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MASTER'S DEGREE FINAL PROJECT

Best Practices for Peace Studies Programs

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Abstract

This set of best practices for higher education peace studies programs reflects an integration of collected suggestions and recommendations from recent peace studies students, including the author. The materials created respond to interviews and ethnography of first hand experiences in peace studies programs, elaborating alternatives in the final product to respond to their original concern. The desired impact of these best practices is for peace studies to more closely reflect peace education pedagogy. This project has been presented and offered to the Global Campaign for Peace Education as a part of their Global Directory of Peace Education programs.



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1. Introduction

a.) This project aims to collect and integrate suggestions of best practices in higher education peace studies programs into a set of guidelines and recommendations for future courses and programs. Beneficiaries include peace educators, instructors of peace studies courses, program coordinators of peace studies, administrators of institutions related to peace studies, and nonformal practitioners of education and peace studies. The materials will be created based on analysis and data collection through interviews and ethnography of first hand experiences in peace studies programs, including students of this masters at Universitat Jaume I. This project has been presented and offered to the Global Campaign for Peace Education (GCPE) as a proposal to form part of their larger project hosting a Global Directory of Peace Education programs.

Instead of identifying the *problem* to be worked in this project, I prefer to refer to the *opportunity for growth* or *need for support*. People contacted to participate in interviews focus on masters students of Universitat Jaume I (Spain), but former students of University of Innsbruck (Austria), UPEACE (Costa Rica), Uppsala University (Sweden), and ICU University (Japan) have also been consulted. The desire for improvement across peace studies programs is intended to show possibilities and opportunities, not place blame. The interest in continually improving stems not from dissatisfaction, but instead from a vision of additional promise and potential.

I will take this opportunity to situate myself and my experience. As a high school teacher and graduate of interdisciplinary studies (Spanish, Communication, and International Studies) from the worldview of the United States, I was introduced to the world of peace education through attendance of the International Institute on Peace Education 2013 in Puerto Rico. Through my contacts at the IIPE 2013, 2015 and 2017, I was encouraged to pursue a Masters and the international program of Universitat Jaume I specifically. My experience of peace education and peace studies had consisted mostly of understanding by feeling and through disparate articles shared by colleagues, with little to no academic grounding. Being born in Italy, raised in Texas as a Jew and having family in Israel/Palestine, I had life experience of peace and conflict in my bones but no foundation beyond the callings of the heart and the gut. After my work experience in the medical and educational field, attending the Masters at UJI provided an active and reflective space for my understanding and praxis. I felt privileged to have spent time in the field practicing and then finding myself back in the classroom at UJI to nourish my experiences with theory and alternative proposals. My understandings of peace grew to incorporate the imperfect peace of Francisco Muñoz, *las paces* of Vicent Martínez Guzmán, the many peaces of Wolfgang Dietrich, and the peacebuilding of John Paul Lederach, while my concepts of conflict moved towards the conflict transformation and prevention of Paco Cascon.

In all the growth that I experienced in the Masters, I also recognized that my experiences as an educator informed my critical understanding of processes and logistics of learning and facilitating knowledge. I have felt emboldened and encouraged to dream of creating space for a peace studies and peace education program in Texas, my corner of the world, and therefore these

recommendations and database of recorded experiences hold special value to me. In any educational center or space that I aim to create in the future, the reflective data and learning of this project are invaluable. This project is a result and an accumulation of my learning, in an effort to continue learning from the collective and to continue adapting and improving the studies of peace that have so greatly influenced me.


b.) There are important complexities to examine, with contradictions and limitations, between the academic and practical overlap of studies, practices, institutions, theories, knowledge, education and peace. This project seeks to deepen the exploration of how approaches of peace education may be further brought to the higher level academics of peace studies. Here I plan to use the outline and categorizations of the four components of peace knowledge, as framed by Betty Reardon (1998, 2000). She considers the field of peace knowledge (the foundation upon which all education and action pursuing peace is based) to include peace research, peace studies, peace education and peace action (Jenkins, 2019). Each offer a unique contribution to the knowledge base, but they are also holistically interrelated, as will be explored further in the theoretical framework. This project largely focuses on peace studies but also considers aspects of peace education, as the pursuit of peace studies in many cases does not reflect the pedagogy emphasized in peace education.

Other authors have previously explored various university contexts and the reflection, or lack thereof, of concepts of peace and peace education in the actual experience and practice of peace studies in the classroom or institution (Jenkins, 2004; Kester, 2017). Particular attention has been taken to include authors who are also relevant to the work of the GCPE (Global

Campaign for Peace Education), as they will be the beneficiary and publisher of this project. This project aims to build on these findings and expressly take them into account in the context of intercultural spaces and in the analysis of first hand knowledge collected. The author hypothesized, upon imagining this project, that many interviews may reflect a concern related to intercultural spaces of study. Specifically, examining whether the aim, difficulty and depth of intercultural spaces (as experienced by learners) can truly respond to the complexity of interculturality.

c.) The scope of this project, including compiled data and resulting recommendations for peace studies programs, will focus largely on the component of intercultural spaces in peace studies and peace education. The materials developed in this project will be the result of in-person interviews, including an ethnographic component, aimed at understanding the individual learners experience. The methodology for preparing, carrying out, analyzing and creating the resulting materials are outlined here in a general way.

In preparation, a portion of the line of inquiry for the interviews was initially generated based on understanding the author's own identification of strengths and critiques of peace studies program. This background and how it informs personal experience in a masters program by the author allowed for better focusing of relevant questions and referencing of specific practices or experiences as discussed in the interviews. Interviews have been conducted in informal spaces, some virtual and some in person. Including digital formats which, while not the preferred method, allowed for an inclusion of students and former students who now reside around the globe. Interviews were conducted with a script to consider, but dialogue was encouraged to the



extent that the interviewee responded and showed interest in the topic, therefore interviews did not last a specific/set period of time. Instead, the interviews aimed to truly reflect their experience and opinion, in the amount of time, focus and questioning required. As a result of the first hand knowledge and experience of each interview, concerns, recommendations, and specific reflections or suggested actions intertwine to create the document of best practices. Elaborations were often offered by the student themselves who highlighted the issue, or sometimes by the author in a conversation with the student, or occasionally by the author herself.

Specific tools and approaches were considered, depending on the context, but they were not used strictly in each conversation or interview. Vent diagrams, one reflective tool used to visually transmit direct knowledge and experience from the interviewees, focused on centering discussions and representing complexities. Another analytical tool, the ‘problem tree,’ identified issues/problems and causes and effects between and among the issues mentioned. As an inverse to the ‘problem tree,’ an ‘objectives bush’ was sometimes created outlining possible alternatives for shifting or adjusting the problematic experiences. The suggestions and best practices have been elaborated as a result of direct recommendations from students, whether outlined in the ‘tree process,’ ‘vent diagram,’ or absent another format.

The overall objectives for this project include growing the pursuit of peace studies to more closely reflect peace education pedagogy. The direct purpose is to generate best practices as a result of direct input by the beneficiaries, namely the students themselves.

2. Literature Review


2a. Theoretical Framework

To explore the theoretical framework for this set of recommendations, it is necessary to situate our understanding of peace, of peace education, of peace studies, of interculturality, and of other studies of university programs (peace studies programs) that stem from a dialogical process with students. The following layout of theoretical framework will be organized in the above mentioned areas.

First, I would like to explore the formations that lead to my understandings of peace, and therefore peace education. I discovered that my definition of peace and culture of peace align and overlap with various scholars. Personally, I find that peace is both a quality of relation and a continual process. I was influenced by a reading of peace provided by Alicia Cabezudo and Magnus Haavelsrud, “peace as both a structure and a process” (Cabezudo and Haavelsrud, 2013: 5). To this comprehensive idea, I add that peace is also a quality of relationship and relating. The word ‘relation’ to me expresses both the action of sustaining a relationship (with ourselves and others) and our existence as inherently relating to others and nature. This aligns closer with Johan Galtung’s reading of “peace, as pointed out by the love metaphor, is a positive relation between parties, of union, togetherness. The condition for peace is mutual respect, dignity, equality and reciprocity” (Galtung, 2011: 3). I also resonate with this definition because it also reflects the wide expanse and relationship between togetherness and diversity. Complementing the togetherness mentioned by Galtung, there is an importance in valuing and making peaces

with diversity, (Shiva, 2001: 125) or as I might put it, keeping a sustaining relationship with diversity. I broadly paint my definition, keeping in mind to reflect the many fluctuations and interpretations of peace, as defined by a balance of the peace families Wolfgang Dietrich outlines (Dietrich, 2013).

My definition of a culture of peace returns the idea of “peace as a structure and a process” (Cabezudo and Haavelsrud, 2013: 5). I believe that a culture of peace is built by structures of peace. These structures create and support the regenerating cultures (and structures) that encourage peace. One of the structures and cultures I believe to be key, is the ethics of caring. This concept has existed from the early peace educators, such as Betty Reardon who proposed “a culture of peace is a culture of caring” (Comins Mingol, 2009: 460) and has continued through current proponents of this idea, including Irene Comins Mingol. Another structure that illustrates the regenerative and multiple creations of a culture of peace is Francisco Muñoz’s “imperfect peace” (Muñoz, 2010). In imperfect peace we value peace in big and small ways, recognizing that it may live alongside violence and that it is an unfinished process continually being pursued and developed. I claim it to be a definition and promotion of a culture of peace, and not solely peace itself, because Muñoz himself defines it as “a practical and theoretical tool that enables us to recognize, promote and interrelate [the peaces]” (Muñoz, 2010: 2). If we recognize culture, in part, as the ideas it promotes and recognizes, then I identify an understanding and valuing of imperfect peace as a foundation to the structures building a culture of peace.



To continue my personal definitions, I hope that my understanding of peace education is clear through my explanation of this project. This work opens a space of dialogue, and therefore invites conflict. It invites conflict in the sense of inviting participants to share their opinions, hear other opinions and open space and opportunity to hear one another. Through the proposal of the project, I hope to show that I understand conflict to be a perception of contradiction or lack of recognition, and also as an opportunity for cooperation. John Paul Lederach contends that “conflict is a motor of change” and “conflict and change are a normal part of human life” (Lederach, 2003). I extend to interpret it as an opportunity for cooperation towards the change that is pushed forward by the conflict. I also recognize, as Lederach does, that “conflict is dangerous when binary” (Lederach, 2016), and should be read mindfully considering violence enacted in the conflict and suffering caused.

I also felt it was important to use these definitions to place myself in a historical context of peace education, and continuum of time, place and privilege. I find my current ideas and place of action reflected in Peace Education and the ‘provention’ approach. Much of the peace education and provention framework can be seen in regions where violence is not considered to be as overt, and the main objective of peace workers is to expose the culture of violence and enact educational measures that may lead to a more continuous culture of peace. Incidentally, this type of region and regional situation is also where the majority of the peace studies programs will be studied and written for as the audience of this work. In continuing to historically contextualize my understanding and action in peace education, I also want to recognize the need for John Paul Lederach and Wolfgang Dietrich’s elicitive model (Lederach, 1995: 55). Today,

our world encourages interaction between and within many diverse cultures, and it is important to “seek root and resource in cultural contexts” (Lederach, 1995: 55) that may be different from an educator’s background and context. While I do not claim to practice the elicitive model exclusively, I believe that in our ever-growing and inclusive communities, it is increasingly important to learn how to truly listen and value implicit knowledge. John W. Burton’s “provention... suggests that, rather than seeking to prevent conflicts, we need to provide ourselves with the strategies, abilities and resources that will allow us to deal with them non-violently and transform them so they become an opportunity for personal and collective growth for all involved...” (Carieta Sampere, 2011: 33). My goal is to be a part of the creation and sustainable building of structures that transform our relationships towards peaceful growth.

Most important to this project, context for this work relies on the framework of Betty Reardon which places peace education in relation to the concept of peace knowledge and peace studies. Betty Reardon, in her article and book chapter “Peace Education: A review and projection” outlines peace knowledge as comprised of peace research, peace education, peace studies, and peace activism (2000: 8). This comprehensive description is an important umbrella to explain the learning, action and research related to peace, but also to show how they may be interrelated and also distinct practices that inform a larger field of knowledge. Peace education includes a pedagogy and content that aims to build personal and social change and transformation (Reardon, 2000). Reardon’s peace education is inclusive and vast, often beyond definition.

“Indeed, there is an apparent reluctance to define it precisely, perhaps because it is a multidisciplinary field found in a wide range of learning environments practised by


educators with varying concerns and perspectives. This lack of definition may have served to preserve the element of creativity which has been a source of pride among practitioners... The lack of definition, however, is most likely because peace education has sprung up in many parts of the world, often independently of efforts in other countries, and have been developed in various subject areas.”

(Reardon, 2000: 4)

Betty Reardon is particularly meaningful to the theoretical framework for this project, as she acts as the founding mother of the IIPE (International Institute of Peace Education) and its related GCPE (Global Campaign for Peace Education) where this project is designed to be shared in its Global Directory of Peace Education programs.

We have discussed peace education above, and will explore peace studies next, but it would be remiss not to mention the other two aspects of peace knowledge: peace action and peace research. Peace research formally took its name in 1964 with the formation of the International Peace Research Association after work in the 1950s studying causes of war and the conditions of peace and justice (Reardon, 2000: footnote). Peace action refers to the knowledge derived from practical, lived and applied experience. It is knowledge that comes from the actual work on the ground and the day-to-day struggle for peace and justice. While these two are not discussed directly in this project proposal, they vital components to the field of knowledge. While discussing these concepts in terms of their whole, please note the difference between peace education and peace studies. Peace education is pursued in both formal and non-formal contexts, including but not limited to schools and universities, and peacebuilding and community settings (Reardon, 2000: 9-12). Peace studies, by contrast, is university level academic study (Reardon, 2000: 9).


The second area that builds our theoretical framework is peace studies. In other scholarly articles referenced in this theoretical framework, it has sometimes been combined to be called PACS, peace and conflict studies, but here we focus on Betty Reardon's peace studies as the interdisciplinary, university level academic study of information and literature on topics relevant to peace, most broadly conceived. The material studied are derived from various academic fields; international relations, political science, economics, anthropology, philosophy, theology, history, gender studies, and literature (Reardon, 2000: 4-49). The point of peace studies is to provide knowledge of various forms of violence and to consider proposals for overcoming them. Its origins lie primarily in critical approaches to international relations and political science (Reardon, 2000: 4-49). Peace studies, therefore, focuses on the content of peace in a very academic level with a structure that mirrors higher education programs. As an academic program, there are a few signature elements of a discipline that poise it to be studied at this higher level. Kenneth Boulding outlines four, including a bibliography, possible courses, testing examinations, specialized journals, that he claims "conflict and peace studies can certainly claim to be a discipline" (Boulding, 1990: 35). It is noted that peace studies also transcends disciplines. Reardon refers to its "interdisciplinary" and "multidisciplinary" (2000) nature while Chadwick Alger and others refer to "transdisciplinary" (2007: 299) intersections of peace studies. This comprehensive and integrative understanding of disciplines forms a key component of peace studies and the larger concept and structure of disciplines in the rest of higher education programs.



Peace studies in the context of this work largely refers to the framework of higher education in which the studies take place. The first peace studies program was in 1948 at Manchester College, in North Manchester, Indiana at the college level as an academic field of study, but in the 1960s and 1970s grew as a response to the Vietnam War (Harris, 2004: 9). Since the system and hierarchy of such institutions frequently operate independently of the department or subjects, there is an interesting dichotomy in peace studies which bridges (or widens the gap between) the pedagogy and the institution. One of the aims, which bridges the networking and career reality/readiness of higher education with a pedagogical purpose aligned with peace knowledge is intercultural learning communities and opportunities. It is in this interesting intersection that this theoretical framework finds focus.

Interculturality is a wide term that plays an important part in the praxis of peace knowledge, peace education and peace studies. Ian Harris, one of the fathers of peace education, preliminarily describes intercultural peace spaces in terms of “interreligious and interfaith dialogue, multicultural communication and learning, and so forth” (Harris, 2004: 8). In the same paper on peace education theory, Harris states that one of the ten goals of peace education should be “intercultural understanding” (2004: 12). This paper refers to intercultural learning communities in a way that also aligns with the objectives of intercultural education, as outlined by Krystyna Bleszynska.

“The objectives which are implemented within those functions can be viewed along three dimensions:

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1. *Macro-social/global*: Awareness of the multiplicity of existing cultures and civilizations, respect for other cultures, individuation processes as well as the sense of human solidarity, development of recognition of human rights as well as the ability to co-exist peacefully with other nations, awareness of the problem areas of migration and transnational spaces.
 2. *Mezzo-social/national*: Support for the development of a culturally diverse democratic civic society, fighting social inequalities resulting from ethnic and racial differences, prevention of intercultural conflicts as well as the reconstruction of social bonds and social capital in the context of culturally heterogeneous groupings.
 3. *Micro-social/individual*: Development of the ability to understand and to develop harmonious and effective functioning at the cultural borderland, tearing down the barriers limiting intercultural contact such as ethnocentrism, racial and ethnic prejudice or xenophobia, development of intercultural competences and facilitation of acculturation processes.”

(Bleszynska, 2008: 538)

In this work, the most important aspects considered as a part of intercultural learning spaces are “awareness of multiplicity,” “development of the ability to understand” and “support for the development of a culturally diverse” space (Bleszynska, 2008; 538). The shift from multicultural to intercultural is important, as it is not voyeuristic in its approach to learn about others. Instead, intercultural learning spaces invite an integration and one-to-one interaction, connection, and sharing.

Interculturality is an important component in this specific work, because it is an element explicitly listed in the programs of study for Universitat Jaume I. Other programs whose students were consulted also tangentially mention in the diversity of nationalities and cultures in the other international programs whose students were consulted in this work. Since the peace studies

programs explicitly open intercultural learning spaces and learning communities, the understanding of expectations at each institute were outlined by individual students interviewed at the time of data collection.

Lastly, to complete this theoretical framework would be to showcase the existing literature that informs the specific undertaking of this work. Tony Jenkins and Kevin Kester, both of the US, conducted similar interview work with peace studies program in UPEACE (Costa Rica). They also work voluntarily with the GCPE (Global Campaign for Peace Education, where this project will be shared) and outline publishing guidelines. While there are other articles and literature on the best practices for peace studies programs, these two have been highlighted in the theoretical framework for this project because of their connection to the GCPE. Their focus was not narrowed to intercultural learning spaces, but multiple key pieces ring relevant. First, we will explore Jenkins' Comprehensive Programme Framework submitted to the University for Peace by the Peace Education Center, Teachers College Columbia University, then Kester's blended ethnographic study.

Here, I hope to highlight the understandings and recommendations made by Jenkins and how they reflect portions of the aim and frame behind this paper's work. In sum, Jenkins recommends "approaches to peace education are both contextual and situation dependent" (Jenkins, 2004: 4). This reflects interculturality, insofar as the flexibility and responsivity to difference. Whether difference in opinion, background, understanding, practice or belief, ensuring that the context is considered allows for more conscientious learning spaces. By being 'situation dependent' it also requires a growth of educator and edu-learner to expand and flex

with a different diversity at every turn. Specifically, Jenkins makes special attention to not overemphasize Western practices and to keep an eye on gender and multicultural perspectives. He also highlights using “multiple developmental approaches suited to the level of maturity and cultural circumstances of the learner, as well as social and cultural modes of learning in identifying social, cultural, and individually relevant approaches of peace education” (2004: 4).

In so many words, to maintain intercultural spaces that allow both safety and bravery to share any (potentially non-hegemonic) understanding. It is also important to note that there is a duality to content and form weaved into the recommendations. The ‘modes of learning’ refer to the recognition of diverse intercultural expectations for learning (form) and the discussion of perspectives refer to integration of the diverse understandings (content) into that form. Here, we return to the aforementioned work of Alicia Cabezudo and Magnus Haavelsrud (2013) which affirms peace education as both content and form.

Another element that greatly impacts this work is being “values explicit” which entails aligning goals and objectives to specific values (Jenkins, 2004: 4). Jenkins’ Comprehensive Programme Framework works to “assist in addressing the more general concerns that may arise in the course delivery, particularly in those offered by interim-visiting instructors and course developers. It recognizes that the richness of peace education is evident in its diversity of practice and cultural perspectives. This diversity should at every opportunity be embraced in all aspects of the programme. At the same time the framework allows for the courses to complement each other in a holistic and conceptually coherent fashion” (2004: 9). Diversity again refers to the “practice and cultural perspectives” which echoes the consideration of both content and form.

Aspects steeped in this concept but that go beyond include “interconnections,” “interdependence,” and “inquiry” of the relationships among and between cultures and relationships (2004: 10-12). For last emphasis, the focus stays on “culturally relevant” and “cultural circumstances” of the learner in both content and format (2004: 10-12). All of these reflect the intentions and purposes of this project.

Kevin Kester’s study on “The contribution (or not) of UN higher education to peacebuilding: an ethnographic account” is useful for this work in two ways (Kester, 2017). One, the essential observation that the multicultural community brings “political and social dynamic[s]” that go beyond classroom learning and its importance (Kester, 2017). Yet, Kester recognizes that there are multiple factors affecting diversity at the university level. A key factor is funding, and the ability to invite and provide for people from a diverse background (including all socioeconomic and national financial backgrounds). He notes that beyond the relatively diverse student body that organically results from the peace studies programs appeal, there are several “supposed universal assumptions of Western liberal peacebuilding that many students and scholars claim the institution promotes” (2017: 9). Although he observes this in a specific university setting, it is important to keep these biases in mind for every university program, as the universities are often built in the Western tradition and other hegemonic structures.

Secondly, Kester’s work lends to this work a structure for the format of blended ethnography. “Ethnography allowed me to compare observations and interview data to question what inconsistencies, if any, might have existed between the conceptual ideal of PACS [peace and conflict studies] and that same ideal in its practical manifestation. Student interviews and

document analysis complemented the lecturer interviews and classroom observations” (2017: 8). This blend of ethnography and interviews will be explored further in the following methodology section.

2b. Methodology

In an effort to blend the unique perspective of the author as a peace studies student, a masters student delegate, a practiced journalist and a trained educator, the methodology will incorporate a few reflection, interview and perspectives across disciplines, including “a cycle of research, action and reflection” (Macbeth, 2019). The scope of this project, including compiled data and resulting recommendations for peace studies programs, will focus largely on the component of intercultural spaces in peace studies and peace education. The materials developed in this project will be the result of in-person interviews, including an ethnographic component, aimed at understanding the individual learners experience. This reflects participant action research as defined by the Institute of Development Studies at the University of Sussex,

“Participatory Action Research (PAR) is an approach to enquiry which has been used since the 1940s. It involves researchers and participants working together to understand a problematic situation and change it for the better. There are many definitions of the approach, which share some common elements. PAR focuses on social change that promotes democracy and challenges inequality; is context-specific, often targeted on the needs of a particular group; is an iterative cycle of research, action and reflection; and often seeks to ‘liberate’ participants to have a greater awareness of their situation in order to take action. PAR uses a range of different methods, both qualitative and quantitative.”

(Macbeth, 2019)

Considering the author as the researcher and the fellow students, faculty and administration as participants, the aspect of this work that reflects participatory action research is the active request of participants to imagine the program's qualities to emulate and also to improve. This also echoes the elicitive model, discussed in the theoretical framework previously.

The research interviews with participants will also include an ethnographic component of the author herself. The model for this style will come from Kevin Kester's work mentioned previously (2017). Kester's study draws on ethnographic data collected during a six-month visit to the university and "the data collection period involved participant observation, interviews with faculty and postgraduate students, document analysis, and surveys with learners" (2017: 464). In this work, the research design also includes techniques of participant observation, qualitative in-depth interviewing, and field-notes. Kester elaborates the precedent for an ethnographic case study approach "which has been frequently utilised in educational studies (Posecznick 2013; Craft et al. 2014; Hang-artner and Svaton 2014), and in peace and human rights education research specifically (Zembylas 2010; Novelli 2011; Novelli and Smith 2011; Bajaj 2015)." In addition to the structure of the data collection and research design, Kester also provides recommendations after examining implications of the data collected, as this work aims to do.

The methods employed in this work also echo Kester, as does the reasoning behind the blended ethnography. In Kester's words, "the purpose of the ethnographic element was to holistically interact with participants within the natural environment of the area of inquiry" (2017: 468). Use of ethnography also allows for added dimension to the purpose and result of study. "Ethnography allowed me to compare observations and interview data to question what

inconsistencies, if any, might have existed between the conceptual ideal of PACS and that same ideal in its practical manifestation. Student interviews and document analysis complemented the lecturer interviews and classroom observations” (Kester, 2017: 468). The 2017 project by Kester was completed with the experience of a 3 semester peace studies program by the author, 25 semi-structured interviews lasting 30-90 minutes, and 15 pages of field-notes. Interviewees spanned profiles from 4 continents, 10 professional fields of study, ages 21-45, the gender spectrum, and percentage of master’s studies completed.

The methodology for preparing, carrying out, analyzing and creating the resulting materials are outlined here. In preparation, a portion of the line of inquiry for the interviews will be based on understanding author’s prior studies of strengths and critiques of peace studies program, in the ethnographic style recounted above. Personal experience in the masters program by the author will allow for better focusing of relevant questions and referencing of specific practices or experiences as discussed in the interviews. Interviews have been conducted in informal spaces, some virtual and some in person. Including digital formats which, while not the preferred method, allows for a inclusion of students and former students who now reside around the globe. Interviews included in this work may also have been conversations, that originally unstructured, came to provide an opening of discussion for the topic of study and therefore was shifted with permission of the participant/interviewee. Interviews, both scheduled and impromptu, have been conducted with a script to consider, but conversation will be encouraged to the extent that the interviewee responds and shows interest in the topic, therefore interviews will not last a specific/set period of time. Instead, the interviews aim to truly reflect their experience and opinion, in the amount of time, focus and questioning required. Some areas of the

interviews strayed from the focus of intercultural spaces, but provide relevant information regarding a surrounding structure, and therefore may be included here.

As a result of the first hand knowledge and experience of each interview, a consolidated statement of the implications will be followed by a recommendation for peace studies programs in general. The recommendations may be offered by the student themselves who highlighted the issue, or by the author in a conversation with the student, or by the author herself. Specific tools and approaches have been considered, depending on the context, but were not used strictly in each conversation or interview. This aligns with the values of peace education as outlined by Jenkins above (2004) that should be situationally dependent. The tools available for the author to use to organize data implications and for the interviews/interviewees themselves follow here.

‘Vent diagrams’ are one tool used to present complexities visually that holds space for range of understanding and perspective. (See Annex: Image 1) ‘Vent’ diagrams present as a venn diagram, two closed circles, where each circle encloses a region, and the third region is formed by the overlap. The social educator and artist who created the concept define the it visually as “a diagram of the overlap of two statements that appear to be true and appear to be contradictory” where the overlap is purposefully left unlabeled (2019). The conversation that can unfold is expressed by the creators in the word ‘vent.’ The aim is to “make “vents” in both senses of the word: tiny windows for building unity and power, emotional releases of stale binary thinking in order to open up a trickle of fresh ideas and air” (2019). This aligns with intersectional understandings and with intentional overlaps. The overlap is intended to “draws out a tension that we don’t have language for because that non-binary overlap isn’t really part of our public

discourse (yet). By styling these tensions as unlabeled venn diagrams, we get to a) actively confront binary thinking and b) imagine what's actually in the overlap every time we see and feel the vent" (2019). The intention behind vent diagrams aligns with the intention of the author to leave an open space that can be explored or redefined to ask questions that can continually move peace studies towards an fuller expression of the values we explicitly pursue.

Another set of related tools used in interviews and analysis has been to identify issues/problems and create a 'problem tree' to identify causes and effects between and among the issues mentioned. As an inverse to the 'problem tree,' an 'objectives tree could also be created outlining possible alternatives for shifting or adjusting the problematic experiences. The format for problematizing, organizing, and systematizing was developed as the Logical Frame Approach for USAID, and is also called the ZOPP approach (Zielorientierte Projektplanung) or GOPP (Goal Oriented Project Planning) promoted by the Deutsche Gesellschaft für Technische Zusammenarbeit (Goethert, Beamish and Little, 2001). The suggestions and best practices will be elaborated as a result of direct recommendations from students, whether the alternatives can be elaborated in the 'tree process' or in another format.

3. Project Proposal

Below are listed the suggestions for future peace studies programs, as compiled from student experience in intercultural learning communities, intercultural learning spaces, and intercultural learning programs. Not all suggestions gathered during data collection are listed here, as this list has been prepared as a draft of the work to be submitted to the GCPE (Global

Campaign for Peace Education). Participants were interviewed across universities and across countries. The communities, spaces and programs mentioned refer to the ‘Intercultural seminar’ of UJI, the ‘Peace Education seminar’ of UPEACE, the compulsory ‘Methods’ courses of Uppsala University, and the courses of the ‘presence phase’ of Universität Innsbruck. The following is organized thematically and specific reflections/recommendations are identified when possible by participants with letter names, including the author. In some cases, suggestions contradict or overlap as a natural result of separate interviews and conversations. When a suggestion is a result of input from multiple participants, no participant is named.

3a. Elaboration of Final Reflections and Recommendations

- Professorship for intercultural community space
 - For balance, two professors are recommended
 - Two professors allow for a division of labor between one as a logistic coordinator and practical community connection, and the other as the theoretical teacher and academic connection
 - Two professors allow for a more varied and equitable representation of gender, world region representation, language, academic background and overall perspective in the facilitation/leadership role
 - Two professors perform a more dialogical space, which is particularly important to model in multilingual spaces
 - Important that both professors be bilingual and *also* very comfortable in each language. One experience was that while professors may be exceedingly skilled in a language, they themselves do not present themselves to the student as comfortable

enough to adapt to the preference of the (perhaps bilingual) student and that cannot be a good fit (Participant W)

- Two professors allow for an explicit (and sometimes separated) focus on (1) content and (2) form
- Two professors allow for a design to support administrative, university or faculty initiatives or events and additional support for student events or initiatives

- **Intercultural academic considerations**

- Practical experiences in project planning and project evaluation
 - Students arrive from around the world and therefore suggests an intercultural space that provides more practical experiences that can level the playing field. Participant B also notes that the desire is not to tell students what can be found online, but instead teach how to operate a grant, how to move forward project, how to build a team, etc. (Participant B)
- Opportunities to participate more broadly across courses
 - Language and learning communities vary greatly and should be open
 - The wealth of experiences offered when multiple lines or course offerings occur at the same time for optional courses or dual language lines (Participant M)
 - In the case of dual language lines, Participant M suggested that the scheduling of the lines not overlap, so as to allow students to learn. This involves practicing the other language and also gaining a new professor's perspective and style
 - In the case of optional courses, scheduling should allow for 'auditing' or 'jumping in' that allows for cross over of learning between silos and learning communities. While this is already in consideration in the case of UJI and IUDESP, it is not in other cases (Participant M and Participant C)

- A separate intercultural learning space should be designated for a ‘professor exchange’
 - Need to connect the main idea or ‘hilo conductor’ through increased exposure to ideas from a subject (Participant M)
 - One intercultural seminar space could be a lecture from the other line’s teacher to your class, to give an idea of their approach and to connect with them for future
 - One seminar could be split, where half class goes with Professor P and the other half with Professor D or the two professors may share a stage in the intercultural seminar space so as to allow for comparison of understandings and be values explicit of the interculturality
- Exchanges between courses or interactions between other professors should be carried out by the students themselves
 - Students should set Lunch Date to invite other professor, perhaps with a few ‘translators’ if necessary to encourage conversation on topics of interest
 - Students may prepare questions on theory, practical experience, or as to the professor’s personal story
 - Students could write a few questions on index cards to jump start conversation for Lunch Date
 - Lunch Dates with own professor would also be encouraged. Topics outside of class or continued.
 - Inviting professors into spaces of further discussion, be it a formal dinner, a coffee chat, or a request for an interview (Participant M2)
 - Oxford style tutorials with professors
 - Based around conversations, normally between two or three students and their ‘tutor’

- Presentations in intercultural community space

- Presentations should be conducted with consideration to linguistic needs of the audience
 - This point is discussed further in linguistic considerations, but is worth mentioning as part and parcel of presentations
 - Regardless of the presenter, whether a student or an expert, linguistic considerations should be prioritized (discussed again later in Intercultural Linguistic Considerations.)
- Evaluation of the presentations
 - Participant C and Participant W offer opposite recommendations in this regard
 - Directly after the euphoria of the clapping of a student or guest presentation, it is not encouraged to break the feeling of success as it results in defensive responses that become unproductive (Participant C)
 - Despite the potentially scathing delivery or interpretation, the considerations are important to bring forth publicly to draw attention to potential issues in a didactic way (Participant W)
 - Variety of cultural contexts also define how a person responds to the evaluation. Whether a comment is received with understanding, appreciation, defensiveness, or rejection can be largely framed from the context of the presenter (Participant B)
- Expectations of presentations should vary to prepare students for variety of cultural contexts and expectations
 - Different semesters, students should experience difference length of time to present and different formats
 - Importance of practicing one hour of teaching and deeper explaining as well as practicing a 20 minute explanation that is presented more like pitch (Participant X)



- Variety of expectations to work in team or to work individually allows for the practice of both skill sets (Participant B2)
- Variety of formats that can result in a feeling of never settling into a project, and yet also notes the value behind having a project continue past the ideation and experimental phase (Participant K)
- Examples from the author of variety in current UJI system of presentations (variety of styles, team, topic choice, etc.)
 - Course 3c: Two people lead class discussion of readings and group elects 1 person to read a written speech UN Special Summit Resolution from your delegation
 - Course 1d: Group of 4-5 come up with campaign and present
 - Course 2b: Group of 4-5 analyze a large conflict and present it, formalized debate between groups of 4-5 each on topic one side Pro one side Con
 - Course 1c: Individuals each present book
 - Course 2a: Present research in prep for group work project
 - Course 2d: Present on your choice of alternative peace
 - Course 3b: Present individually on research of statistics in 3 countries
 - Course 1a, 1b, 2c, 3a: present on a reading for class
 - The resulting recommendation would be to encourage different classes to vary length, group size, topic choice and approach to allow for exposure to each
- Intercultural linguistic considerations
 - Translations should always be available in multi-lingual open spaces
 - Student translators are currently used, which greatly enhances the learning community

- Student translations are in the WhatsApp groups (required to translate) and make professional subtitles for the presentations when published (Participant L)
- Student translators can dictate ratio of student interpreters to students when whisper interpreting during activity or workshop
- Student translators responsible for PowerPoint in other language than presented and to create subtitles to all materials, but perhaps not do the simultaneous interpretation of guest presenters
- Translators and interpreters should be provided with materials two weeks ahead of time
- One professional (paid) translator and student translator with two channels on the listening device, so student still has pressure of correctly translating in real situation. One professor listens to student translation and provides feedback and the other listens to professional to ensure nothing is missed (or to tell presenter to slow down) (Participant G)
- Translating questions
 - When the presenter is bilingual, and a question is asked in a language different than that which the person presented, what language should be respected?
 - If the presenter is able to respond in the language of the question being asked, it allows for a more dialogical space that actually responds to the needs of the audience member (Participant C)
 - Recommends that the presenter should respond as they feel comfortable, but that it does relieve pressure on the interpreter if the original message can be conveyed directly between the presenter and audience member asking the question (Participant G2, also a translator)
- Interactions to build intercultural community
 - Mediate interactions to encourage and facilitate connection

- Peace circles
 - First days:
 - Circles to ask questions to get to know one another (Participant C)
 - (1) name, (2) birthday in each language you know how to speak (for Participant C's game also have to line up silently without speaking) (3) countries identify with, (4) formal fields studied, (6) fields experienced/volunteered/worked, (5) why are you here?, (6) academic interests, (7) regions of interest, (8) previous projects, (9) current projects or hopes, (10) aspects you hope to focus on, (11) aspects you hope to bring/share with masters community
 - "Speed Dating" to get to know each other, each other's work, each other's academic background, each other's future plans
- Orientation buddy system for newly entering students at the semester (Participant U and A2)
- Spotify playlist all together (Participant J)
- Goodreads lists to share (Participant R)
- Meetings for first and second years - that are open to both, but explicitly useful and create space for each grouping (Participant M and Participant J)
- Make a map with faces and connecting lines for people to plan ride shares, study schedules, etc (Participant D)
- "First Friday Fun" or monthly community building activity beyond academic interaction, including Progressive Dinner
 - Coordinate progressive dinners (multiple courses but where groups for each house rotate) with a spreadsheet available online (Participant M)
- Stranger University to create a parallel space that supports students outside of academics (Participant L)

- Intercultural extracurriculars

- Intercultural dinners (similar to building community)
 - One intercultural dinner per month, for example
- Cultural events
 - Both organic and organized
 - Paellas, hikes, Mama Africa, free walking tour Valencia (UJI Participants)
 - Coordinate with intern students from tourism departments of the universities
- Excursions and trips
 - Eco-Village, Gernika, Vall d'Uixo caves (UJI participants)
 - Native Spirit (Innsbruck participants)

- Intercultural reflection, consideration and expansion to shared academic space

- Peer to peer interactions to share what each is learning in classes and allow for group reflection.
 - Space to intentionally consider Westernized approaches/texts (of class) and have space to discuss alternatives and different perspectives/viewpoints. This would happen without taking away class time from lecturer, but also saving space amongst students to think critically and teach one another (Participant M2)
 - What made you question your Westernization this week?
 - Give space to those whose lens is more more critical and give space to speak and lead as inherent knowledge sources (Participants M2, O, B, and K)
 - Discuss if all solutions are state-centric or relying on top-down approach instead of grassroots (Participant L)

- What did we discuss or propose that was transformative this week?
(Participant M)
- Resources sharing
 - Organic or designated
 - Resource sharing between courses reinforces the structure that can expand to alternative economics. Therefore it should be student built, but enforced and highly encouraged
 - Platforms
 - Using platforms like Slack or Google Drive perhaps supports hegemonic and capitalistic institutions (Participant G3)
 - Resource sharing is an essential part of having access to this university level of peace studies (Participant A2)
- Safe space reflection
 - Students may encourage one another to share personal stories or experiences related to class topic without inciting academic debate (Participant L)
 - Faculty may encourage a peace circle for reflection that builds upon community in the class and strengthens safe space to a 'brave space' (Participant L2)
- Debates with topics brought up by students (Participants C2 and L)
 - Imitate formats of UN, radio round table, etc.
- Mock events
 - Mock-UN, mock-humanitarian work, mock-creativity in conflict transformation, mock-debate, mock-social business, mock grant proposal, mock project proposal to NGO,
 - Conduct a Climate Change Summit as an emulation of a UN summit experience (Participant J)
 - After students attend an external learning opportunity, bring back learning to share and make available for fellow students

- Book club
 - Offered to read Qu’ran together, read Bhagavad Gita, read Freire, Reardon, or related articles (Participant O)
 - Include families and extended learning communities as explored by Teaching Tolerance, Social justice reading groups across ages including families of us studying and teaching: <https://www.tolerance.org/magazine/spring-2019/reading-together> (Participant S)
- Peer to Peer open sessions where anyone has space to present a workshop or their results or run a test exercise
 - Importance of space to present before traveling to conference (Participant C2)
- Magazine or Media
 - Write magazine, Many Peaces of Innsbruck (Participant W)
 - Radio shows converted into intercultural dialogue spaces (Participant X)
- Pitches and Check ins
 - Regular retrospective check ins
 - Retrospective check ins to say what has gone well, what should be kept the same, what problems have come up, what to pick to work on for next meeting (Participant J)
- Letter writing times for activism
 - Invisible children example from US (Participant M3)
 - Writing and sharing of letters to Bústia or Rectorate to change language on website or request water fountain (Participant A2)
 - Write for Rights - Amnesty International on campus (Participant M3)
- Pitch “concurso” Contest once a week
 - Pitches (as from Silicon Valley) to share ideas and see how they are received

- Project design ideas are easy, follow up is not. So pitch to group of people with potential to build groups for projects (Participant X)
 - Potential pitches for: Ideas for now, ideas for future, ideas for solutions, ideas to analyze problems
- Responsibilities for maintaining intercultural spaces
 - Defining responsibilities of students and administration
 - Mother organization to ensure student responsibility (Participant J)
 - Mother organization (ores, comes, finance, communication) (social secretary)
 - Organize First meeting, After exam party (4 key events and all others done by other initiatives)
 - Daughter organizations (under umbrella)
 - Current student groups: Meditation, Fútbol Intramural team, Peace Cinema, Ping pong, Hiking, Poetry Readings, Knitting, English teachers, (UJI Participants)
 - Peace Laboratory (space for sharing practices, pitches, support in ideas, resources, also space for student run initiatives)
 - Secure consistent space for every Thursday to host yoga classes, World Climate Change Summit, book club, group meetings, etc. (Participant V)
 - Student responsibilities with support of administration
 - Monetary scholarship compensation in the form of stipend or scholarship for student in administrative support roles (Participant J)
 - Volunteer position with a certificate and a high expectation that students involved and run portion of masters (Participant C2)
 - Require sustainable continuity between years, with policies such as successor letters and responsibilities of delegates and student assistants.

- Areas of contribution:
 - Communication
 - Website, Social media, marketing, Radio, Photography of events and updates
 - MoMa - Monday Mail : upcoming week events and reminders for weekly reunion etc (Participant J)
 - Translations
 - Websites in english
 - Include translators in WhatsApp group (Participant L)
 - Translate emails that come from university (Participant G)
 - Recruiting new students diversity
 - Africa and Asia especially (Participant A)
 - Trabajo
 - Search websites for job opportunities
 - Create job bank page with links
 - Part of seminar - search for convenios to be offered in prácticas (Participant C)
 - Community involvement
 - Campus events, lectures, congresses,
 - Community cultural and academic and peace events
 - International opportunities, conferences (Participant C2)
 - Cultural experiences
 - Trips together, tours of hometowns (Participant L)
 - Housing
 - Hosts and coordinate new arrivals/open rentals (Participant R)
 - Welcome and orientation committee
 - Especially if people arrive halfway through semester (Participant A2)

- Visa and phone and paperwork
 - Orientation buddy to help
- Alumni coordination
 - Stay in contact
 - Know where people went (legacy of masters) (Participant J)
 - Webpage where people can update their own info (or maybe just link to LinkedIn or google scholar or university post or website)

Expanded intercultural spaces

- Additional class, seminar or lab
 - Sets aside time for logistical stuff for masters announcement time made by students for each other
 - Class to teach fundamentals and basics (to make up for inconsistency from having such different teachers for each course) (Participant B and Participant M)
 - Tutorials on writing skills
 - Feedback on papers
 - Learn to write for publications
 - Curriculum CV writing and how to present for a job
 - Reinforce theoretical golden thread
 - To be able to list off all peace theories, various peace practices, conflict theories, worldwide conflicts, alternatives to development and issues with Bad Samaritan's, for example (Participant M)
 - Common core concepts/skills
 - Occurs once a week
- Additional time set aside by students -

- Students required to make the mess of figuring out what to provide and how to do it and how to vote and how to organize - open space for students to fill (Participant S)
 - Allows for experimentation of group organization in a vacuum of power. Vote by majority like in democracy? Break into groups to divide tasks? Try to do it all together. (Participant W)
- Open space for student initiatives
 - Essentially that makes one explicitly intercultural space run by administration with lecturers and requirements and restrictions and more working within limitations and require things to be turned in (Participant L)
 - Second explicitly intercultural space is held but with no expectations other than participation (Participant K)

3b. Discussion, Analysis and Limitations

In reflection of the work elaborated above, I would like to establish a space of reflection on the work presented, including a discussion, a self-reflective analysis and limitations of the data collected and process used to present it.

The discussion becomes fairly meta, as the intercultural perspectives of participants becomes clearly formed camps of approaches (according to their background and cultural context) when presented with the opportunity to make suggestions or recommendations to the peace studies program. As a result of the process, specifically the portion of the interview process that reflected the participatory action research approach, many ideas became repeated in

the interviews. By this, I refer to the fact that participants spoke amongst themselves of ideas developed during interviews, as they had full ownership of the idea and potential actions it could bring about. Therefore, many later interviews returned to ideas elaborated previously with different participants. While this allowed for continual addition and revision of ideas, it also perhaps closed the windows for some of the newer ideas that may have had the space to be discussed in the absence of one already offered. As the author believes that the ownership and self-started action as a result of reflection is key, there was no way to avoid this idea repetition beyond naming it in the interview and inviting additional imaginative ideas.

Overall analysis shows a large trend. A set of students expect a very heavy handed support structure from the administration, while others found the offerings of the administration beyond the classroom to be ‘coddling’ or unnecessary when students should be capable. One interesting observation, which is just observation and was unexpected and therefore had no investigative background information, arose. While many who expected highly structured support were also from country contexts with very structured, supportive governments, there was also a expectation from those from less strong governmental backgrounds who expected a higher level of support since it was something they could learn from and replicate. Across the spectrum, the expectation for modeling was expressed. Modeling of the tenants of peace education within the structure of peace studies. One example is the student ownership, almost following a Freireian model, encouraged as part of responsibilities for maintaining the intercultural spaces. Another example of this modeling expected of the peace studies was the building of community across cultures and languages. Finally, the modeling of expanding to open another explicitly


intercultural space would allow for a modeling of individual practices to be further developed upon reaching the professional world.

Lastly, we will discuss limitations. One of the most glaring limitations in the author's mind is the lack of quantitative basis in order to more clearly catalogue the findings. While there are available methodologies, which were originally considered as a part of the work, the breadth of the project aims and the time allotted for analysis were unbridgeable. Priority was given to the time to develop the interviews and data collection, which then left analysis apart. Analysis was either integrated during the interview or became an isolated process that was less complete.

Another limitation, as with all studies and projects, is time. Given more time, more follow-up interviews could have been conducted to provide a better picture of student's full experiences. There is great value to interviewing the same student across multiple time periods of the same experience, and while this effect was achieved in the author's ethnographic portion of data collection, it was not necessarily consistent with the touch points of the participants.

3c. Evaluation and Feedback

Upon presenting documentation of interview data, implications and recommendations to the Global Campaign for Peace Education, there was a realization on the part of both the author and the director of the GCPE for a format change. The evaluation post-project shows that the information and content has a lot to offer and has inherent value because of the voices it amplifies. Yet, while evaluating the format and design, it seems that this product has been built from the perspective of the speakers and not for the benefit of the audience. By that, I mean that

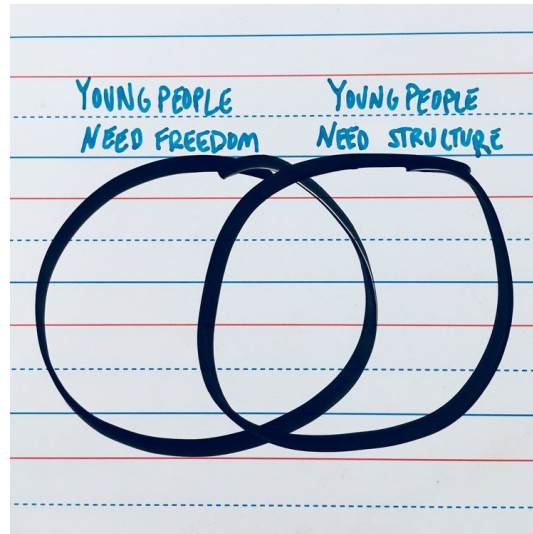
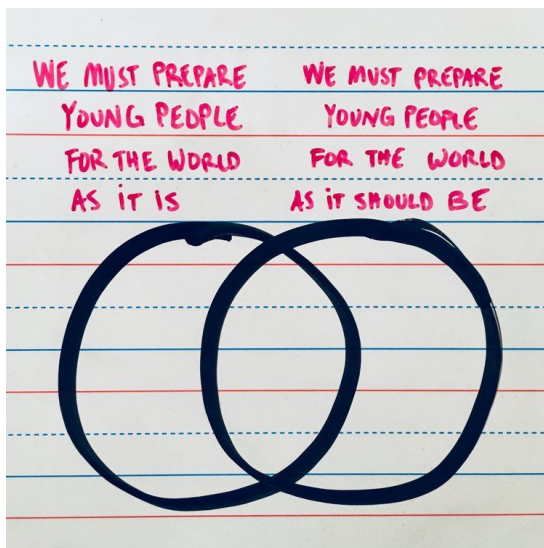
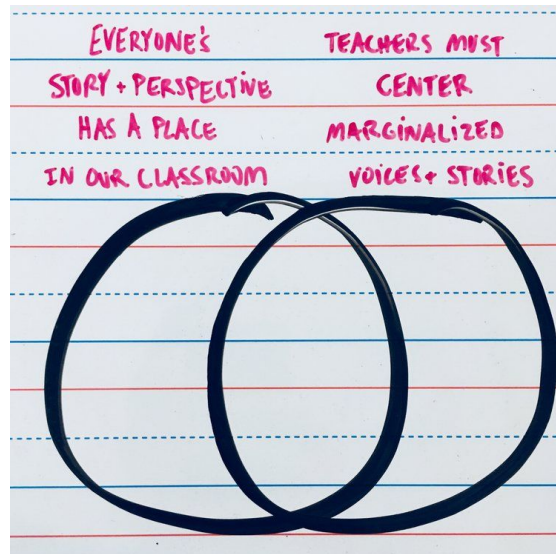
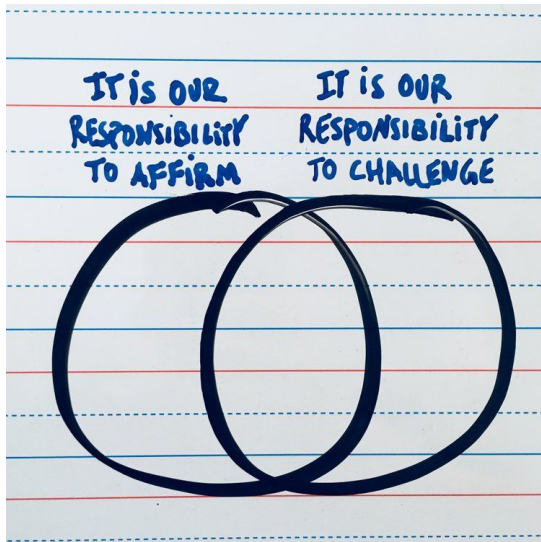


the participants seem to be speaking loud and clear through the work but the audience's take aways are not clearly outlined within these short phrases or clipped references.

Taking this feedback, an improvement and adjustment for future publication in the Global Campaign of Peace Education will tweak the approach of the writing and design to better reflect the needs of the audience. Particularly, many of the readers of the Global Campaign are not necessarily creating their own higher education program of peace studies and the context should perhaps open to make more widely applicable recommendations to those working in informal education contexts or with varying ages. Nonetheless, there will be a niche of readers who can use this project's recommendations as complementary to their purposes.

4. Annex

Image 1: Examples of vent diagrams that relate to the education and topics addressed by participants, as published on <https://www.ventdiagrams.com/new-index#/8-vents-about-school-and-teaching/>



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