudan and South Sudan, he oversaw peace-building programs in several other conflict areas in Africa. His research interests focus on bridging the gap between civil society and grassroots initiatives and stress trust-building as a prerequisite to sustainable conflict resolution. Dr Onapa is a Casual Academic at the University of New England (UNE) and teaches Intercultural Communication in the Department of Linguistics. He holds a Master of Arts (MA) in Peacebuilding from Coventry University (UK) as well as a Doctorate in Peace Studies from UNE. His doctoral thesis examined the role of estranged political relationships in perpetuating the conflict in South Sudan. His PhD thesis was awarded the Chancellor's Medal and ranked among the top three winning dissertations for the Academic Council on the United Nations System (ACUNS) 2020-2021 dissertation award.

⁶⁴ **Richard Outram** is the Secretary of the Mayors for Peace UK/Ireland Chapter and the Secretary of the UK/Ireland Nuclear Free Local Authorities. In both capacities, he is employed as an executive officer by Manchester City Council. Manchester is a Vice-Presidential city of Mayors for Peace and was the first local authority in the world to declare itself nuclear free. In his UK hometown, Richard co-founded the Oldham Pledge to Peace Forum in 2016, the largest civil society peace movement of its kind in the UK. He is a recent First-Class Honours graduate of the University of Bradford Peace Studies Department.

Above: Richard speaking at the Ivory's Rock Convention Centre (commonly known as Amaroo), Peaks Crossing, Queensland prior to the signing by the centre of the Pledge to Peace, September 2019

The Bruxelles' Declaration Pledge to Peace was launched at the European Parliament. Inspired by the universal ideals of human dignity, freedom, equality and solidarity, it exists to promote a 'culture of peace' through signatories carrying out acts of peace in their own communities, across nations and across continents. It is therefore about taking practical action for peace rather than being purely symbolic. Specific initiatives include peace education, promoting peace in the media, and projects with the medical profession.

Signatories comprise local and regional authorities, academic institutions, civil society groups, and commercial companies. The initiative is managed by the Percorsi Association, which is based in Italy, and to date its influence has mainly been in the Mediterranean region.

Richard Outram played an instrumental role in bringing the initiative to the UK and in his hometown established the Oldham Pledge to Peace Forum, which now comprises over fifty signatory organisations. As an internationalist working for peace, Richard has previously encouraged the Peace Studies Department at the University of New England to become a signatory of the Pledge, and he is keen to address the conference as part of a drive to promote the Pledge to Peace more widely to organisations within Australia.

Peace, war, the planet and despair

Dr James Page⁶⁵

Some years ago, I was facilitating a discussion group at a regional Australian university, within a peace and conflict studies course. The topic was ethno-nationalist conflict. When asked if anyone had any comment on the set readings, one student burst in tears, and cried: "Why does the killing go on and on!". I commented at the time that this was a good question. We can ask the same question about the environmental degradation of our planet. Through group work and a subsequent plenary session, this workshop aims to explore personal responses to how we can respond to the challenges we face. Please note that the focus of this workshop is in applied philosophy, that is, hopefully applying wisdom to a situation, through the vehicle of open discussion and dialogue. The workshop is not intended to supplant the need for professional mental health support, where needed.

Anthropology may be considered the study of culture, and the anthropology of education is concerned with cultural transmission. Broadly, there are two types of cultural transmission: acculturation, which is cultural transmission between societies, usually from a dominant to subordinate society; and enculturation, which is cultural transmission within a society between generations. It is useful to look at both processes, as a way of explaining how we learn violence. And if we learn violence, it is useful also to look at the way we can interrupt this process.

⁶⁵ **Dr James Page** is an Australian educationist and anthropologist, and a recognized authority within the field of peace education. He is currently an adjunct professor with the University of New England, Australia.

What does peace look like?

Dr James Page

One of the enduring problems in peace research is how to define peace. We can say that peace is more than the absence of war, but this really does not provide a definition. Similarly, official statements such as the United Nations *Declaration and Programme of Action on a Culture of Peace* may be open to different interpretations from different readers. In this workshop, participants, working if possible in small groups, will be invited to illustrate, through illustration in words and/pictures, what they think peace looks like. We will then gather the results in a plenary session at the end of the workshop, to see if we can arrive at some tentative ideas of what we mean when we talk of peace. Children are welcome at this workshop.

Epistemic imagination, climate fiction, and imagining a more peaceful future.

Ben Parsons⁶⁶

Imagination is a powerful epistemic way of knowing otherwise imperceptible states like the future. Climate fiction, or CliFi, is a subgenre of Science Fiction that imagines future states that could potentially arise due to catastrophic climate change. A common theme in dystopian CliFi works by authors such as Octavia E. Butler and Paolo Bacigalupi is a distinct lack of peace. In such works, an inhumane, extraction-focused neoliberal politics causes ecological ruin, which in turn causes social, political, and economic ruin, leading to horrifically-portrayed violence and conflict over scarce remaining resources like water. This powerful and disturbing imagery reifies a dangerous unknown and unchecked trajectory into the realm of perception, allowing us to make more considered decisions in the present to avoid that now palpable, undesirable future. Alternatively, other CliFi works, such as Robinson's *Pacific Edge*, imagine the potential consequences of those better decisions with equally powerful imagery: a Utopian, peaceful, sustainable future devoid of conflict and violence. The overarching lesson from these works is that ecological stability underpins social, political, and economic stability, and therefore peace. In these ways, CliFi can play an important epistemic and instructive role in creating a less violent, more peaceful future.

The Dynamics of Conflict in the Chittagong Hill Tracts of Bangladesh

Obayedul Hoque Patwary⁶⁷

The Chittagong Hill Tracts, located in the south-eastern part of Bangladesh is regarded as the home of indigenous people, resided in by 13 different indigenous ethnic groups, who are ethnically and culturally different from the mainstream Bengali people. However, the area has been subject to violent ethnic conflict since late 1970s between the security forces of Bangladesh Government and the indigenous ethnic groups. A peace treaty titled the Chittagong Hill Tracts Peace Accord (CHT Peace Accord) was signed in 1997 between the government of Bangladesh and the Parbatya Chattagram Jana Samhati Samiti (PCJSS-the representative body of the indigenous community of the Chittagong Hill Tracts) to end the armed conflict. However, the search for peace remains elusive as the region is still engulfed by conflict and violence in different ways including direct, structural and cultural violence. The treaty has also failed to ensure peaceful co-existence between Bengalis and

⁶⁶ **Ben Parsons** is a futurist, educator, public speaker, union activist, and science fiction enthusiast. He has taught a generation of students globally in countries such as Vietnam, Philippines, Indonesia, and now works as an English Teacher at Armidale TAFE college. He is presently very concerned about climate change, particularly in humanity's collective failure to address it. He believes CliFi can play a role in helping us solve this problem, and advocates for climate education in schools. Ben recently completed his MA dissertation on this topic at the University of New England, and delivered a TEDx talk at an event in Jakarta, Indonesia.

⁶⁷ **Obayedul Hoque Patwary** is a PhD student in Peace Studies at the School of Humanities, Arts & Social Sciences, University of New England, Armidale, Australia. Email: opatwary@myune.edu.au

the indigenous people as it did not address the basic social and cultural differences between them. The development efforts of the government of Bangladesh as well as international non-government organisations in CHT in the postaccord milieu didn't provide due attention on transforming the conflict through reconciliation, community integration, and ensuring environmental sustainability, which can pave ground to create peace from the bottom. It is in this backdrop that the study aims to focus on the dynamics of conflict in the post-accord scenario in CHT and finding ways to transforming conflict in a nonviolent way.

Role of 'Home Education' for improving sustainability for Rohingya refugees in Bangladesh

Mahbub Alam Prodip⁶⁸ and Goutam Roy⁶⁹

Due to the outbreak of COVID-19, education sector partners do not have direct access to children in the camps. But, some of the International Non-Governmental Organizations (INGOs) and Non-Governmental Organizations (NGOs) in Bangladesh have started offering education online: 'Home School' is one of them. This article aims to understand – to what extent and how does home school learning creates new knowledge on Rohingya children and improve the sustainability of Rohingyas in the camps during pandemic Covid-19? To get this answer, this study applied a qualitative research strategy to evaluate the impact of online education (Home Education) on the sustainable livelihood of Rohingya refugees in Bangladesh. The respondents were selected purposively. Data was collected through semi-structured interviews with 20 Rohingya refugee children (10 each from boys and girls) and key informant interviews with education providers including the head of the BRAC education sector and four teachers who conduct online education in the camps. Data analysis was accomplished through conversation analysis. Conversation analysis benefits researchers by taking common interactions between respondents as broadly as possible. The findings suggest that despite some drawbacks, home education learning contributed significantly to ensure the sustainable livelihood of Rohingya refugees in Bangladesh.

Keywords: Covid-19 Pandemic, home school, sustainability, Rohingya, Bangladesh.

⁶⁸ **Mahbub Alam Prodip, Ph.D.**, is an Associate Professor in the Public Administration Department at the University of Rajshahi, Bangladesh. His research interests are gender, politics and empowerment, gender and violence, political violence and good governance, and health and education of refugee children. He has published a number of articles from peer-reviewed journals including *World Affairs*, *Asian Journal of Comparative Politics*, *Policy Studies Yearbook*, and *Journal of Population and Social Studies*. He has also published book chapters and book reviews from renowned publishing companies including *Taylor & Francis*, *Routledge* and *Lexington*. He (with Goutam Roy & Debasish Nandy) has recently published an edited book titled '*Refugee Education in South Asia: Policies, Practices, and Implications*' from the Nova Science Publishers Inc., New York, USA.

⁶⁹ **Goutam Roy** is an Associate Professor in Education at the Institute of Education and Research, University of Rajshahi, Rajshahi, Bangladesh. His research interests include early childhood and primary education, community participation in schools, assessment of student learning, teaching-learning activities, science and online education. During his career in teaching and research, Mr Roy has presented several academic papers on some of the abovementioned areas at different national and international conferences, and contributed to several books, book chapters and journal articles. Before starting his career in academia, he worked for two international NGOs in which he carried out several research projects on primary education, teaching and learning process, learning achievements of students, and program evaluation on school improvement and program effectiveness. Mr Roy was also involved with some nationwide surveys on pre-primary and primary education in Bangladesh. He also has experience in doing collaborative work with different government bodies.

How can complexity theory inform social movement praxis? Lessons from the Bentley blockade

Dr Aidan Ricketts⁷⁰

Is it ideological preference or pragmatism that has informed the emergence of fluid, loosely organised social movements or does complexity theory offer some frameworks for better understanding how we can approach choice-making in our movements?

Using the successful Bentley blockade as an example, this presentation explores how unpredictability, uncertainty and even failure can be accepted as inevitable parts of social movement terrain, and how curiosity, iterative experimentation and flexibility can help build responsiveness where certainty may flounder.

Winanga-y: a cultural response to climate change

Mal Ridges (PhD) (Team Leader) and Paris Norton (Cultural Scientist),
Cultural Science Team⁷¹, Department of Environment, Science, Economics, and Insights (SEID)
Division

One of the first steps in exploring climate change is to look at it from a cultural perspective. So, this means we need not ask ourselves *what* climate change is but *who* it is. We have learnt through our work that Aboriginal culture – its values and traditions are rooted in conscious, reciprocal relationships. The bind that holds these relationships together is lore. Lore believes that all things are living, contributing beings with both autonomy and responsibility to the collective - we all have identity, role, and purpose.

If we accept lore and embrace that all living things have identity, role, and purpose, then you can also recognise that climate change does too. So, who is climate change? How do you get to know it? What questions could you ask to find out?

This presentation explores the above concepts through our work with Aboriginal communities from the Narran Lakes and Worimi areas of NSW. We will discuss some highlights of the project and how the communities continue to respond and work through the challenges set by climate change.

⁷⁰ **Dr Aidan Ricketts** has recently completed a PhD focussed upon applying insights from complexity theory to social movement practice. Aidan is a lifelong environmental and social justice activist, who has combined his participation in social movements with his own reflective intellectual synthesis over many years. In 2012 he published 'The Activists Handbook: a step by step guide to participatory democracy'. His more recent work blending action and insight through a complexity lens offers new ways for thinking about choice-making within social movements.

⁷¹ **The Cultural Science Team** forms part of the Science, Economic and Insights Division (SEID) in Department of Planning and Environment (DPE). Our role is to coordinate and support the delivery of a range of discrete cultural science research projects in collaboration with internal and external stakeholders. Our work supports Aboriginal community autonomy and self-determination in addressing environmental challenges and improving how Aboriginal wisdom and cultural practices can be integrated and lead management and planning (caring for Country).

Conversations Preparing for Peace: Memory, Learning and Imagining Alternative Futures

Eva Rodriguez Riestra⁷², Professor Frank Hutchinson⁷³, Dr Liz Bowen, Lindsay Mell⁷⁴, Nina Burridge⁷⁵
and Dr Wendy Lambourne⁷⁶

This diverse group of presenters including scholars, practitioners and activists, who have formed the Australian Network of Museums for Peace (ANMP), would like to moderate a conversation about 'preserving peace by preparing for peace'. It will be a collaborative session in which there is a panel discussion, with a focus on dialogue, sharing of ideas and exploring critical issues relating to: how peace memories are preserved, the role of education for peace and justice, and an unleashing of the imagination for alternative futures. With a series of questions by the moderator these themes will be explored to highlight stories forgotten in war museums, critiquing nationalistic myths and the importance of honesty in history telling. So while not forgetting the past, a re-visioning of a culture of peace through dialogue is central to preparing for peace through a refocusing on the idea of peace museums. In this space we wish to centre moral and social imagination, peace trails, voices

⁷² **Eva Rodriguez Riestra** is an arts administrator, curator and researcher with a background in architecture and art history. Eva is dedicated to spatial justice and interested in the role that art and creative practices can play in making cities inclusive and sustainable. She is a founding member of Architects for Peace and part of the working group bringing together peace-focused collections, galleries and trails to establish the Australian Network of Museums for Peace. Eva has curated several exhibitions, presented academic papers at national and international conferences, and taught and lectured in public art, critical social practice, architecture, and landscape architecture.

⁷³ **Professor Frank Hutchinson's** extensive academic experience includes positions with the Graduate Institute of Futures Studies, Tamkang University, Taiwan, and previously in Peace Studies at Western Sydney University, University of Sydney and University of New England. He has served as an editorial board member of the *Journal of Peace Education*, consulting editor of the *Journal of Futures Studies* and a special issue editor for *Social Alternatives*. He is a founding member of the nuclear risk reduction and disarmament research and advocacy group, Human Survival Project (affiliated with ICAN); advisory council member, International Network of Museums for Peace; and a long-serving council member of the Peace Education Commission, International Peace Research Association. His publications include *Educating beyond violent futures* (Routledge).

⁷⁴ **Lindsay Mell** has coordinated the United Nations Association of Australia (NSW) Community Engagement Project since 1995. He is a former UNAA (NSW) President and University of Sydney Centre for Peace and Conflict Studies Council Member. Lindsay's educational background includes degrees in Politics, Journalism, Sociology, Social Psychology, Conflict Resolution and Public Administration. Lindsay was a teacher and a journalist for six years including as a Sydney-based National Bureau Chief. He has served as Executive Director/National Delegate of a volunteer-based agency and been involved in various social justice endeavours including with Amnesty International Australia. He is a regular presenter at the Sydney Continental Philosophy Group.

⁷⁵ **Nina Burridge** is an Honorary Industry Fellow and Associate Professor, School of International Studies and Education, University of Technology Sydney. She has been involved in tertiary education since 1991. Her main research interests and publications are based in the social sciences and humanities and centre on education for social justice and human rights education for peace, Indigenous education, and women's empowerment and wellbeing within Australia and in international contexts. Nina sees herself as an academic whose involvement in community organisations and social action groups informs her professional work in Education. She is passionate about global justice issues that impact in many of the world's poorest nations.

⁷⁶ **Dr Wendy Lambourne** is a Senior Lecturer in Peace and Conflict Studies, University of Sydney. Her interdisciplinary research and teaching on peacebuilding, transitional justice, reconciliation and psychosocial healing after mass violence has a regional focus on sub-Saharan Africa and Asia/Pacific. She has published extensively about the results of her field research conducted over the past 25 years in Rwanda, Burundi, Sierra Leone, Cambodia and Timor Leste, and most recently with people from a refugee background living in Australia. Wendy has been actively involved in peace and social justice advocacy and practice for many years, including most recently with the Australian Network of Museums for Peace.

for peace, nonviolent engagement, resistance to militarism and to racist and gendered violence, creating cultures of social and ecological peace, and alternative futures.

International Campaign to Abolish Nuclear Weapons

Gem Romuld⁷⁷

Nuclear weapons are not a permanent fixture in our world. While nine states threaten our one planet with these abhorrent bombs, the global majority of nations has outlawed them with the 2017 UN Treaty on the Prohibition of Nuclear Weapons. Now in force, the treaty is the first agreement to comprehensively ban and set out a pathway for the elimination of nuclear weapons. Australia has not yet signed or ratified the treaty but political pressure is growing. As a nuclear-endorsing state, Australia is isolated in the Pacific and bears a special responsibility to end its complicity with the US nuclear weapons program.

Social Justice, the Environment and Green Politics

David Shoebridge⁷⁸

It is an extraordinary privilege to represent the Greens in Parliament and to have the capacity to focus on the common good rather than corporate interests. In all of my work as a Greens MP I am committed to living up to this opportunity by putting people and the planet at the centre of my politics. It is the same system busily stripmining the environment and fueling runaway climate change that also creates a handful of billionaires, whilst millions struggle just to get by. I know as well that if we build a movement across New South Wales and Australia, inside and outside of Parliament, we can change that system to protect the climate, restore the environment and deliver a fair share to everyone. That's why I'm in politics. To make these changes we need to have the courage and passion to hold power to account. This is a job I relish, whether it is taking on a Premier, a Prime Minister or any one of their corporate backers.

I'm proud to be part of a party that rejects corporate donations and instead relies on the collective work of tens of thousands of Greens members and supporters to send Greens MPs to Parliament. In return, I commit to working with you and using the position you give me to rewrite the rules, so that we start putting people and the planet before profit and self-interest.

⁷⁷ **Gem Romuld** is the Director for the International Campaign to Abolish Nuclear Weapons, Australia, advocating for the UN Treaty on the Prohibition of Nuclear Weapons. ICAN was awarded the 2017 Nobel Peace Prize for its role in achieving the treaty. In 2021 Gem was awarded a Peace Woman award by the Women's International League for Peace and Freedom, Australia. Gem has worked with Australians for War Powers Reform and produced radio programs for 3CR Radio and the Community Radio Network. She has degrees in Communications and Law from the University of Technology, Sydney and is dedicated to growing our collective power to build a better world.

⁷⁸ **David Shoebridge** is an Australian politician and former barrister. He is a member of the [Australian Greens](#) and was elected to the [Senate](#) as the party's lead candidate in [New South Wales](#) at the [2022 federal election](#), to a term beginning on 1 July 2022. He previously served in the [New South Wales Legislative Council](#) from 2010 to 2022 and on the [Woollahra Municipal Council](#) from 2004 to 2012.

Hybrid Peacebuilding and Diminishing Indigeneity in the conflict-affected Chittagong Hill Tracts of Bangladesh.

Muhammad Sazzad Hossain Siddiqui⁷⁹

Hybrid peace is a critical peacebuilding concept that evolved as an antithesis against the imposed contemporary 'liberal peace framework' adopted widely by peace/conflict problem solvers in the post-Cold War era in conflict-affected settings. The lack of explanatory examination of both post-conflict liberal peace and hybrid peace remains a significant knowledge gap, which is indeed both an opportunity and a danger to chase these social science variables in an explanatory cross-sectional study to examine the post-conflict hybrid peace effectiveness. This study is a pioneering interplay between Liberal Peace, Peace Infrastructure, Positive Peace(PP), and Indigeneity and Post-Accord Peace in the context of conflict-ravaged Chittagong Hil Tracts (CHT) in Bangladesh. Theoretically, the former four variables together are treated as Hybrid Peace and used in quantitative analyses as independent variables while the Post-Accord Peace perceived by the CHT indigenous community is the dependent variable. From methodological perspective, it evaluates the application of 'mixed-methods sequential explanatory design' (Creswell & Clark, 2017; Ivankova, Creswell, & Stick, 2006) in the field of Peace and Conflict Studies, particularly examines the post-conflict hybrid peace (Mac Ginty, 2010) in Bangladesh. The study found that all the four independent variables are positively correlated with the dependent variable with different extents. The multiple regression analysis yielded that Liberal Peace predicts most the Post-Accord Peace while the Indigeneity least. The qualitative interview data finds that due to indigeneity dilution with the liberal and modernity ideals Indigeneity is found less predictive. Such findings will inevitably hint future research along with policy directions in this area including other similar subnations where indigeneity is practically challenged.

⁷⁹ Associate Professor of Peace and Conflict Studies, University of Dhaka, Bangladesh, he has published many refereed journal articles and book chapters at home and abroad. His current research interests include conflict processes and post-liberal peace hybridity; criticalities of human rights law and justice; refugeehood, migration, and conflict. ✓

An overview of Alternatives to Violence Project (AVP)
Graeme Stuart⁸⁰, Gener Lapina⁸¹ and Annette Hoffman⁸²

The Alternatives to Violence Project (AVP) started in 1975 when the “Think Tank” (inmates at Green Haven Correctional Facility, New York) worked with local civil rights leaders and Quakers to develop workshops on alternatives to violence. AVP is now an international network offering workshops facilitated by volunteers in a range of settings including prisons, schools, family and community services, refugee camps, faith communities and conflict zones. AVP has become one of the biggest (if not the biggest) grassroots voluntary adult education programs in the world, with volunteers in over 50 countries.

The fundamental belief of AVP is that there is a power for peace and good in everyone, and that this power can help transform violence. AVP believes in experiential approaches where we are all learners and all teachers. Using a variety of interactive activities the workshops explore nonviolence and conflict resolution. There are three levels of workshops: a Basic workshop that explores affirmation, community building, cooperation, communication and trust; an Advanced workshop exploring one or two topics (like anger or power) chosen by the group; and a Training for Facilitators workshop.

What can Australia learn from truth commissions overseas?

Helen Ware⁸³

Depending on the exact definition used, there have been some 80 Truth and Reconciliation Commissions across the globe. The South African Truth and Reconciliation Commission remains the most iconic; and the Canadian Commissions have operated in a context closest to the Australian colonial experience, despite the fact that Canada has Treaties between First Nations peoples and invaders and Australia does not. This presentation examines the South African and Canadian experiences in some detail, and summarises other TRCs which can provide insights into particular requirements of the TRC process. It is essential to know both the stated and the unspoken purposes

⁸⁰ **Graeme Stuart** is passionate about strengths-based approaches to working with families and communities and has almost 40 years’ experience in family and community work. He is a research associate with Name.Narrate.Navigate (a youth violence prevention program) at the University of Newcastle and a graduate of UNE’s MLitt (Peace Studies). He started facilitating with the Alternatives to Violence Project (AVP) in the early 90s and is a co-convenor of the AVP International Research Subcommittee.

⁸¹ **Gener Lapina** completed a Bachelor of Science degree in Human Ecology in 1999 and a Masters degree in Public Governance in 2009. He became involved with the Alternatives to Violence Project in 2010. Currently, he is a Case Management Specialist at Northern Settlement Services in Newcastle. Previously he was a family worker at Family Support Newcastle, worked in case management for refugee and migrant families in the NT and did community work in East Timor and the Philippines.

⁸² **Annette Hoffman** has lived in a corner of the world where life hasn’t always been easy or gone right. This prompted her to study social work. She graduated with a Bachelor of Social Work at 55 years and has started her own practice. Now Annette finds it rewarding to help increase social justice and be an advocate for change. Facilitating with the Alternatives to Violence Project has been a highlight during the last five years as she has witnessed people returning to the community, after time in prison, rehab, or challenging circumstances, to find ways that help them with their relationships.

⁸³ **Helen Ware** has a longstanding interest in Truth and Reconciliation Commissions from the days when, as Australian High Commissioner to Zambia, she was the Australian Government’s representative to the South African and Namibian Liberation Movements in exile in Lusaka. She has since supervised Jennifer Webb, a Masters student researching the Canadian Truth and Reconciliation Commission. She has also lectured extensively on the case for and against transitional justice, as well as studying the impact of the Sierra Leonean Truth and Reconciliation Commission in situ.

of each TRC from its very inception so as to provide both direction for the search for truth, and explicit bases for judging the overall success or failure of the TRC. Despite all the rhetoric relating to reconciliation, the conclusion is that building a TRC has many similarities to building a fence where those on one side are fighting to maintain the boundary and those on the other want to have as many gates as possible. TRCs cannot realistically be expected to change the impact of colonialism, the balance of power against indigenous populations, or other structural biases of society.

Countering the Arms Industry's Propaganda

Dr Sue Wareham⁸⁴, MAPW Australia

In working for a reduction of warfare, one of the challenges is that the industry that enables it – the weapons industry – is hugely profitable. In 2021, global military spending reached an all-time high of \$2.113 trillion. One of the industry's strategies to keep the money flowing is to promote a responsible and caring corporate image. The companies enter financial partnerships with charities, in effect buying respectability and normalising militarism. However the charities risk reputational damage and inadvertently legitimising the harm that the industry's products cause. This is a particular problem for educational institutions, where the industry is striving through a host of partnerships to promote a pipeline of STEM graduates who are attracted to the industry. This presentation will give an overview of the problem and then focus on campaigning to expose and reduce it. Specific examples of actions taken will be given, some successful, some not yet. A key focus of MAPW campaigning is the Australian War Memorial's quest to maximise its income from weapons makers, despite strong public opposition. Specific mention will also be made of Quit Nukes, MAPW's divestment campaign set up with ICAN to get nuclear weapons makers out of superannuation funds. There are some notable successes and much remaining to be done.

The Impact of Citizen Legitimacy© on the use of Violence as a Strategic Choice for Conflict Resolution

Dianne Williams⁸⁵

The concept of Citizen Legitimacy© argues that we dehumanize faceless organizations without ascribing responsibility to the individual decision makers and, in essence, absolving the individual decision makers of their responsibility toward others. Citizen Legitimacy© is the acceptance of responsibility for the impact of one's actions or inactions on the collective. It is reflective of a citizen's felt obligation to embrace individual responsibility for the collective. It speaks to citizen willingness to hold each other accountable for individual actions or inactions. At the meso level, it speaks to a collective and overarching responsibility to humankind. At the macro level, it speaks to

⁸⁴ **Dr Sue Wareham OAM** is President of the Medical Association for Prevention of War (Australia). She has spoken and written widely on matters related to peace and disarmament over several decades. Nuclear disarmament has been a particular focus, and she has been on the board in Australia of ICAN (the International Campaign to Abolish Nuclear Weapons) which was awarded the 2017 Nobel Peace Prize. She is also Secretary of Australians for War Powers Reform, which campaigns for reform of the way in which decisions to send the ADF to war can be made. She is a former Canberra GP.

⁸⁵ **Dianne Williams** brings a wide range of international conflict-related training experience. She has a strong background in the Caribbean and Latin America, in particular around conflict resolution, mediation, and cultural competency. She is an International Mediator, as well as a Peace and Restorative Practitioner. She is a Certified Sentence Mitigation Specialist and a Certified Mediator. She is a Licensed Trainer of Trainers in Restorative Practices, a *Crime Prevention through Community Engagement* and a *Crime Prevention through Environmental Design specialist*. Her areas of interest are Citizen Legitimacy©, Restorative Mediation and Root Cause Analysis of Conflict.

the professional responsibility of a group or person charged with the responsibility for providing basic services to his/her/their citizens. At the micro level it speaks to each citizen's individual or personal responsibility as a parent, spouse, sibling, coworker, customer etc. to each other and *to the other*. Realist and neorealist schools argue that *conflict* is largely motivated by the struggle for power and survival. They see divisions among individuals/families/communities/rival states/entities etc. as being the norm, not the exception. How, then, does the level of Citizen Legitimacy© impact the likelihood of engaging in violent conflict as a strategic choice for conflict resolution?

UDHRquiltproject exhibition, the natural environment and invitational rhetoric

Dr Rose Williamson⁸⁶ and Dr Lili Pâquet⁸⁷

With the 70th anniversary of the Universal Declaration of Human Rights (UDHR) in 2018, the Museum of Australian Democracy launched an online craftivism exhibition, the #UDHRquiltproject. The exhibition displays four quilts that resulted from a global craftivism project involving 131 makers of 45 nationalities. Each of the quilts' blocks (component squares) has an article of the UDHR embroidered on it, often with some form of illustration. The website enables close-up viewing of each block and provides information on its maker along with commentary from them on the meaning or construction of the block. This paper presents a novel reading of the #UDHRquiltproject, to reveal that a concern for the natural environment is manifest across the exhibition, at times foreshadowing the UN Human Rights Council resolution of late 2021 claiming a clean, healthy and sustainable environment to be a human right. We argue that the exhibition does more than its stated aim of 'celebrat[ing] the UDHR and interrogat[ing] the current state of human rights'. We argue that it functions as a form of invitational rhetoric, as theorised by Sonja K. Foss and Cindy L. Griffin (1995), that in various ways fosters a sensitivity to the perspectives of more-than-human others.

BackTrack: Working for Social Justice

Bernie Shakeshaft⁸⁸

Founder of BackTrack Youth Works Program, Local Hero 2020 in the Australian of the Year awards

After seeing the plight of disadvantaged youth in his community, Bernie Shakeshaft decided to take action. Starting in 2006 with a shed and an idea, Bernie founded the BackTrack Youth Works Program, turning around the lives of some of Australia's most vulnerable kids. Using the skills he developed growing up and as a jackaroo in the Northern Territory learning from the Aboriginal

⁸⁶ **Dr Rose Williamson** is a Senior Lecturer who teaches Writing and Rhetoric in the Department of Creative Arts and Communication, School of Humanities, Arts and Social Sciences, UNE. She conducts research on the ways in which popular genres of writing and communication more generally both reflect and influence people's relation to their natural environment, past and present. Rose has also undertaken research on quilt-making as creative practice and on quilts as rhetorical texts.

⁸⁷ **Dr Lili Pâquet** is a specialist in Writing Studies and Rhetoric, and a Lecturer in Writing in the Department of Creative Arts and Communication, School of Humanities, Arts and Social Sciences, UNE. Her current research focuses on digital literatures and environmental rhetorics. Lili has also published creative writing and poetry in various journals and collections, and media outreach in *The Guardian*, *Stylist* and other publications.

⁸⁸ **Bernie** and his extraordinary team have helped more than 1,000 children reconnect with their education, training, families and community, offering them love and support to live out their hopes and dreams. The BackTrack program, now the subject of a documentary, *Backtrack Boys*, has the support of magistrates, police and mayors. It has helped decrease Armidale's youth crime rate by more than 38 per cent, saving millions of dollars and keeping children out of correctional systems. Bernie's kind, effective approach is life changing and inspiring.

trackers, Bernie developed an award-winning program that uses animal-assisted learning, agricultural skills and a residential facility.

Landcare's Contribution to Peace on Earth

Southern New England Landcare Ltd

Cancelled

Landcare began as a movement in Australia and is now found in many countries. It has a unique ability to bring people together to find local solutions to local problems. Working in Landcare for more than thirty years has provided me with deep insights into its potential to promote, encourage, facilitate and co-create peace. This presentation will illustrate some of this potential through lived experience and local examples. Landcare began as a movement in Australia and is now found in many countries. It has a unique ability to bring people together to find local solutions to local problems. Working in Landcare for more than thirty years has provided me with deep insights into its potential to promote, encourage, facilitate and co-create peace. This presentation will illustrate some of this potential through lived experience and local examples.

Thanks

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