

PEA

Pedagogy Ecology and the Arts conference

BOOK OF ABSTRACTS



“peace”

5-6-7 September 2023 | Merano | South Tyrol | Italy

PEA
Pedagogy Ecology and the Arts conference
Euphur
Euregio Platform on Human Dignity and Human Rights
University of Trento | Free University of Bolzano Bozen | University of Innsbruck
Accademia di Merano | Akademie Meran
Accademia di studi italo-tedeschi | Akademie Deutsch-Italienischer Studien
CRATere
piccola rassegna di teatro, arti e umanità
Teatro Pratiko
associazione culturale
University of Vienna | Universität Wien
Centre for Teacher Education and Faculty of Philosophy and Education



PROGRAMME

‘peace’

THURSDAY, 5 SEPTEMBER 2024

WELCOME DESK 13-14

Academy of Italian-German Studies, Innerhofer Street 1
Coffee and Registration

GREETINGS & INTRODUCTION 14

Institutional Greetings

Sabina Langer, Evi Agostini, Denis Francesconi, Nazario Zambaldi – Framing PEA conference

KEYNOTE SPEAKER 14.30-15.30

Stephan Schmidt-Wulffen (Free University of Bolzano/Bozen, I) – The art of peace

PARALLEL PANELS & WORKSHOP

PANEL A (in German) 16-18.30

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Evi Agostini

Theresa Hauck (University of Vienna, A) – Playing together in spaces between good and evil. What is revealed and what is seen

Sonja Wodnek (University College of Teacher Education KPH Vienna/Krem, A) – The language of pictures. Learning development conversations seen through the lens of children’s drawings

Stephanie Mian & Petra Auer (Free University of Bolzano/Bozen, I) – Sensitising Perception, Recognising, and Acknowledging Multiplicity. Foundations for Sustainable and Peaceful Togetherness

Tamara Peer, Sandra Matschnigg-Peer & Nazime Öztürk (University of Vienna, A) – Peace Education in the Context of the Bildungsrätl Initiative in Vienna

Volker Kress (TU Dresden, D) – Future Ambassadors



PANEL B (in English) 16-17.30
Centre for Culture, Cavour Street 1
Chair: Denis Francesconi

Daniela Lehner (University of Graz, A) – Towards Imaginations and Utopias of Peace. Pedagogies of Hope, Resistance and Care
Giulia Levi (University of Derby, UK) – Positive role-models in peace education. Reflections from the work of Anna Bravo
Inge Zwart (Global Campus of Human Rights) – Hope as a critical tool to study human rights at graduate level

PANEL C (in Italian) 16-17.30
Centre for Culture, Cavour Street 1
Chair: Nazario Zambaldi

Nicoletta Ferri & Maddalena Sottocorno (University of Milano-Bicocca, I) – A virtual educational mediator to promote sustainability
Chiara Urbani (University of Trieste, I) & **Andrea Guaran** (University of Udine, I) – On the door approach: findings from Dolomiti-Unesco project
Francesca Rota (University of Milan-Bicocca, I) – Promoting a culture of sustainability: first reflections from a research project with some educational services for childhood and preschools in Milan

WORKSHOP A (in German/English/Italian) 17.30-18.30
Centre for culture, Cavour Street 1
Chair: Sabina Langer

Martina Janßen (University of Erfurt, D), **Philip Bunk** (University of Erfurt, D) & **Ismail Karayakupoglu** (artist) - Peace between doors. What does sustainable peace need from us humans?

INVITED SPEAKER 18.30-19.30
Centre for culture, Cavour Street 1
Elisa Caneve - MEDITERRANEA. Saving Humans, peace workers in Ukraine and Palestine

Light buffet on the terrace
Centre for culture, Cavour Street 1

INVITED ARTIST 21

Ateliersi WE DID IT!

Centre for culture Cavour Street 1.

A theatrical project in partnership with Teatro Pratiko and Liceo Pascoli Bolzano – ranked first classification in “TOCC Eco dello spettacolo dal vivo” of the MIC (Ministry of Culture), is presented by Andrea Mochi Sismondi of Ateliersi Bologna.



FRIDAY, 6 SEPTEMBER 2024

KEYNOTE SPEAKER 9- 10

Academy of Italian-German Studies, Innerhofer Street 1

Elena Monicelli (Scuola di Pace Monte Sole, I) - Places of memory, places for (peace) education?

Coffee break in the garden

Academy of Italian-German Studies, Innerhofer Street 1

PARALLEL PANELS

PANEL D (in English) 10.30-12.30

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Denis Francesconi

Ursula Maurič (Vienna University College of Teacher Education, A) & **Anja Thielmann** (Styrian University College of Teacher Education, A) - Ecology of multilingual knowledges as a basis for peaceful coexistence. How p4c can contribute to this

Jeanette Hoffmann, Maria Teresa Trisciuzzi, Ruth Videsott, Elisabeth von Leon (Free University of Bolzano/Bozen, I) - Imagining peace with picturebooks in multilingual and intercultural contexts

Berit Bareksten (Western Norway University of Applied Sciences, NO) – “The fjord is not ours” – activist artwork urging for peace and sustainability

Barbara Gamber (artist, Berlin, D) – Pedagogy in process. Peace-making through mycelial methodologies

PANEL E (in Italian) 10.30-12.30

Centre for Culture, Cavour Street 1

Chair: Nazario Zambaldi

Guglielmo Pezzillo (University Niccolò Cusano, I) – Nonviolent communication for active conflict resolution

Greta Persico (University of Milan-Bicocca, I) – Biodiversity education. About a method, a toolkit and new challenges for restoring connections of peace

Giulia Schiavone (University of Milan-Bicocca, I) – Practising Openness. For a shared, possible and sustainable school

Renato Verrua (Centro Studi Poderosa, I) – The human pathway

Convivial Lunch & “Chatting”

In the garden, Academy of Italian-German Studies, Villa San Marco Innerhofer Street 1



PARALLEL SESSIONS

PANEL F (in English) 14.30-16.00

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Denis Francesconi

Brigitta Pia Alioto (Ca' Foscari University of Venice, I) - Gamification and peace: workplaces training as a guidance for the future

Sibilla Montanari (Ca' Foscari University of Venice, I) - Convivialism and the challenges of Artificial Intelligence: integrating humans and non-humans within socio-ecological systems in the Anthropocene

Luana Silveri (Free University of Bolzano/Bozen, I) - Game-Based Education as an Approach to Peace Education. How board games can contribute to developing ethical skills in formal education

WORKSHOP B (in Italian) 14.30-15.30

Centre for Culture, Cavour Street 1

Chair: Sabina Langer

Las Medusas (Saviore dell'Adamello, I) – Uncomfortable

WORKSHOP C (in German) 15.45-16.45

Centre for Culture, Cavour Street 1

Chair: Evi Agostini

Ulrike Barth & Angelika Wiehl (Alanus University of Arts and Social Sciences, G) - Building peace instead of applying power-dominated pedagogical practices. Perceptual vignettes as a tool for peace ethics reflection

KEYNOTE SPEAKER 17-18.30

Centre for Culture, Cavour Street 1

Pat Patfoort (anthropologist, Conflict Transformation and Nonviolent Conflict Management, Bruges, B) – But how can we, for goodness sake, build Peace in the middle of all those wars?

Convivial Dinner in the Garden

Academy of Italian-German Studies, Innerhofer Street 1



SATURDAY, 7 SEPTEMBER 2024

PARALLEL SESSIONS

PANEL G (in Italian) 9-10.30

Centre for Culture, Cavour Street 1

Chair: Nazario Zambaldi, Sabina Langer

Lavinia Bianchi & Veronica Riccardi (Università degli Studi Roma Tre, I) – Alexander Langer: a co-research from a pedagogical perspective

Anna Rutigliano (University of Foggia, I) – Social prescribing: an art and nature-based strategy for individual and community well-being

Cinzia Zadra (Free University of Bolzano/Bozen, I) – Peace Education Through Transcultural Narratives. Lessons from Post-Yugoslav Female Writers

WORKSHOP D (in English/German/Italian) 9-10

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Evi Agostini

Beate Weyland & Simona Galateo (Free University of Bolzano/Bozen, I) – SOS EDEN. Peace territories between nature and culture

WORKSHOP E (in English) 10-11

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Denis Francesconi

KEATS (Milan, I) – A PLACE TO BE. The art of living together in desirable cities

KEYNOTE SPEAKER & WORKSHOP

Centre for Culture, Cavour Street 1

Giulia Cantaluppi (Temporioso, Milan) - Bricks to build peace education. Let's take notes together for a Manifesto

Convivial Aperitif & “Let's Stay in Touch”



INVITED ARTISTS

Hannes Egger created “Questions for Peace”, the installation at the Academy of Italian-German Studies, in a workshop with high school students.

Carla Cardinaletti installed her work “In love” at the Centre for Culture.

Ateliersi (Fiorenza Menni and Andrea Mochi Sismondi) presents a preview of the project “We did it!” playing on the interference between actual events, feasible possibilities and experiences that were only conceivable until now: the show will become a hypothetical documentary to crumble the TINA (There Is No Alternative) Paradigm by sharing scenarios in which people have developed more harmonious relationships with each other and with others entities that live on the planet.

Sara Fabbri (art director of Linus magazine, cartoonist, illustrator and graphic designer) will participate in the conference, follow people, places, and discussions, translating our gathering into a visual diary, exploring every aspect of PEA.

INVITED SPEAKERS

Cesare Moreno (president of Maestri di Strada in Naples) was invited on 19 June 2024 to present the new edition *Insegnare al principe di Danimarca* (Teaching the Prince of Denmark), the collection of Carla Melazzini’s writings, edited by him.

Elisabetta Lippolis (vice-president of IBBY Italy) was invited on 28 June 2024 to present Jella Lepman’s book ‘A Bridge of Children’s Books’ as starting point to talk about this pacifist woman, books and peace and also launch the 39th IBBY Congress in Trieste.

Gianpaolo Chiriaco (ethnomusicologist from the University of Innsbruck), connected from Addis Ababa, spoke to us about his research in his report “Listening to Colonialism: arts-based research as decolonial practice”.

Elisa Caneve (teacher at Italian high school and activist of the NGO *Mediterranea Saving Humans*) tells us about the action of the “ground crew” in Ukraine and Palestine.



FRAMING PEA conference ‘peace’

Evi Agostini, Denis Francesconi, Sabina Langer, Nazario Zambaldi
Curators and organisers of the conference

With pleasure and honour we welcome researchers and practitioners from Italy, Austria, Germany, Great Britain, and Norway as participants in the second edition of the PEA Conference 2024 “peace”.

In contemporary society, wars, violence, social injustice, marginalisation, exclusion, migration, climate change and systemic challenges call for collective reflection on desirable and achievable future goals with regard to possible forms of coexistence between people and nature. Educational processes are essential for driving a paradigm shift and building peaceful worlds within everyday social practices, schools, and communities.

We want to redraw the boundaries to actively create places and projects for peace. During the PEA conference we aim to stimulate a shared reflection on peace in a very broad sense, including topics such as nonviolence, desirable polis, better future, creative conflict resolution, peaceful coexistence, hope, dialogue, resilience, conviviality, activism, resistance, and personal as well as shared responsibility. Critical and engaged pedagogy, ecology and arts-based research can provide a framework in which individual and collective learning as well as specific contexts are interrelated as a system for defining and enacting peace.

We sincerely thank our keynote speakers – Stephan Schmidt-Wulffen, Elena Monicelli, Pat Patfoort, and Giulia Cantaluppi – for helping us deepen our understanding of peace. We would like to thank all the people who contributed to the preparatory and accompanying events of the conference:

- Cesare Moreno (president of Maestri di Strada in Naples) was invited on 19 June 2024 to present the new edition *Insegnare al principe di Danimarca* (Teaching the Prince of Denmark), the collection of Carla Melazzini’s writings, edited by him.
- Elisabetta Lippolis (vice-president of IBBY Italy) was invited on 28 June 2024 to present Jella Lepman’s book ‘A Bridge of Children’s Books’ as starting point to talk about this pacifist woman, books and peace and also launch the 39th IBBY Congress in Trieste.
- Gianpaolo Chiriaco (ethnomusicologist from the University of Innsbruck), connected from Addis Ababa on 29 August 2024, spoke about his research in his report “Listening to Colonialism: arts-based research as decolonial practice”
- Elisa Caneve (teacher at Italian high school and activist of the NGO *Mediterranea Saving Humans*) will tell us on the first day of the conference about the action of the “ground crew” in Ukraine and Palestine.

As we strongly believe in the importance of art for a peaceful world, we’d like to share a few words on this: In the garden of the conference’s main building, you will likely encounter ‘Questions for Peace’, an installation by Hannes Egger created during a workshop with high school students. Meanwhile, at the Centre for Culture, Carla Cardinaletti has installed her work, ‘In Love’. On the first evening of the conference, Ateliersi (Fiorenza Menni and Andrea Mochi Sismondi) will present a preview of their project ‘We Did It!’, which explores the interplay between actual events, feasible possibilities, and previously inconceivable experiences. Sara Fabbri, an illustrator, will also be participating in the conference, capturing people, places, and discussions to create a visual diary of our gathering. Her work will enrich this year’s publication.

We invite you to enjoy the second PEA conference in the spirit of dialogue, respect, openness, and conviviality!



KEYNOTE SPEAKERS

Stephan Schmidt-Wulffen (Free University of Bolzano/Bozen) – The art of peace

Elena Monicelli (Scuola di Pace Monte Sole, I) – Places of memory, places for (peace) education?

Pat Patfoort ('De Vuurbloem' Center for Nonviolent Conflict Management, Bruges, B) – But how can we, for goodness sake, build Peace in the middle of all those wars?

Giulia Cantaluppi (Temporioso, Milan, I) – Bricks to build peace education. Let's take notes together for a Manifesto



The art of peace

Stephan Schmidt-Wulffen, Free University of Bolzano/Bozen, Italy

Keywords

peace, the political, community of practice, temporality, performativity, the other

Some weeks ago I saw Francis Alÿs's show at the Barbican in London. 'Ricochets' showed around 16 videos the artist recorded since 1999: 'musical chains' in Mexico, 'leapfrog' in Iraq, 'jump robe' in Hong Kong. I was deeply satisfied and happy to be in a peaceful world.

'Peace' in artistic practice brings to a discussion of politics, which seems to be art's major task today. James Elkins states: "Making and critiquing are now seen through the lens of social issues." And he also mentions the fields in which young artists should be versed: race, decolonial and disability studies, identity and gender. Peace and the political are in close relation: While peace seems to be the implicit aim of artistic practice, controversy, political protest and intervention are the means to achieve it.

To be political in art concerns the subtle balance between form and content. Content is privileged. Art is *in service* of the political. But is it still art? I want to search here for a more hidden form of political statement, that derives content from form and allows for the autonomy of art. Without undermining the impact of artistic political protest, I argue that a specific sensitive form of artistic practice exemplifies a peaceful world. It is a specific 'distribution of the sensible' (Rancière) that keeps the idea of social peace alive.

The architect Francis Alÿs moved to Mexico City in 1986. It is the other culture he encounters and the strange habits of the inhabitants that motivate his works. He begins to test his observations through public performances, which only gradually become 'art'. All his works in the following years are a research to stabilize his role in a foreign community. I will describe some of his strategies, which protocol the rules of the Mexican community and the artist's relation to it. The videos of children's games, starting in 2007, translate the artistic interventions into another, more autonomous language, even if the political message remains the same: the production of society in a peaceful manner.

Can art contribute to a peaceful society? Can we learn to be an artist like Alÿs? Looking closer to the artist's practice we discover his enabling communities: the technical support of filmmakers and street sign painters; the community of expert-friends in the art scene of Mexico City; the discourse of architecture and city planning; the historical foundation in surrealism and Magritte. Art is a social practice. To look at a picture is not enough. You have to enter a specific practice and it takes time to become a competent part of the many practice-communities of art.

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Places of memory, places for (peace) education?

Elena Monicelli, Scuola di Pace di Monte Sole, Italy

Keywords

memory, history, peace, education, identity

Memory is, and in particular visiting places of memory are, generally seen as an effective tool to put an end to further violence, a talisman against the expression of evil. But if we look at the world today, it is impossible to say that various forms of violence are distant from the human experience.

The narration of the horror is not enough to vaccinate against the horror. For example, describing the horrors of the Holocaust could not prevent massacres in the very heart of Europe, such as in the former Yugoslavia.

How useful – then – is remembering the past? Can it help us examine and accept that “good” and “evil” start from the same source, the human being?

This means that we must interrogate ourselves because “the evil” is not outside us in a far away place, but it is part of us.

At some places of memory, we have the opportunity to confront “the extreme” that was manifest at a specific time and place. But to use the power of these places as tools for education requires us to draw out the universal mechanisms that allow and lead to violence expressions. Propaganda and advertisements, mass media; education, stereotypes are mechanisms that lead to discrimination, exclusion, racism, dehumanisation, all of them help to create an “us” and “them” which enables violence.

In order to inquire deeply into these mechanisms of human actions and to make people aware of their existence in everyone and in everyday life can be the first two steps to start effective and not superficial actions against violence, poisonous legacies which remain after the guns have fallen silent.

It’s important to underline that not all the actions taken in the field of memory and history lead to this. Memory is often used as a means of building strong identities that are potentially violent. Memory is often used as a tool for useless, ineffective and reassuring imposition of values that come from outside and are not autonomously elaborated by the participants to the activities. The habit to focus on the “never again” claim risks to transform the work of memory into an empty ritual.

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But how can we, for goodness sake, build Peace in the middle of all those wars? Using the MmE-model to better understand and plan what to do to build Peace in the middle of the many wars we are drowning in

Pat Patfoort, 'De Vuurbloem' Center for Nonviolent Conflict Management, Bruges, Belgium

Keywords

Nonviolence, models, Equivalency, war, escalation.

The MmE-model or Major-minor-Equivalency model contains two models: the M-m or Major-minor model and the E or Equivalency model. The first one is at the basis of violence, suffering and war, the second one is at the basis of Nonviolence, wellbeing and Peace. We use figures to explain and clarify these models concretely.

In every thought we have, with every act, gesture, facial expression, attitude, expression of art, use of all kinds of objects, and of course spoken or written words, we can behave in and make a contribution to, that means build either one model or the other. That happens either when we are ourselves inside of a conflict, or when we think we are outside of it. I say 'we think', because by putting ourselves in one of the two models we automatically become part of the conflict.

One of the most well-known consequences of the Major-minor model is the mechanism of the escalation of violence. There are two other mechanisms of violence, but this one is the best known, as fight or war. In fact, war is only one part of the escalation. There are several other parts, preparing and announcing war. So by using the MmE-model we can situate war on a map, in a certain way foresee and thus avoid war. But it also can help to stop the escalation, to de-escalate and to work out a transformation towards Equivalency and Peace.

Therefore, we need specific tools, the tools of the Equivalency. They are very different from the tools that are used in the Major-minor model, they even are the opposite tools.

In this presentation I shall illustrate the use of the Major-minor-Equivalency model in the situation we are now in the world. With all the large-scale wars there are actually in the world, but also with all the personal and societal wars there are around us (quarrels in the family or in the neighbourhood, local disputes and violence, intercultural conflicts), how can we very concretely make our contribution to build Peace?

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Bricks to build peace education. Let's take notes together for a PEA-Manifesto

Giulia Cantaluppi, Associazione culturale Temporiuso.net

Keywords

Manifesto, participation, guidelines, activism, conclusions

During the three days of exchanges, workshops, and discussions at the PEA conference, dedicated to the theme of 'Peace', we will have the opportunity to explore the reflections and urgencies of each of the participants. How can we bring together the ideas and proposals that will emerge? The aim of the final public session of the conference, entitled *Bricks to build peace education. Let's take notes together for a PEA-Manifesto*, is to create a shared manifesto and action-research guidelines. To achieve this, we will use some co-design and public debate tools developed in participatory urban planning processes by the association temporiuso.net.

Since 2009, Temporiuso.net (www.temporiuso.org) has been advocating for the reuse of empty and underused spaces in Italy, to experiment with collective dreams through the construction of shared visions, practices of exchange and reciprocity, and mediation of spatial conflicts. Collaboration pacts between associations and public administrations for the maintenance of open spaces, tactical urbanism as a practice for re-appropriating public space, contracts for the temporary use of abandoned or underused spaces to experiment with new vocations and professions, public walks/bike rides to cross inaccessible places and reopen them to potential new populations, and support for self-managed spaces and services self-promoted by local communities are among the tools Temporiuso puts into practice to counter the critical issues related to land consumption, the inaccessibility of the right to housing and the city, the closure of productive activities and services in historical centres, the privatisation of public space, the abandonment of agricultural land, and the uncontrolled consequences of post-war reconstruction.

We will begin with the idea of a manifesto — “manifesto” in the sense of manifesting, making evident and known the urgency of doing something for peace, starting from pedagogy and education, using ecology (ecological and systemic thinking) and the arts. Throughout the conference, there will be a table/board where ideas for a possible future PEA manifesto can be collected, and inspirational materials from other manifestos born in similar contexts, such as [Re-Bel Italy's Manifesto for the Reuse of Abandoned and Underused Spaces](#), created in 2012 by an informal network of socio-cultural associations throughout Italy, can be consulted. It will be possible to contribute with a message, an image, or a word, even for those who cannot be present on Saturday, 7th September from 11 to 13 but will have contributed in the previous days.

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PANEL A (in German)

5 September, 16-18.30

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Evi Agostini

Theresa Hauck (University of Vienna, A) – Playing together in spaces between good and evil. What is revealed and what is seen

Sonja Wodnek (University College of Teacher Education KPH Vienna/Krem, A) – The language of pictures. Learning development conversations seen through the lens of children's drawings

Stephanie Mian & Petra Auer (Free University of Bolzano/Bozen, I) – Sensitising Perception, Recognising, and Acknowledging Multiplicity. Foundations for Sustainable and Peaceful Togetherness

Tamara Peer, Sandra Matschnigg-Peer & Nazime Öztürk (University of Vienna, A) – Peace Education in the Context of the Bildungsräte Initiative in Vienna

Volker Kress (TU Dresden, D) – Future Ambassadors



Playing together in spaces between good and evil. What is revealed and what is seen

Theresa Hauck, University of Vienna, Austria

Keywords

joint competitive/peaceful play; early childhood education; phenomenological vignettes; shared spaces of experience

“The source of all good lies in play”, Friedrich Fröbel, the founder of the kindergarten, is said to have once emphasized, and thus, already in the middle of the 19th century, he spoke as appreciatively about children’s play as teachers still do today. Play as the child’s “most important form of learning” is firmly anchored in Austria’s educational framework plan for elementary educational institutions (CBI, 2009, p. 10) and can also be found internationally in all approaches to early childhood education (ECE).

Also referred to as the “language of the child” (Zulliger, 2023), children’s play seems to be filled not only with learning opportunities, but also with questions and things that are currently occupying the child; it can be a way of expressing one’s feelings and a creative means of communicating with others. (ibid.). This makes children’s play a rich phenomenon in which peaceful things such as fun, leisure and the joy of togetherness can manifest themselves just as much as frustration, combativeness and dominance.

Although play knows no age limits, it has been repeatedly identified as a specific activity of the child, which can supposedly only be grasped to a limited extent by adults. “Children’s styles of experience are alien to us”, says Stieve (2011, p. 7), explaining that although we were all once children ourselves, we have partly forgotten how children perceive things. However, several authors describe a kind of shared sphere or pedagogical space that should emerge when children and adults play together, in which experiences are shared and which is characterized by mutual understanding (e.g. Nentwig Gesemann & Nicolai, 2015; Beekman, 1987).

The dissertation study, which forms the basis for this presentation, uses a phenomenological approach to explore the question of how teachers succeed in finding their way into a child’s play as co-players and how a shared (experiential) space can emerge in the process.

In the context of the conference contribution, the main question of interest is how teachers deal with it when children set impulses in play that demonstrate power, initiate fights and seem to contradict democratic values. On the basis of phenomenological vignettes and the pathic and ambiguous moments described therein, a discussion space is to be opened up for dealing with joint play, which makes it possible to find answers as to what professional pedagogical accompaniment of play scenes in kindergarten could look like in order to create a peaceful pedagogical environment.

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The language of pictures. Learning development conversations seen through the lens of children's drawings

Sonja Wodnek, University of Vienna, Austria

Keywords

agency, analysis of children's drawings, participation, dialogue

Interactions between the institutions of school and family are the focus of this presentation, which deals with so called KEL conversation. Conversations within the triad of child (“**K**ind”), parent(s) (“**E**ltern”) and teacher (“**L**ehrer*in) that are held once per semester in Austrian schools.

The explorative study in Austrian primary schools is following an ethnomethodological research approach. Several survey and evaluation methods are triangulated. The latter range from conversation analysis of the KEL conversation data, through analysis of children's drawings, to analyses of group discussions with children and interviews with teachers. The method triangulation aims to reconstruct social encounters between school and family from the children's perspective (Breidenstein et al., 2020, p.9).

Regarding the theoretical approach, the project stands in the tradition of the agency approach that views children as a distinct group with their own interests and needs. It also highlights the methodological challenge of exploring children's perspectives through the eyes of an adult researcher.

There is a consensus in educational research (Hardeland, 2017; Walper, 2021) that educational partnerships that are as transparent as possible (Stange et al., 2013) are beneficial. Those involved in the dialogue should meet as equals; the child as learner has been given the role of active participant. The demand for children's participation in decision-making processes that affect them is also legally codified in the UN Convention on the Rights of the Child.

This presentation aims to describe and discuss the preliminary results of the ethnomethodological analysis with a focus on the analysis of children's drawings based on Panofsky (2006) in triangulation with group discussions and conversation analysis of the child-parent-teacher conversations.

In the presentation of the results, the tensions in relation to symmetries and asymmetries is explored. Role constellations can be located between heteronomy, co-determination and self-determination (Gerhartz-Reiter & Reisenauer, 2020) and resonance and alienation (Rosa 2018). Figuratively depicted axes of resonance (Rosa, 2018) between representatives of school, family and designated objects are also findings as well as depicted speech activities, conversation sequences (Boer & Bonanati, 2015; Häbig, 2018; Mundwiler, 2017) and drawn conversation spaces (Goffman, 2011; Rosa & Endres, 2016) The touching language of the pictures depicts fragility and wish of solidarity, wellbeing, peace and participation in the present moment of the conversation and helps to understand the children's views on these adult-dominated conversations.

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Sensitising Perception, Recognising, and Acknowledging Multiplicity. Foundations for Sustainable and Peaceful Togetherness

Stephanie Mian & Petra Auer, Free University of Bolzano/Bozen, Italy

keywords

Primary Education, Phenomenology, Sensitization of Perception, Ethos, Sustainable and Peaceful Togetherness

Since the early 1990s, sustainable development has become an internationally recognised paradigm (Hauenschild, 2023). Accordingly, the 2030 Agenda was launched in 2015 with the Sustainable Development Goals (SDGs). With the guiding principle of leaving no one behind, this global commitment aims to secure the rights and well-being of all on a healthy and prosperous planet (UN, 2023), promising peaceful coexistence in its ecological and relational dimensions. However, at the program's midpoint, a concerning picture emerges regarding achieving the SDGs (Ordonez-Ponce, 2023). Increased measures to promote sustainability in the educational context through various programs (ESD 2005-2014; Global Action Program for ESD 2015-2019; ESD 2030) to strengthen the achievement of the SDGs have shown limited impact (Ordonez-Ponce, 2023).

Starting from the apparent need for a change in previous approaches, this paper presents the theoretical groundwork of a planned research project that ventures into this step by prioritising the values, perceptions, and experiences of primary school children. In this way, the concept of transformative action (UNESCO, 2021) will be emphasised, focusing on the individual transformation processes of learners and how these take place. Imparting knowledge, skills, values, and attitudes to learners is not sufficient to empower them to make informed decisions and take responsible actions for sustainability and, thus, for peaceful coexistence.

We begin with the assumption that, first and foremost, learners require a “certain level of disruption that causes [them] to leave the security of a status quo or their usual way of thinking, acting or living” (UNESCO, 2021, p. 18). According to the theses of the research proposal, sustainable action is characterised by a phenomenologically inspired and experience-based perspective through a special attentiveness to the call of others, a redirection of the line of vision, a turning to or towards – a certain “ethos of the senses” (Waldenfels, 2006). It is assumed that the perception of the unfamiliar and the other already gives rise to an ethical claim to which it is necessary to respond – a fundamental responsibility (Agostini & Bube, 2021). Consequently, sustainable action becomes recognisable as a response requiring attention and mindfulness. This form of ethos, a perception oriented towards the other, the world, and nature, is a prerequisite for the development, recognition, and evaluation of ‘appropriate’ options for action and the competence to design (Gestaltungskompetenz) to become changemakers.

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Peace Education in the Context of the Bildungsgrätzl Initiative in Vienna

Tamara Peer, Sandra Matschnigg-Peer, Nazime Öztürk, University of Vienna, Austria

Keywords

peace education, Bildungsgrätzl, phenomenologically oriented anecdotes

In practice, peace education is often implemented through a combination of (in)formal curriculum content, school policies and practices, and community partnerships (Haavelsrud & Stenberg, 2012). In a recently introduced educational initiative in Vienna, peace education is delineated as a collaborative objective. This paper addresses the question of how peace education is framed conceptually within the policy framework of *Bildungsgrätzl* and perceived in the context of the *Bildungsgrätzl* initiative in Vienna.

The term *Bildungsgrätzl* (educational neighborhood) refers to the establishment of collaborative networks between educational and non-educational institutions. According to policy documents, the aim of this cooperation is to provide optimal educational opportunities for children, to promote and support them in the best possible way. The guiding principle is: “It takes a Grätzl to raise a child” (City of Vienna, 2024).

This paper, which is embedded in the *project EQoL: Teaching the Good Life. Theory, Policy and Practice in Education to Promote Quality of Life in the 21st Century* [Project number: 5101523], focuses on a selected case study. Outlined goals of one Bildungsgrätzl and its participating educational and informal institutions are focusing on peace education and sustainability. According to an initial document analysis (Bowen, 2009) the institutions collaborated under the motto *1000 years of peace - children for peace* (Müller, 2022). A project was realized by the kindergartens, schools, and other institutions, 1000 peace flowers and candles were made from production leftovers and presented to UNO City on loan. The Bildungsgrätzl’s peace festivals took place in spring 2023 and 2024. Numerous participants came together to distribute the peace flowers and candles in the Bildungsgrätzl and to sing songs about “peace and courage” (Müller, 2022, 2024).

To elucidate the “traces of memory” (Agostini, 2015) associated with peace education in the selected *Bildungsgrätzl* and to demonstrate the multifaceted ways in which peace is conceptualized, experienced and enacted, research interviews are conducted with actors in the Bildungsgrätzl and condensed into phenomenologically oriented anecdotes (Rathgeb, Krenn & Schratz, 2017, p. 130). Insights into this study will be presented.

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Future ambassadors

Volker Kress, TU Dresden, Germany

Keywords

better future, creativity, ecology, pedagogy

Education for sustainable development also has the task of developing a new school culture. A school culture that provides forms of learning in which a reflective examination of oneself and the social and ecological issues of future local and global development is possible. This results in two central questions: what are the skills that need to be acquired for this and how can the acquisition of skills be made sustainable?

Following Dziak-Mahler (2022), we see the need to focus on change competence as a decisive success factor for the education of the future. This includes, among other things, the ability to navigate through complexity, allow contradictions and endure uncertainty. Scobel (2022) and Gaub (2023) emphasise the value of creativity as an indispensable component of this change competence. This inspired the idea of training future ambassadors as part of the teacher training program. They should inspire and encourage themselves and other people to discover opportunities rather than risks in change and cooperatively find the appropriate spaces of opportunity to initiate and sustainably anchor transformations. Forming such a cross-sectional competence in prospective teachers offers us the opportunity to reflect on and organise learning processes in a more comprehensive way.

The seminar is offered in the supplementary area. This also offers students the opportunity to try out innovative teaching and explore current topics in greater depth. Because our seminar aims to develop skills, it relies throughout on methods that enable experiences within the framework of action-oriented learning processes. There is no script and no theoretical input. Instead, we work consistently according to the didactic three-step approach of action - reflection - transfer. First, the students are activated by a method that they can later use themselves. The participants then reflect on their experiences with this method. In the final step, the group explores the possibilities and limits of transferring the method together. The seminar always starts with an exercise to promote creativity. The so-called everyday challenges continue to be a consistent methodological tool. These are small but strenuous changes to habits at an individual level.

The one-semester seminar is currently being offered for the fourth time. Demand regularly exceeds the number of places available. One student summed it up as follows: "I learned more about myself in the course than in any other module of the entire degree program."

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Panel B (in English)

5 September, 16-17.30

Centre for Culture, Cavour Street 1

Chair: Denis Francesconi

Daniela Lehner (University of Graz, A) – Towards Imaginations and Utopias of Peace.

Giulia Levi (University of Derby, UK) – Positive role-models in peace education. Reflections from the work of Anna Bravo

Inge Zwart (Global Campus of Human Rights) – Hope as a critical tool to study human rights at graduate level



Towards Imaginations and Utopias of Peace. Pedagogies of Hope, Resistance and Care

Daniela Lehner, University of Graz, Austria

Keywords

dynamic peace, peace education, hope, resistance, care

In this contribution, I will explore various theoretical perspectives and understandings of peace and peace education. This exploration moves beyond simplistic notions of peace as merely the absence of war and violent conflict, towards an understanding and imagination of peace as a positive, imperfect, and dynamic phenomenon (Muñoz, 2006; Wenders & Zournazi, 2013). Simultaneously, I aim to acknowledge the violent aspects inherent in colonial and modern conceptions of peace. A modern understanding of peace often fails to recognize local initiatives, viewing peace as mechanical and static (Krohn & Pauls, 2023). I argue that peace is a relational endeavor requiring constant negotiation and reflection. Individuals have diverse experiences of peace and interpret it differently; peace is closely related to both human and more-than-human needs.

The concept of peace encompasses a wide range of small, specific, often competing, and contradictory lived experiences that contribute to its overall understanding (Škof, 2015). These multiple understandings suggest that perhaps conceptual unity is less important than having some shared values across different contexts (Williams & Bermeo, 2020, p. 10). Muñoz (2006) describes the process-driven and contradictory nature of peace as ‘imperfect,’ emphasizing local circumstances and actions that promote peace on a smaller scale. Epistemologically, the concept of imperfection moves us away from objective, closed, and dogmatic visions of peace and brings us closer to the ‘intersubjective’ – conflicting yet necessary visions of peace that are open and debatable, much like the subjects of perception themselves (Muñoz, 2006, pp. 262-263; Škof, 2015).

Wenders and Zournazi (2013) argue that perception and imagination are crucial for envisioning and creating peace. Drawing on bell hooks’ (1994) antiracist pedagogy of care, resistance, and hope, this work discusses the relationship between imaginative capacities, community building, and the nurturing of peace. This calls for creative approaches that seek to dismantle violent and unjust structures while nurturing pedagogies that interweave personal, communal, and ecological narratives. Such approaches aim to cultivate a world embraced by care, empathy, and a deep awareness of our interconnected existence.

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Positive role-models in peace education. Reflections from the work of Anna Bravo

Giulia Levi, University of Derby, United Kingdom

Keywords

Positive role-models, Peace education, Nonviolence, Civil resistance, Stories

This paper focuses on the use of positive role-models in peace education. In particular, it looks at how social history professor Anna Bravo's research on acts of nonviolence and civil resistance can inspire reflections on educational material featuring positive stories that can make change seem possible for young people.

Despite different approaches, peace education has the overall aim to foster changes that will make the world a better, more humane place (Bar-Tal 2002). Stories of positive role models, often referred to as "peace heroes", are often used as a tool in civil society peace education programmes. In an educational context, these are believed to facilitate hopeful perspectives among younger generations in relation to social problems often perceived as insurmountable.

One of the most common examples of positive role-models are stories where individuals took risks during genocides and mass atrocities to help or rescue people from other ethnic or religious groups (Semelin, 2011). Academic literature shows how, while sometimes stories of rescues idealise their protagonists, 'rescuers' is a contentious category far from conforming to universal standards (Mamdani, 2002). In other cases, such stories manage to bring more complexity to the field of human attitudes and actions when faced with mass violence, for example highlighting the limitations evident in mainstream human rights advocacy such as exclusive perpetrator vs victim categories (Dudai 2012, Moll 2019). These findings call for a careful consideration of the ways in which such stories are used in the educational context, especially as romanticised role-models might seem unattainable for young people.

This paper contributes to these discussions drawing from Anna Bravo's research on nonviolence and civil resistance in wars and authoritarian regimes. Anna Bravo, comparing nonviolent actions in Tibet, India, Denmark, Kosovo, and Italy looked for practices, no matter how small, that contributed to save lives and reduce violence – what she called "good stories in dark times" (Bravo, 2013). She explored how individuals holding different levels of power, from 'normal people' to heads of state, promoted actions that saved blood. Her careful analysis of each case, considering its complexities and contradictions, inspires reflections on what role-models, not idealised but equally hopeful, could be relatable for young people living in countries at peace, but characterised by growing political polarisations, social inequalities, climate crisis and looming wars. This paper will conclude with practical suggestions on how to develop material featuring positive role-model stories in educational settings.

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Hope as a critical tool to study human rights at graduate level

Inge Zwart, Global Campus of Human Rights

Keywords

Human Rights Education, Hope, Academic Teaching

At a human rights master's course students can be driven by professional, emotional and personal motivations to contribute to a peaceful and just world. Studying human rights requires an engagement with historical and contemporary inequalities and atrocities as well as polycrises that are difficult to grasp and accept. It can be challenging to teach students that it is worthwhile to engage with these complex problems, when they are simultaneously introduced to international human rights instruments and mechanisms that at times can be frustratingly flawed. As a result, students can experience a sense of frustration or hopelessness about the state of the world and their ability to transform it.

This paper investigates if and how 'hope' could be integrated in critical human rights education at graduate level, as a way to fight such feelings of despair. Human rights education (HRE) can be considered a growing "field of educational theory and practice" that mostly centres the promotion of human rights awareness and is applied in all types of educational settings (Tibbitts & Sirota, 2023, p. 53). Its critical approach can be understood to be rooted in Freire (Freire, 1970, 1992), and centres cultivating agency through education "about", "through" and "for" human rights (Office of the United Nations High Commissioner for Human Rights, 2011, article 2.2).

The paper is structured as follows. Firstly, the concept of hope is investigated through different lenses. Psychology approaches hope as a combination of emotion and cognition, relating to motivation for achieving goals and coping with uncertainty or stress (Pleeging *et al.*, 2021). In philosophy, hope is investigated alongside despair (Huber, 2023). Pedagogical literature proposes an engagement with hope either as 'educated hope' (Giroux, 2004) and an 'ontological need' rooted in action (Freire, 1992). Second, I will use this set of conceptual interpretations of hope to analyse existing (pedagogical) approaches in human rights and related fields that integrate the concept of hope. These include the idea of showing impact of human rights work (Sikkink, 2017), developing skills of futuring and imagination (Hopkins, 2019), suggestions of curriculums and HRE that centres critical hope (Mayes & Holdsworth, 2020; Zembylas & Keet, 2019, p. 93). Finally, this analysis forms the basis of a discussion on how hope could be used as a critical tool in critical Human Rights education in higher education institutions, and aims to instigate discussions about its potential in other pedagogical spaces.

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Panel C (in Italian)

5 September, 16-17.30

Centre for Culture, Cavour Street 1

Chair: Nazario Zambaldi

Nicoletta Ferri & Maddalena Sottocorno (University of Milano-Bicocca, I) – A virtual educational mediator to promote sustainability

Chiara Urbani (University of Trieste, I) & **Andrea Guaran** (University of Udine, I) – On the door approach: findings from Dolomiti-Unesco project

Francesca Rota (University of Milan-Bicocca, I) – Promoting a culture of sustainability: first reflections from a research project with some educational services for childhood and preschools in Milan



A virtual educational mediator to promote sustainability

Nicoletta Ferri & Maddalena Sottocorno, University of Milano-Bicocca, Italy

Keywords

affordance; sustainability; non formal education; digital media

In a socio-cultural context in which horizons of meaning oriented towards consumption and individualism risk prevailing, it is important to design opportunities where people can exercise *their best ability to be* (Palmieri, 2020). Pedagogical research should question the multiple strategies to allow human beings to develop their entirety, considering the interrelation between subject and environment, in terms of *affordances* that educational experience can promote (Guerra, 2022). In this framework, the challenge of peace connected with the topic of multifaceted sustainability (cultural, economic, environmental and social) is urgent, both for those who work in formal and non-formal educational fields: “There can be no sustainable development without peace and no peace without sustainable development” states the UN 2030 Agenda (UN, 2015). Starting from this framework, and taking into consideration educational opportunities outside school, the contribution focuses on the role of digital media, understood as *enabling contexts* (Alessandrini, 2021) and *educational mediators* (Canevaro, 2008): they can be supports to draw an experience, which allows people to move from one learning phase to a subsequent one. Considering the construct of *community technologies* (Rivoltella, 2020), they can also outline horizons of meaning useful for personal growth and counteract the possible isolation that derives from their use, as well as the consequent weakening of the relational bonds to which they could lead. Alongside these reflections, the paper presents a research and action plan in the context of the MUSA (*Multilayered Urban Sustainability Action*) project and in particular in the line of intervention called “MUSA Societies” (Spoke 6), by the interdisciplinary research group *Open-Air Lab* of the Department of Human Sciences for Education of the University of Milano-Bicocca for the design of a website conceived as an immersive map of the Bicocca area, in which the user can find different sources, displayed in three layers of interest: *experiences*, *research* and *events*. This digital platform can facilitate interaction between a *real network* and a *virtual* one, generating a broadening of learning possibilities for organisations, as well as citizens and researchers and to promote a shared *culture of sustainability*. By developing this perspective, the Digital Documentation Center can be a space for increasing multiple skills, which concern not only the sphere of instrumental knowledge, but also the relationship between the user and his territorial context. It could be an ecological tool that can contribute to design more cohesive urban communities and to create places and projects for peace.

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On the door approach: findings from Dolomiti-Unesco project

Chiara Urbani, University of Trieste, Italy
Andrea Guaran, University of Udine, Italy

keywords

outdoor education; sustainable education; Green Comp; life skills; agency

The paper reports a research study on teacher education and training program within the Dolomiti-Unesco project. Peace and solidarity directions recall the development of individual and collective responsibility, awareness and sensitivity to foster ecological and active citizenship. Within the Dolomiti-Unesco project, the University of Udine has developed a research and training experience in outdoor education for teachers and children.

A preliminary literature review analyzed pedagogical issues in early education, linked to instructional design models and geography subjects. Di Marco (2022), into Asvis program, outlined important references, such as: *i.* taking care to the values that affect to “thinking and re-thinking” life practices; *ii.* fostering the capacity to imagine directions and create new visions, according to the complexity of reality; *iii.* producing critical thinking and actions for change, to become enable to better face problems and make consciously choices; *iv.* creating the future by giving shape to intentions and personal goals, that depends from the capacity to take advantage of many resources and opportunities in everyday life.

The reflection on these issues, combined with research findings, contribute to design a pedagogical “on the door” approach, such as a bridge between *indoor* and *outdoor* education, in order to integrate their reciprocal strengths. This instructional design model was created by the preliminary study, and aims to experiment and develop an original outdoor education approach for teachers and schools. Therefore, pre-school teachers were involved in an educational and training experience aimed to create instructional design activities for children, which connect the experiential learning cycle (CAE) (Trincherò, 2012) with the *Feel, Imagine, Do, Share* (FIDS) method (Crawford & Jones, 2023).

The results of the project outlined how a systematic training program for pre-school teachers, based on the “on the door” approach, allowed them to: *i.* better design sense-making activities for children, to foster the achieving of learning outcomes; *ii.* improve teaching method through a better connection between skills acquisition and human growth perspectives; *iii.* activate teachers’ agency to give shape to self-directed goals; *iv.* discover how this kind of “bottom-up agency” can impact not only on children education, but also help to rethink school and socio-political systems; *iv.* strengthen in education a new practice for sustainability, that looks at citizens as crucial agents of change. Finally, the project showed as pedagogical approach on outdoor education can support effectively sense-making processes and value creation, into agency for change, in order to achieve a world peace framework.

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Promoting a culture of sustainability: first reflections from a research project with some educational services for childhood and preschools in Milan

Francesca Rota, University of Milano-Bicocca, Italy

Keywords

education for sustainability, early childhood, citizenship, territory, peace

This contribution is part of the MUSA project (*Multilayered Urban Sustainability Action*) and in particular of the line of action called “MUSA Societies” (Spoke 6), which includes the implementation, by the interdisciplinary research group *Open-Air Lab* of the Department of Human Sciences for Education “Riccardo Massa” of the University of Milano-Bicocca, of an open-air laboratory for the promotion of a culture of sustainability.

A scientific review of the literature (Popay et al., 2006), aimed at exploring what it means to promote a culture of sustainability, highlighted that a central issue concerns the role that early childhood education for sustainability, which is often still neglected, can play in enabling everyone, starting from the youngest, to perceive themselves as active agents of change towards a better world (UN, 2015). Sustainability can be seen as a transformative opportunity to promote an environmental and human ecology in a conscious and non-rhetorical manner, to foster the emergence of a new culture of being human (D’Aprile, 2023), oriented towards values like democracy, peace and inclusion. The *Guidelines for civic education teaching* (Ministero dell’Istruzione, 2020) emphasise the importance of bringing out these themes in schools as elements often latent in the current teaching system. In this sense, a key aspect of education for sustainability is learning to live together in serenity and harmony, through first experiences in a community that supports respect for differences, as childcare services are the place where the first encounter between the individual and community dimensions occurs. Indeed, peace is one of the five pillars that the 2030 Agenda identifies to guide the transition to a more sustainable world, namely to raise awareness towards the co-construction of inclusive, just and democratic societies.

Within this framework, and starting from an ecological paradigm (Mortari, 2007), the contribution will give an account of the launch of a research project aimed at exploring and understanding what kind of experiences, practices and skills relating to sustainability the educational services for childhood and preschools of the Municipality of Milan have developed in recent years. The project aims to bring to light documentation that testifies to the educational work on sustainability and on the relationship with the territory to enhance them, share them and make them visible to the city, contributing to focusing on the role that educational services for childhood and preschools have in promoting a culture of sustainability and particularly in co-constructing an increasingly just, equitable, peaceful and inclusive society.

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WORKSHOPS

Workshop A (in German with translation in Italian and English)

5 September, 17-18

Centre for culture, Cavour Street 1

Chair: Sabina Langer

Martina Janßen (University of Erfurt, D), **Philip Bunk** (University of Erfurt, D) & **Ismail Karayakupoglu** (artist) - Peace between doors. What does sustainable peace need from us humans?



Peace between doors. What does sustainable peace need from us humans?

Martina Janßen, University of Erfurt, Germany

Philip Bunk, University of Erfurt, Germany

Ismail Karayakupoglu, artist, Germany

Keywords

Bildung, sustainable peace, oral history, community, mapping, art

Both in times of peace and in times of armed conflict, achieving and consolidating peace are tasks that concern fundamental questions of human coexistence. These always require creative answers. Socio-political question-answer structures that previously seemed to work are no longer effective. This intensifies the question of sustainable peace in a global world from a Eurocentric perspective and beyond the borders of Europe. At the interfaces between pedagogy, ecology, social and artistic action, the question of practices for sustainable peaceful coexistence arises in a very concrete way.

Story-telling makes it possible to actively and tentatively approach open questions in an alternative teaching/learning format (based on Molthan-Hill & Fischer 2002, 110). Answers can emerge on the basis of personal and interpersonal creation. Emotions and feelings can find expression. Intermediate tones can be experienced, expressed and shaped.

In the workshop, we turn to the metaphorical question: “What does sustainable peace need from us humans?” This question is intended to open up a shift in perspective on peace as the foundation of human freedom, in which freedom is simultaneously thought of in the context of and as nature/culture. What conditions can we create in order to achieve sustainable peace? In the workshop, participants are invited to share their own experiences, questions and wishes in relation to sustainable, peaceful coexistence in a respectful manner. By means of mapping, personal narratives can be told and retold, found and alternatives invented in response to each other. Paintings by Picasso, Dix or de Goya can serve as possible (art) historical reference points, as can peace agreements.

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PANEL D (in English)

6 September, 10.30-12.30

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Denis Francesconi

Ursula Maurič (Vienna University College of Teacher Education, A) & **Anja Thielmann** (Styrian University College of Teacher Education, A) – Ecology of multilingual knowledges as a basis for peaceful coexistence. How p4c can contribute to this

Berit Bereksten (Western Norway University of Applied Sciences, NO) – “The fjord is not ours” – activist artwork urging for peace and sustainability

Barbara Gamper (artist, Berlin, D) – Pedagogy in process. Peace-making through mycelial methodologies

Jeanette Hoffmann, Maria Teresa Trisciuzzi, Ruth Videsott, Elisabeth von Leon (Free University of Bolzano/Bozen, I) – Imagining peace with picturebooks in multilingual and intercultural contexts



Ecology of multilingual knowledges as a basis for peaceful coexistence. How p4c can contribute to this

Ursula Maurič, Vienna University College of Teacher Education, Austria
Anja Thielmann, Styrian University College of Teacher Education, Austria

Keywords

Ecology of knowledges, Global Citizenship Education, Multilingualism, Philosophy for Children

There is widespread agreement in research that peace education must always be about conveying alternative solutions to violence. The focus is on promoting a culture of peace and democratic coexistence (Kester, 2017). Following Galtung, the first step is to recognize forms of violence as such (Nygren et al., 2020). In democratic migration societies, structures, social norms and practices in which violence manifests itself in the exclusion and marginalisation of people come into view (Füllekruss & Mecheril, 2021). From a global perspective, the postcolonial thinker and sociologist Boaventura de Sousa Santos describes the exclusion and marginalisation, but also the adaptive appropriation of knowledges that cannot be classified in the Western logic, as a form of violence with its concrete effects on societies. Especially since the hierarchization of knowledges that this entails justifies the inferiority of certain people and groups. As an emancipatory alternative to this, he calls for an ecology of knowledges: “It is an ecology because it is based on the recognition of the plurality of heterogeneous knowledges (one of them being modern science) and on the sustained and dynamic interconnections between them without compromising their autonomy. The ecology of knowledges is founded on the idea that knowledge is inter-knowledge.” (Santos, 2007) In order to bring different knowledges into a constructive exchange that is largely freed from hierarchizing violence, Santos describes the concept of an intercultural dialogue, where the aim is not only for different experiences and ideas of the world to fertilise each other, but that a new perception that is meaningful for all sides and an alternative practice that only becomes possible as a result can emerge from their confrontation (Santos, 2012). We build on Santos’s concepts of ecology of knowledges and intercultural dialog and consider what they can mean in concrete terms for shaping peaceful coexistence in pluralistic migration societies, where diverse and multi-perspective knowledges are available in the variety of family languages. With reference to a specific project initiative at the University College of Teacher Education Vienna (Maurič & Thielmann, 2022), we show how the methodological approach of Philosophy for Children (p4c) can integrate the multilingualism of students in the sense of an ecology of knowledges. In our contribution, we thus explore the following question: How can p4c as a methodological approach strengthen the practice of intercultural dialogues that contribute to peaceful and democratic coexistence in pluralistic, multilingual communities?

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“The fjord is not ours” – activist artwork urging for peace and sustainability

Berit Bereksten, Western Norway University of Applied Sciences, Norway

Keywords

art, the environmental movement, citizenship, sustainability, peace

In the background for Kunming-Montreal Global Biodiversity Framework, in the work of the United Nations environment program, they state (2022): “*Biodiversity is fundamental to human well-being, a healthy planet, and economic prosperity for all people, including for living well in balance and in harmony with Mother Earth. We depend on it for food, medicine, energy, clean air and water, security from natural disasters as well as recreation and cultural inspiration, and it supports all systems of life on Earth.*”

Following the French philosopher and sociologist Bruno Latour (1947-2022), it's necessary to acquire knowledge through breaking habits; how we usually write following our traditional academic behaviours. Latour encourages us to find new ways, underlining that the struggle for education and the political struggle are parallel processes, two sides of the same phenomenon and a complex worldwide movement. Latour proposed “unexpected alliances between older and younger scholars” within our universities, in order to create spaces which enable reflection, exploring, learning, exchanging, and discussing along new paths.

Inspired by Latour, I invited a young student, and musician, Hilja, to work with me in relation to one of her songs about landscapes, and people's connections to landscapes (“The fjord is not ours”). The main focus in our collaboration has been her activism and struggle for the conservation of nature, by also being a singer-songwriter. My starting point is an analysis of the lyrics of one of her songs as well as conversations with Hilja, her mother, and her grandmother. These conversations represent the empirical data for my study. In the paper, I will discuss the environmental cost of consumerism, the struggle for sustainability in times of neo-liberalism, as well as role of art in this struggle.

The study combines art (mainly poetry), with politics and activism. It discusses the worldwide struggle for a more healthy planet. Hilja's song is a prayer for more sustainable practices. Is this mainly peace work? Soft voices, peaceful human beings conserving nature against the machines by demonstrating? “*Every tool is a weapon if you hold it right*”, is the message of the artwork by SUOHPANTERROR; Lasso is a Weapon, from 2015.

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Pedagogy in process. Peace-making through mycelial methodologies

Barbara Gamper, artist, Berlin, Germany

Keywords

somatics, mycology, radical imagination, worlding, decolonial ecology

Europe is built on the ideals of humanism and democracy. Yet, these principles seem absent again in today's geopolitical reality of war, military-industrial capitalism and extractivism, climate crisis and the rise of the political extreme right across the Global North. Franz Fanon rejects the humanism proclaimed in Europe. Based on violence, colonisation, slavery and exploitation, European humanism dehumanises. And so: 'We must find something different'.

In this presentation, I speak about my work as an artist and somatic educator, specifically referring to my collaborative project "Think Like Mycelium", developed together with mycologist Alessandra Senettin. Our project started as a speculative experiment overlapping art, somatics and mycology and aims at practices of connection, accountability and collaboration through an educational, creative and participatory process. For this reason, my presentation includes a short somatic exercise introducing the audience to the fundamentals of this field.

My practice sits at the intersection of art, ecology and pedagogy and draws on decolonial and queer-feminist theory. I argue that this is a "pedagogy in process" where I speculate on conflict-solving strategies and develop innovative pedagogical methodologies that encourage sustainable eco-social behaviours rooted in justice and equality. Somatics, a field situated within movement studies, emphasises internal physical perception and experience. It fosters connection to self, other and the environment thus creating empathy and agency. The human body once embedded in a balanced ecosystem of biodiversity and shared resources is rendered a place, an object onto which conditions and attributes are inscribed. The witch hunt across Europe and imperial colonialism have led to a gendered, racialised and objectified body - a body severed from the land and dehumanised and therefore possible to exploit and oppress for the accumulation of profit and maintenance of power for the few. Colonisation of both the body and nature laid the foundation for oppressive labour structures, unequal resource distribution and continued cycles of conflict and separation.

In context with the conference's theme and addressing research conducted by Human Rights Watch, the impact of justice is too often undervalued when weighing objectives in resolving conflicts and achieving lasting peace. Prioritising accountability, justice, and equality can yield long-term benefits for peace and stability.

Inspired by Yasmine Ostendorf-Rodríguez's concept of "mycelium as methodology", I will ask the following questions: What can we learn from fungi? How can fungi help us to shift from cultures of supremacy, oppression and exploitation to a pedagogy of transformation grounded in justice, equality and care?

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Imagining peace with picturebooks in multilingual and intercultural contexts

Jeanette Hoffmann, Maria Teresa Trisciuzzi, Ruth Videsott, Elisabeth von Leon
Free University of Bolzano/Bozen, Italy

Keywords

Picturebooks, Storytelling, Imagination, Dialogue, Multilinguality

Children use stories to acquire language and literature, self and world (Wieler, 2024). By looking at picturebooks together, they can find adult and child dialogue partners in educational contexts with whom they can discuss their questions about existence and living together in the world. Picturebooks are suitable for use in multilingual and intercultural contexts, such as in South Tyrol, due to the narrative pictures that offer children a reception terrain and the complex interplay of image and text as an occasion for dialogue and storytelling (Hoffmann & Mastellotto, 2023). For the creation of a shared imaginative space of peaceful coexistence, the stories about peace themselves are important, as is their fictionality, which reveals the draft character of reality and invites imagination (Hering, 2018; Trisciuzzi, 2023). Furthermore, the complexity and ambiguity of literature, which challenges interpretations, plays a central role, as do the democratic forms of literary dialogue in which these interpretations are negotiated (Evans, 2018).

This presentation will focus on picturebooks that talk about peace and their multimodal literary-aesthetic narrative style as well as their challenges for reader response and impulses for literary discussions. Contemporary picturebooks from different linguistic and cultural contexts (German, Italian, Ladin) will be presented, which address the topic in very different ways. While ‘Two For Me, One For You’ [‘Zwei für mich, eins für dich’] (Mühle, 2018) focuses on the conflict, which is staged in a humorous way in sophisticated everyday dialogue, ‘The Moon of Kyiv’ [‘La luna di Kiev’] (Rodari & Alemagna 2022) is a poem that unfolds in impressive images and tells of humanity and hope. Finally, ‘The Story of the Kind Wolf’ [‘La storia dl pros lu./La storia dl lëuf valënt ‘] (Nickl & Wilkoń 1999), tells the story of the good wolf who, despite his peacefulness, is shunned by all forest animals – out of fear. As different as these picturebooks are in terms of the interplay between picture and text, they provide a wide variety of opportunities for dialogue and storytelling and can be used in the educational context of kindergarten and primary school, especially in multilingual and intercultural contexts.

Children’s Literature

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PANEL E (in Italian)
6 September, 10.30-12.30
Centre for Culture, Cavour Street 1

Chair: Nazario Zambaldi

Guglielmo Pezzillo (University Niccolò Cusano, I) – Nonviolent communication for active conflict resolution

Greta Persico (University of Milan-Bicocca, I) – Biodiversity education. About a method, a toolkit and new challenges for restoring connections of peace

Giulia Schiavone (University of Milan-Bicocca, I) – Practising Openness. For a shared, possible and sustainable school

Renato Verrua (Centro Studi Poderosa, I) – The human pathway



Nonviolent communication for active conflict resolution

Guglielmo Pezzillo, Niccolò Cusano University, Italy

Keywords

Nonviolent Communication, Conflict Resolution, Education, Theoretical Study, Peace

In contemporary society, the tendency to favour conflictual and polarising narratives generates strong emotional reactions, leading directly to a sharp division within various types of conflicts. The following evidence underscores the necessity of implementing effective and creative conflict resolution strategies. Nonviolent Communication (NVC), developed by Marshall Rosenberg, offers a convincing framework for addressing conflicts through empathetic dialogue and mutual understanding. This theoretical study explores the application of NVC principles in educational contexts to foster peaceful coexistence and resilience among students and educators.

The study begins by analysing the fundamental components of NVC: observation, feeling, need, and request. It considers the psychological and social elements that make NVC an effective tool for transforming conflictual interactions into opportunities through active, empathetic, and collaborative participation, recognizing conflicts as a fundamental resource. By promoting self-awareness and empathetic listening, NVC helps individuals articulate their needs and feelings without resorting to aggression or passive compliance. This allows for a reevaluation of conflicts, giving them a new dimension and multiple transformative opportunities.

The second part of the study focuses on the practical implications of NVC in educational settings. Schools and universities are microcosms reflecting broader society, where various subjectivities, influenced by the dominant model of approach to diversity and conflicts, meet in divergent situations that often lead to misunderstandings and conflicts. The adoption of Nonviolent Communication techniques in educational contexts can foster the development of emotional intelligence among students, reduce bullying incidents, and promote the formation of a more supportive and inclusive school community. By analysing various case studies, examples emerge of educational institutions that have incorporated NVC into their programs, highlighting both significant outcomes such as improved interpersonal relationships and the creation of a safer school environment, as well as the challenges and obstacles that may arise.

Finally, the study addresses the broader impact of NVC on peacebuilding efforts in relationships. By providing individuals with the skills to manage conflicts nonviolently, NVC contributes to the development of a more understanding and peaceful society.

In conclusion, this theoretical exploration of NVC underscores its potential as a transformative approach to conflict resolution in educational contexts. By supporting and encouraging a culture of empathy and understanding, NVC can help lay the foundations for peaceful coexistence and active citizenship, in line with the broader goals of the PEA Conference.

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Biodiversity education: about a method, a toolkit and new challenges for restoring connections of peace

Greta Persico, University of Milan-Bicocca, Italy

Keywords

Biodiversity education, Environmental education, exploration, ecological relationships, B.E.A.T.

Based on a literature review of more than 70 scientific articles, this proposal tackles the potential of Biodiversity Education in building peaceful connections between individuals and the environment they live in. A theoretical framework and an educational toolkit is presented as a result of an interdisciplinary research carried on by a team of the National Biodiversity Future Centre (University of Milano Bicocca – Italy).

The scientific literature distinguishes between proposals based on a frontal and didactic approach, designed to teach/learn predetermined content; unidirectional awareness and information activities; and to a minor extent, experiential learning that contribute to the growth of individual and collective knowledge. This proposal fits in this last category as it seems to be consistent with evidence from studies in Ecological Education showing that immersive experiences in the environment can foster a deep connection with the world in which individuals are asked to take responsibility towards places (Mortari, 2020).

Connections and interdependence are at the very foundation of biodiversity taking up the challenge of ‘reconnecting people with nature’ proposed by Tindball and Navarro-Perez (2012), in order to overcome the dissociation of the individuals from nature and the conception of it as a menacing “other”.

Through exploration it is possible to develop respectful and sustainable attitudes, to feel part of the planet, and not outsiders of something to be exploited (Guerra, 2021): a core attitude of understanding and valuing biodiversity. Exploration is here meant as a *place-based* approach, where individuals have freedom of action, following their own interests and skills, arising questions and hypotheses (Guerra, 2023).

In order to promote a culture of coexistence, interconnection and peace, Biodiversity Education must face new challenges promoting a sense of stewardship.

First: biodiversity education, usually interpreted in terms of knowledge, exploration and experiencing nature, should also be understood as de-centred from the anthropocentric urgencies of doing and being in and with the environment, its elements and living beings.

Second, biodiversity education tends to create hierarchies, between disciplines, between subjects that are recognised as entitled to produce or access knowledge. Is it possible to interpret biodiversity education as an opportunity to decentralise the gaze, overcoming Eurocentrism as a privileged site for producing knowledge? Positioning ourselves in processes so that exercising power itself becomes a conscious practice of decentralising. This means taking full responsibility for the recognition of the ‘other’, regardless of who or what it is, in order to weave bonds and futures of peace.

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Practising Openness. For a shared, possible and sustainable school

Giulia Schiavone, University of Milano-Bicocca, Italy

Keywords

Outdoor education; school context; ecological relationships; artistic languages; sustainability.

This contribution is inscribed in the wake of studies and research recognizing the importance of promoting educational and schooling experiences that generate ecological relationships with the world (Mortari, 2020; Bianchi et al., 2022), and enhancing the potential inherent in contexts beyond the traditional classroom (MacQuarrie, 2018), and acknowledging the arts as languages fostering the development of expressive and creative potential in individuals, relationships and groups (Antonacci, Berni, 2024).

Specifically, we intend to bear witness to a research project - funded by the Ministry of University and Research as part of the Piano Operativo Nazionale PON “Ricerca e Innovazione” 2014-2020 Axis IV. This Project is rooted in a theoretical and methodological framework traceable in the *Una scuola* Manifesto (Antonacci, Guerra, 2018), aimed at promoting ecological reflections and practices in the encounter between the world of school and beyond. It is in a school context that is no longer objectified, but interrogated, recognized and valued in the generative and intimate relationship between the environment and the subjects that pass through it, that we believe the premises can be laid to initiate educational and schooling pathways in which the dimension of the *Open* is recognized as a harbinger of change and transformation, as much in teachers’ design thoughts as in their habitual school practices.

In this respect, the project examines the *relationships* between the different actors inhabiting the school daily - teachers, pupils, parents, principals, universities, associative bodies, and institutions - and the potential for relationships between the classroom and the territory. The project also focuses on *educational styles* in their redefinition when teaching takes place outside the traditional classroom; on the *languages* of disciplinary knowledge, with specific reference to artistic ones, in dialogue with those more usual in the school; on outdoor *contexts*, from the closest to the wildest and most natural ones; and finally, on planning and assessment *tools*, understood as possibilities in their green and outdoor translation.

Within this framework, the research aims to outline roadmaps for rethinking the school form as a pedagogical device of openness to the world, a space of life where the future unfolds as a desire capable of orienting and transforming the present (Bloch, 2019).

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The human pathway

Renato Verrua, Centro Studi Poderosa, Italy

Keywords

Pedagogy, resolution of conflicts, active citizenship, leaving together

The starting endowment of a newborn is a wide spectrum. There are many potentials, and there are the limits of the initial endowment. The context allows for many potentials, but the context is also a limit to these potentials. The first challenge is the interaction between the initial endowment and the context. Will the potentials prevail, or will the limits be stronger? Pedagogy is a delicate task; it has the role of fostering the initial endowment. When pedagogy fulfils its role well, the human being is at peace with themselves.

- PEDAGOGY: education, socialisation, teaching.
- EDUCATION: from “e-ducere,” bringing out the talents, inclinations, and characteristics of the child.
- SOCIALIZATION: relating to others, interacting with the context.
- TEACHING: transmitting knowledge.

The human being, who expresses himself or herself, who is at peace with himself or herself, interacts with other human beings, some at peace with themselves, some in conflict with themselves and with others. The second challenge is to have relationships free from conflict. The third challenge is to collaborate, cooperate for the community, for a common goal, for improvement.

- PEACE with oneself = self-expression, excellence, creativity.
- CONFLICT RESOLUTION, NON-VIOLENCE = peace with others.
- ACTIVE CITIZENSHIP, CONVIVIALITY, LIVING TOGETHER = equivalence, respect, collaboration, common goals.

Peace with oneself, equivalence with others, and collaboration lead to a form of natural polis, resulting in the desired polis.

- SOCIAL JUSTICE, DESIRABLE POLIS, BETTER FUTURE, WELL-BEING = the final synthesis of peace with oneself, peace with others, equivalence, respect, collaboration, and common goals.

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PANEL F (in English)

6 September, 14.30-16.00

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Denis Francesconi

Brigitta Pia Alioto (Ca' Foscari University of Venice, I) - Gamification and peace: workplaces training as a guidance for the future

Sibilla Montanari (Ca' Foscari University of Venice, I) - Convivialism and the challenges of Artificial Intelligence: integrating humans and non-humans within socio-ecological systems in the Anthropocene

Luana Silveri (Free University of Bolzano/Bozen, I) - Game-Based Education as an Approach to Peace Education. How board games can contribute to developing ethical skills in formal education



Gamification and peace: workplaces training as a guidance for the future

Brigitta Pia Alioto, Ca' Foscari University of Venice, Italy

Keywords

workplaces training; growth mindset; peace; hope theory; gamification

The Covid-19 pandemic accelerated an ongoing transformation driven by the digital transition, amplifying the sense of precariousness among workers who are now compelled to reimagine their personal and professional futures (Pellerey, 2021). The increased demand for flexibility in the workplace and labor market has significantly impacted professional identities, necessitating a growth-oriented mindset (Scardicchio & Bellantonio, 2023). In this context, corporate training emerges as a critical tool for the practice of peace, where personal development is crucial to equip workers to navigate new complexities and enhancing their sense of freedom and agency (Nussbaum, 2011). In this regard, if education embraces change and aims to foster freedom (Freire, 2014), it must provide individuals with the necessary tools to face crises. Consequently, from a peace point of view, training becomes a form of future guidance, enabling individuals to envision themselves differently from their current state (Scardicchio & Bellantonio, 2023). At the same time, a growth mindset can be recognized as a key aspect of the learning-to-learn competence, underscoring its pedagogical importance. This mindset emphasizes viewing failures as starting points for enhancing intelligence, skills, and competencies, promoting a reflective process that uses past experiences to inform future orientation. In a world marked by instability, hope in the future and its related growth represent the concept of peace. From an enactive perspective, the pedagogy of hope (2014) connects the growth mindset with the concept of temporal agency through its triadic structure of “goals pathways-agency thinking”. This linkage underscores the importance of a growth mindset in fostering hope and future-oriented agency. Regarding skill acquisition for the future, INAPP (2023) emphasizes the need to revolutionize corporate training approaches by incorporating technology enhanced learning (TEL). The report suggests that digital methodologies, such as gamification, can engage and motivate workers to participate in voluntary courses that support both personal and professional development. In addition, gamification promotes learning and problem solving. In fact, effective gamification requires selecting game elements that align with the target audience, learning needs, and environments. However, current practices predominantly use points, badges, and leaderboards, often without tailored design (Alioto & Persico, in press). This proposal aims to explore the significance of various growth mindset dimensions—such as feedback, failure, effort, and reflection—to allow an optimistic human development and dynamic changing that inevitably will lead the individual to a state of peace. The aim is to identify game elements that can effectively address these dimensions. Reflective processes like storytelling or learning diaries to enhance learning outcomes will further be considered.

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Convivialism and the challenges of Artificial Intelligence: integrating humans and non-humans within socio-ecological systems in the Anthropocene

Sibilla Montanari, Ca' Foscari University of Venice, Italy

Keywords

convivialism, artificial intelligence, socio-ecological systems, Anthropocene, synthetic governance

In the Anthropocene, characterised by profound human impact on natural systems, pursuing peace within socio-ecological systems demands innovative and interdisciplinary approaches (Wallenhorst and Wulf, 2023). Super-complex challenges call for coexistence between people, nature, and technologies, which are inseparable from current systems (Gulson et al., 2022). This proposal extends reflections on convivialism (Wallenhorst and Wulf, 2023) in the context of artificial intelligence (AI) to preserve the balance necessary for maintaining peace.

The advent of AI introduces significant concerns about the automation of decision-making, which can undermine democracy, autonomy, and collective agency. This is exacerbated by power disparities in AI access and the proliferation of low-quality AI-generated content. In fact, AI dual use has the potential to promote or undermine integral wellbeing, depending on how it is used. Furthermore, AI is a mediator agent created by human capabilities. Thus, AI tends to reproduce the systems in which they were created, repeating human biases, going on to influence and polarise our frames of reference (Dumouchel, 2023).

Currently, new technologies have the potential to extend knowledge globally in a simplex way (Berthoz, 2019). However, this simplicity may struggle to maintain a complex and systemic view, due to algorithms that simplify outputs in a non-transparent way, causing an illusion of causality. Furthermore, in the literature, approaches are increasingly emphasising the relationship between humans and nature and the embodied and even spiritual dimensions of connection with the natural environment to create inner and external peace (Müller et al., 2023). On the other hand, the interaction between humans and artificial multi-systems agents could create collective agencies developing new ecologies (cognitive and affective), facilitated by co-learning, synthetic thought, and relational thinking (Coeckelbergh, 2022).

These two perspectives risk appearing contradictory to each other in dualistic terms. Therefore, to achieve convivialism in the Anthropocene, it is essential to investigate new approaches addressed to collective agency, enriching the integral wellbeing linked to individual and collective functionings. This approach can include participatory methods (Coeckelbergh, 2022) and synthetic governance development (Gulson et al., 2022), enabling individuals, communities, and non-humans, both artificial and natural, to collaboratively navigate super-complex problems. In conclusion, the integration of ecological principles (Dumouchel, 2023) into AI development and usage can better navigate the complexities of the Anthropocene and work towards a more peaceful and sustainable future.

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Game-Based Education as an Approach to Peace Education. How board games can contribute to developing ethical skills in formal education

Luana Silveri, Free University of Bolzano/Bozen, Italy

Keynotes

Game based education, Peace education, ethical skills

Peace education, broadly defined, encompasses teaching and learning strategies aimed at promoting understanding, tolerance, and conflict resolution among students (Bartlett, 2008; Harris, 2004). The necessity of peace education has been underscored by increasing global conflicts, social inequalities, loss of democracy and cultural diversities (UNESCO, 2019). In this context, schools are uniquely positioned to cultivate a culture of peace, embedding principles of empathy, respect, and nonviolence into the fabric of daily learning experiences (McInerney, Hajir, & Archer, 2023). Key theories such as constructivism, social learning theory, and critical pedagogy offer valuable perspectives on how young people can be educated for peace. Integrating these theoretical insights into the practice of peace education involves creating a school culture that prioritises collaborative learning, critical thinking, and reflective dialogue including new didactic approaches more student centred and engaging (Bartlett, 2008; McInerney, Hajir, & Archer 2023).

The introduction of game-based learning (GBL) in educational settings has been recognized for its potential to enhance various skills among learners, including ethical skills. This abstract examines the role of game mechanics and dynamics in fostering ethical skills within GBL environments (Greenhalgh, 2016). Game mechanics—the rules and systems that govern gameplay—along with game dynamics—the interactive processes that emerge during play—are critical in shaping the ethical decision-making and moral reasoning of players (Anggraeni et al., 2022). This approach is not just engaging for learners but also prepares them to navigate complex ethical landscapes in their personal and professional lives. Through carefully designed scenarios and challenges, GBL can simulate real-life ethical dilemmas and social interactions, allowing players to explore and practise ethical behaviour in a controlled, engaging setting. This abstract explores how different game mechanics and dynamics can be used to address various ethical aspects, such as fairness, justice, and responsibility. Furthermore, it discusses the potential of GBL to provide a safe space for students to experiment with ethical decision-making, receive feedback, and reflect on their experiences. In conclusion, integrating ethical skills into GBL through thoughtful design of game mechanics and dynamics offers a promising approach to ethics education.

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CONSECUTIVE WORKSHOPS

WORKSHOP B (in Italian)

6 September, 14.30-15.30

Center for Culture, Cavour Street 1

Chair: Sabina Langer

Las Medusas – Uncomfortable

WORKSHOP C (in German) 15.45-16.45

6 September, 15.45-16.45

Center for Culture, Cavour Street 1

Chair: Evi Agostini

Ulrike Barth & Angelika Wiehl (Alanus University of Arts and Social Sciences, A) -
Building peace instead of applying power-dominated pedagogical practices.
Perceptual vignettes as a tool for peace ethics reflection



Uncomfortable

Las Medusas ODV, Saviole dell'Adamello, Italy

Samanta Grossato, Paola Pivari, Laura Dell'Erba, Ira Panduku, Annalisa De Luca

Keywords

practice, imaginal, game, story, circle

Peace is not stillness, but nonviolent resolution of conflicts. As a circle of women, we have been asking ourselves what type of work would let us become builders of peace.

We decided to concentrate on oppositional dualism, a concept and practice strongly connected to the spiritual path that was the first reason for our meetings. The aim was to recognize and dismantle the patriarchal frames of thought that construct the way we listen, observe, judge.

We started by reviewing, living and retelling the myths that populate the collective unconscious, the millenary fruit of a patriarchal vision, functional division and exploitation.

After many years of collective work, we can now share and teach collective reconstruction tools of our imaginal baggage. The practice of those tools has brought us to the awareness that to rebuild we must also have the courage to destroy. In a safe place, we had the opportunity to give words to the anger that we, as women, have been taught to keep inside. Many other 'negative' emotions found a place and time to be shared and be commuted from grief to activism.

Helping the shadows in ourselves to heal, allowed us to rebuild our identity, the sense of our relationships and our commitment in the world.

In 2015, almost for fun, we started creating and experimenting practices that could allow us to combine the historical and intellectual with spiritual and personal research. The paths defined The Ladies of the Game have given us precious words that have since passed through other circles of women only orally. Each passage added other stories, other nuances, other emotions.

Over time we realized how much this activity had long-term repercussions among the participating women, opening up the possibility of the creation of new safe and inclusive spaces and activities.

We create a space where women can narrate their new and original myths and archetypes, to rework and learn to know and recognize themselves, to become self-aware, to connect with the others and to act politically starting from ideas and personal visions.

Through the mirroring of the experience and story of others, we tear down the internalized claim to perfection, opening up to the possibility of mistakes, seen as the key to unexpected places and metamorphoses as well as a profound knowledge of personal multitudes.

At the PEA Conference, we want to bring our story of Penelope and our research and practice-based experience. After a brief introduction, we will invite the participants to read different extracts from the original texts (in the Italian version) which describe the story of Penelope, from her birth to the return of Ulysses to Ithaca. This will be followed by a sharing in a circle of the elements that are discordant with the memory or experience of the participants. Will follow the request, for those who wish, to transpose their own experience in terms of anger or other emotions evoked by the story and the impressions that emerged onto Penelope's story and write them down. A reading/performance of a collage of our personal version of Penelope's story will then follow during which spaces of silence will be left so that the participants will have the possibility to add their own part of the story to the tale. In conclusion, a brief sharing of restitution.

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Building peace instead of applying power-dominated pedagogical practices. Perceptual vignettes as a tool for peace ethics reflection

Ulrike Barth & Angelika Wiehl, Alanus University of Arts and Social Sciences, Germany

Keywords

peace ethics, peace building, inclusion, perceptual vignettes, reflection

Anyone concerned with peace must also deal with counter-effects such as power-dominating influences and violence (Koch, 2019, p. 149). Schools are places of everyday violence on a personal, structural and cultural level - both between teachers and pupils and within the groups of an educational institution. Pedagogical action can contribute to the exacerbation of ethnic, religious and social conflicts and discrimination, as well as long-term entrenchment (Davis, 2013, p. 2).

It therefore seems unavoidable for future educators to recognize and reflect on the everyday uses of violence and power-dominant influences and to learn about and practise peace-ethically oriented options for action. Because peace cannot simply be created. "There will only be social peace if the person facing a person is not simply materialised by the latter into an object - a (workable, 'manipulable') it - but if both recognize each other as a you and turn to each other as partners in a communication designed for mutual understanding" (Koch, 2019, p. 153). Recognition, affection and understanding are therefore necessary capabilities for peaceful action in everyday life.

"Raising people's awareness to the perception of the most diverse forms of violence, which in some contexts are still socially taboo, and jointly exploring ways of disclosing, reducing or even overcoming them" (Jäger, 2019, p. 135) will become an essential task for peace education. "Peace ethics" shall be introduced as a normative-ethical science of action assessment (Koch, 2019, p. 149).

"Peace ethics" inquire about obstacles to peace and, in addition to the concept of peace, also deal with the phenomenon of violence (Koch, 2019, p. 149). In recognizing a peace ethics-oriented capacity to act, we want to introduce perceptual vignettes as a method of reflection.

In a joint reflection process initiated in the research workshop, we will explore said vignettes in their power-theoretical and peace-ethical levels of meaning derived from various pedagogical contexts:

- Which pedagogical situation presents itself to me and how do I experience it?
- What does seem appropriate in terms of peace-ethically oriented pedagogical options for action?
- How can peace education be enabled and implemented in this situation?

We will introduce the methodology Perceptual vignettes (Barth & Wiehl, 2023) with examples and practical exercises, evaluate the recognition and understanding of pedagogical moments and we will discuss their effects within pedagogical training regarding the educator's professional pedagogical attitude - oriented towards the ability to reflect on power and peace ethics during educational studies.

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PARALLEL SESSION

PANEL G (in Italian)

7 September, 9-10.30

Center for Culture, Cavour Street 1

Chair: Nazario Zambaldi, Sabina Langer

Lavinia Bianchi & Veronica Riccardi (Università degli Studi Roma Tre, I) – Alexander Langer: a co-research from a pedagogical perspective

Anna Rutigliano (University of Foggia, I) – Social prescribing: an art and nature-based strategy for individual and community well-being

Cinzia Zadra (Free University of Bolzano/Bozen, I) – Peace Education Through Transcultural Narratives. Lessons from Post-Yugoslav Female Writers

WORKSHOP D (in German/English/Italian)

7 September, 9-10

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Evi Agostini

Beate Weyland & Simona Galateo (Free University of Bolzano/Bozen, I) – SOS EDEN. Peace territories between nature and culture

WORKSHOP E (in English)

7 September, 10-11

Academy of Italian-German Studies, Innerhofer Street 1

Chair: Denis Francesconi

KEATS – A PLACE TO BE. The art of living together in desirable cities



Alexander Langer: a co-research from a pedagogical perspective

Lavinia Bianchi & Veronica Riccardi, Università degli Studi Roma Tre, Italy

Keywords

implicit pedagogy; togetherness; ecopacifism; deconstructing transmissive didactics

The paper proposes a pedagogical reading of Alexander Langer's work, through a qualitative research framework that took the form of archive analysis, semi-structured interviews and auto-ethnographic method (Bianchi, 2023; Riccardi, 2016).

It is not easy to choose how to describe Alexander Langer; to begin with, we can say that he was an intellectual, politician, journalist, activist, teacher and author of numerous essays and articles. His commitment to peace-building is one of the *sensitising concepts* that enabled the start of concern aimed at improving education and training for students.

Langer's legacy urges, in the words of the well-known *Ten points for the art of together living* (Langer, 1994), to give importance to those who mediate, build bridges, jump over walls and explore frontiers (Boato, 2015). A perspective that leads to rediscovering the importance of "people, groups and institutions that consciously place themselves at the border between the coexisting communities and intensively cultivate all forms of knowledge, dialogue and cooperation", as well as "a stubborn yet delicate work of awareness-raising, mediation and familiarisation, which must be developed with care and credibility".

Some practical experiences carried out in university courses are also taken into consideration; in particular, shared writing and rewriting activities in groups, starting with the reading and discussion of the 'Provisional Decalogue'.

The methodology used is consistent with a critical perspective on didactics and is intended to update the decolonial (Borghi, 2020) and intercultural vision.

Sharing these experiences allows us to engage in dialogue together, looking in a pedagogical direction, considering the contribution that Langer's work can guarantee in the design of action plans to educate everyone for social justice and peace (Langer & Zambaldi, 2022).

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Social prescribing: an art and nature-based strategy for individual and community well-being

Lucia Anna Rutigliano, University of Foggia, Italy

Keywords

social prescribing, art pedagogy, Place-Conscious Education, legal peace, social justice

Social prescribing was born in 2018 in the UK and by 2023 it had spread worldwide. It is a health care model, which has become a political strategy, in which GPs prescribe non-pharmacological interventions (art therapy, gardening, music therapy, walking) in collaboration with local communities. If social justice is ‘a sine qua non of peace’, social prescription is a tool that creates well-being for people and creates educative and democratic communities, as it acts on the social determinants that cause inequality.

On the basis of the positive results, a social prescribing project was proposed to combine creative activities inside the De Nittis Art Gallery (Barletta) with outdoor activities in the archaeological park of Canne della Battaglia (Barletta). In collaboration with the local social services, a sample of users will be identified and directed to a social prescriptions programme by ‘link workers’. Both the training of the link workers and the activities that will be prescribed to the users will make use of the methods of the Art Pedagogy and Place-Conscious Education, combining environmental ecology with human ecology, according to a circular dimension that presupposes the awareness of the existence of ‘a universal communion’ between human beings.

The results will be analysed with mixed methods through the UCL Museum Wellbeing Measure for indoor interventions and the BIO-WELL for interventions in nature.

The main objective of the project idea is to demonstrate how participation in an art- and nature-based social prescriptive programme has positive economic, environmental, health and social outcomes on both an individual and community level.

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Peace Education Through Transcultural Narratives. Lessons from Post-Yugoslav Female Writers

Cinzia Zadra, Free University of Bolzano/Bozen, Italy

Keywords

Transcultural Narratives; Migration; Yugoslav War; Hybrid identities; Peace Education

This contribution traces a path of education and research focused on the use of transcultural narratives, connecting them directly with peace education (Verma, 2017). Transcultural texts, written by authors who recount their experiences of crossing cultures through stories of migration or diaspora, are central to this approach. Specifically, narrative texts by female writers who experienced migration in the aftermath of the Yugoslav war, were presented within a course in Education Sciences at the Free University of Bozen-Bolzano. These narratives explore the social and personal implications of constructing a new self, composed of “interlocking different worlds” (Mujčić, 2016). By addressing themes of war, flight, and migration, these texts offer profound insights into the emotional and affective dimensions of cross-cultural experiences, such as feelings of loss, abandonment, and the sense of injustice caused by conflicts.

Through their stories, the authors recognize the multiplicity of the self, multiple belongings, and the possibilities of peace and peace education. This educational approach is grounded in theoretical frameworks that emphasise the potential of hybrid and multiple selves (Bhabha, 1994), the fluidity of culture and self, and the concept of transculturality (Welsch, 1999). The transculturality perspective acknowledges the intertwining, interpenetration, and hybridization of cultures. It focuses on moments and processes that occur in the articulation of differences, starting from the specificities of the subject and encompassing categories such as gender, age, sexuality, social, and geopolitical environment.

To support peace education, reflective diaries were used as narrative-reflexive qualitative tools. These diaries helped students to consider ways of understanding, experiencing, and explaining war, violence, marginalisation, and exclusion, while also serving as research data. The data were analysed through deductive and inductive content analysis (Mayring, 2000), demonstrating that engaging with the experiences of war and the narratives of female writers who fled the Yugoslav conflict can:

- a. Identify and describe moments of reorientation, interruption, and discontinuity that lead to new perspectives and understandings.
- b. Support reflective conversation with oneself and one’s own experiences.
- c. Elicit processes of subjectification by offering students the opportunity to develop their own voice and identity.
- d. Generate critical reflection on the cultural and identity intersections of those living in a transnational dimension and in border territories.

In essence, this approach integrates transcultural narratives into peace education by using these powerful stories to foster understanding, empathy, and critical reflection among students, ultimately contributing to a more peaceful and inclusive society.

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SOS EDEN. Peace territories between nature and culture

Beate Weyland & Simona Galateo, Free University of Bolzano/Bozen, Italy

Keywords

Pedagogy, Architecture, Learning Environments, Nature, Sustainability

The EDENLAB (Educational Environments with Nature) laboratory at the Faculty of Education of the Free University of Bozen-Bolzano is an interdisciplinary platform that focuses on the concept of living and living together in an educational context. The interweaving of pedagogy, architecture and design in relation to plants aims to enhance educational spaces and bring them more in line with the approaches and values pursued, through a dialogue between thoughts and objects, between different living subjects, between the culture of the space and the culture of the person (Fainstein, 2011; Harvey, 2015; Foster & Iaone, 2022).

We called them ‘territories of peace’, that are created at the interface between pedagogy, architecture and design, also in reference to the 2021 Architecture Biennale, where the question was: How will we live together? What is a territory of peace? The reference to the coexistence of different ways of life and the value of diversity in architecture relates to both landscape culture and anthropological culture. Gilles Clément (2008-2023), who, from *The Planetary Gardener* to *In Praise of the Wanderer*, completely overturns the notion of the weed, transforming it from a pejorative term into praise of the wanderer who traverses the world and defines places. This is undoubtedly a valid starting point for both the field of design and the pedagogical field, as it reveals a new vision and awareness of compositional and propaedeutic arrangements.

Through direct and concrete participatory actions in educational spaces and the introduction of plants as pedagogical subjects, the aim is to respond in a more comprehensive and articulated way to the need to ensure conditions of accessibility, sharing and inclusion (Davoudi & Bell, 2016). The ongoing dialogue between the educational sciences and the disciplines of architectural design places research in a multiscale perspective, from the city to the building, to the object, to the plants as educating subjects (Weyland, 2022), capable of stimulating a sense of community, cooperation, collaboration and mutual care, fundamental aspects for the creation of peace between peoples.

The workshop aims to stimulate dialogue with the participants by discussing the theme of encounter and coexistence between people and plants on the territory, between inside and outside and within the educational spaces in the perspective of the “open project”, unfinished, unfinished. Engaging with the world of architecture and design can create these openings and make it possible, also thanks to plants, to revitalise interior spaces, exterior spaces and other spaces, creating a kind of network, a mosaic in which the village, the city, the forest, the street become a peaceful educational space.

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A PLACE TO BE. The art of living together in desirable cities

KEATS

Keywords

desirable city, creative approaches to conflict resolution, the art of living together, arts, democratic education.

In recent times, a discourse on defending borders has again gained momentum and the word “invasion” is spread in the media and through public discussion. Despite this, it is possible to choose to deal with contemporary challenges in a peaceful manner by developing «a complex art of living together» (Langer, 2015).

This workshop aims to symbolically reflect on the concept of togetherness through an exercise of imagination linked to the idea of the desirable city. The activity will start with a reading that will lead the participants to engage in a creative process through the use of the graphic language. Starting from a common horizon of production they will not only have the chance to express their thoughts on the “shape” of the city (Brunatto, 1974) they would live in but also they will get to know other participants’ perspectives. They will experiment with various forms of interpersonal mediation and will reflect on how to live together, maintaining peace.

How is it possible to create – from individual instances – contexts and actions that express and embody what is collectively desirable? How can we decide which desires are pivotal to realize according to the principle of collective desire? How can different visions coexist?

The chosen topic will guide participants to reflect on peace, with a wider vision range that also includes all the non-human elements of the environment, such as plants and resources. Participants will work divided into two groups as a symbol of two different communities. The experience inside a “community” will be paired with the creation of a group working method, using methodological tools, designed to help participants in developing the groupship. This will be realized by offering to participants some hints on how to work harmoniously within the group (e.g. active listening, popular education approach).

The workshop is the result of a process that our research group has developed by designing activities that foster democratic participation.

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SHORT BIOGRAPHIES

Evi Agostini, Associate Professor at the Department of Teacher Education and the Department of Education at the University of Vienna; curator of PEA. Her main research interests are learning and teaching research, responsive teacher education, school development, sustainability, and good life.

Brigitta Pia Alioto, PhD student in Education Sciences, Ca' Foscari University, Venice. Her research interests include adult learning and training, technology enhanced learning, and the impact of digital media on cognition from a neuroscientific point of view.

Petra Auer, PhD, researcher on a fixed-term contract at the Faculty of Education of the Free University of Bozen-Bolzano. Her main research interests are diversity and inclusion in education settings, children's values, value transmission, and socialisation and acculturation in the school context.

Berit Bereksten is a political science candidate, with a sociology major from the University of Bergen. She has further education in gestalt guidance, oral storytelling, pedagogy, and philosophical, ethical, and existential conversations. She is a free researcher and affiliated as an Assistant Professor at the Western Norway University of Applied Sciences.

Ulrike Barth, PhD, MA special needs education, primary school pedagogy and psychology, teacher at Berlin Kreuzberg Waldorf School for 20 years, inclusion expert and facilitator, from 1998 lecturer in teacher education, from 2019 junior professor for special needs and inclusive education at the Institute for Waldorf Education, Inclusion and Intercultural Studies of Alanus University, Mannheim.

Lavinia Bianchi, Associate Professor of General and Social Pedagogy, Department of Education Sciences, University of Rome Tre. Teaches social and intercultural pedagogy. For many years she worked in the reception centres for unaccompanied foreign children and women victims of trafficking. Among her latest publications: Alexander Langer. *La Pedagogia implicita* (Morcelliana, 2023).

Philip Bunk, artist, teacher, studied art and communication (BA) at the University of Erfurt and is a qualified teacher (MA) in history and geography. In his art he works on the resolution of social contradictions and the normalisation of queer lifestyles. He works in the interface of conception, implementation and mediation of exhibitions as well as researching in the field of art education.

Giulia Cantaluppi is an independent researcher and president of the Association Temporiuso.net. PhD in Territorial Planning and Public Policy at the University IUAV of Venice (IT), graduated in Contemporary Cultural Heritage at the University of Genova (IT), with a Master in New Exhibition Formats at Escola Elisaba of Barcelona (ES).

Laura Dell'Erba. As the years have passed, I have developed a stronger commitment to activism. I am active in feminist, environmentalist, and anti-speciesist movements. I am an artist and a textile art teacher, using plant-extracted colours as the tools for creating beauty.



Annalisa De Luca. Call me a witch and a feminist, my activism is a praise of the margin, a commitment to permeability between the worlds. I study and practise the friendship relationship between women in dispersed communities and variable constellations.

Simona Galateo, PhD. architect, research fellow at UniBZ, she graduated from the Faculty of Architecture in Ferrara. She studied Urban Studies at Brighton University and obtained an II-level master's degree and a Ph.D. in Architectural and Urban Design at the Polimi. She is editor of books and author of articles, and she has curated numerous exhibitions.

Barbara Gamper, obtained a Masters degree in Fine Arts from Goldsmiths University London in 2016. More recently she completed a training in somatic pedagogy at the Somatic Academy Berlin. A selection of recent exhibitions include "Britzenale 4", Berlin, (2023), "Think like Mycelium", Naturmuseum Bolzano, (2023); "Kingdom of the III", Museion Bolzano, (2022); "Persones, Persons, la Biennale Gherdëina, (2022).

Samanta Grossato. I live in the Po Delta, a place among Earth and Water, where small islands become a refuge from the oppression of thoughts, where it is possible to weave storylines, to breathe the scent of the sea and to be Queen of infinite places, a bit like Penelope. And that's where I saw her again.

Andrea Guaran, associated professor in Geography at University of Udine, chair of the course in Fundamentals of geography and environmental education in the Master of Science of Education for pre-primary and primary teachers. Involved in many national and international projects, this is the third year in Dolomiti-Unesco program for schools and teachers.

Nicoletta Ferri, PhD in Education, is a researcher in General and Social Pedagogy at the Department of Human Sciences for Education 'Riccardo Massa' of the University of Milano-Bicocca, where she teaches Embodied Pedagogy. She works on embodied education and performative languages in training contexts.

Denis Francesconi, PhD, works at the University of Vienna on embodied education, systems thinking, and sustainable wellbeing; curator of PEA. Recently, he has investigated the Quality of life movement and FridaysForFuture.

Theresa Hauck, BA MA MA; Doctoral candidate at the Department of Education at the University of Vienna, teacher for inclusive early childhood education (support & advice for kindergartens), lecturer at several University Colleges of Teacher Education in Austria; research interests: professionalisation in (inclusive) ECE, child-teacher-interaction, joint play, socio-emotional learning.

Jeanette Hoffmann (PhD) is Full Professor of Didactics of German Literature at the Free University of Bolzano/Bozen. Before she was Full Professor at TU Dresden and received her PhD from FU Berlin with the multiple award-winning study "Literarische Gespräche im interkulturellen Kontext" (Waxmann, 2011). Her research interests are children's literature reception and didactics, literary and linguistic learning, multilingualism and interculturality.

Martina Janßen, qualified artist, qualified social pedagogue, is a substitute professor at the University of Applied Sciences Erfurt. Doctorate at the Humboldt University in Berlin. Art and cultural mediation at the interface between research, practice and teaching. Research interests are: processes and practices of Bildung and education, pedagogy of early childhood, theories of corporeality, phenomenology, aesthetics, art, foreignness, video analysis.

Ismail Karayakupoglu, artist, art mediator, uses artistic means to research artistic means on art and politics and sub-themes such as identity, migration, criticism of racism and remembrance culture. Master's degree at the Institute for Art in Context, Berlin University of



the Arts Scholarships in Vienna, Malta, Salzburg, Spain. Art prize and in Moldova. Participation in international exhibitions in Europe and the USA.

KEATS is an educational research group born in 2019 within the University of Milano-Bicocca that became a non-profit organization in 2022. KEATS is a group of educational professionals (pedagogists, educators, formators and researchers), interested in understanding and experimenting the interweavings between educational practices, social processes and creative languages, through the activation of real construction sites. KEATS Aps is based in Monza, but operates throughout the country.

Volker Kress, Seconded teacher at the TU Dresden; 30 years of experience as a teacher in various types of schools (primary school/high school/grammar school/vocational school); has been working in teacher training (first and second phase) for 21 years; Trainer for lesson development.

Sabina Langer, PhD in Pedagogy at the Free University of Bolzano/Bozen; curator of PEA. Her research interests lie in civic and political education, peace and nonviolence, creative conflict resolution and (intergenerational) dialogue at school.

Daniela Lehner, postdoctoral researcher at the Department of Education Research and Teacher Education at the University of Graz. She researches peace education and relational pedagogical approaches.

Elisabeth von Leon, Mag.a coordinates the EduSpace Children's Literature Lab and is a Children's Literature lecturer at the Free University of Bozen-Bolzano (I). She studied German language and literature as well as education at the University of Vienna (A). Her research interests are the aesthetics & didactics of picturebooks and children's literature.

Giulia Levi, PhD, Lecturer in Public Services at the University of Derby (UK). Her academic interests in peacebuilding and civil activism build on her earlier experience as a civil society practitioner promoting youth participation and dialogue across ethnic boundaries in Bosnia and Herzegovina after the war.

Sandra Matschnigg-Peer, PhD, BEd MA, University College of Teacher Education Vienna; research interests: educational disparity, diversity, performance measurement, QMS, ethnography, vignette research.

Ursula Maurič teaches and researches global and migration-related aspects of the teaching profession and higher education didactics at the Vienna University College of Teacher Education. She holds a doctorate in Global Citizenship Education. She is also the federal coordinator of the voXmi education network (www.voxmi.at)

Stephanie Mian, PhD, is a researcher on a fixed-term contract at the Faculty of Education at the Free University of Bozen-Bolzano. She teaches general didactics in the Master's program in Primary Education. Her primary research interests include Phenomenological Pedagogy, teaching and learning research, phenomenological vignettes and readings, pedagogical professionalization, sustainability.

Elena Monicelli graduated from the University of Bologna in Communication Sciences, specialized in Peace Education from University of Roma Tre, she has been working at the Scuola di Pace di Monte Sole since 2004 and has been coordinating its activities since 2009. She works on educational projects for the promotion of a culture of peace, solidarity and activism, reflecting on the history and the tragic memories of the last century. She was a fellow student at Columbia University in the AHDA Program.



Sibilla Montanari, PhD in Education and Training conferred at Ca' Foscari University of Venice. Her research interests focus on lifelong learning and guidance, education for sustainable development, sustainability competences, socio-ecological systems, and the integration with generative artificial intelligence.

Nazime Öztürk, BA MA: University of Vienna. Her research interests are: inclusive education, social and academic participation, policies, phenomenology.

Pat Patfoort, Belgian anthropologist, freelance lecturer, trainer, mediator and author in prevention, nonviolent management and transformation of conflicts. Co-founder and president of 'De Vuurbloem' ('The Fireflower'), Center for Nonviolent Conflict Management, Bruges (Belgium). She has been teaching in many universities (Belgium, Italy, the Netherlands, USA, Russia, Spain, Sweden...). She works from the educational and interpersonal level towards the interethnic and intercultural level, in dialogue and reconciliation projects among ethnic groups in conflict (Caucasus, Kosovo, Central Africa, Senegal). She is a mother of two and grand-mother of four.

Ira Panduku. I am a feminist activist, musician, anti-violence center operator, cultural and linguistic mediator. I am a woman committed to the liberation and self-determination of other women, a curious professional, always in training and transformation, who fights for and wants to have a concrete part in creating a world without discrimination.

Tamara Peer, PhD, BEd MA, University College of Teacher Education Vienna; research interests: ethnography, vignette research, un/doing difference, recognition, diversity, intersectionality.

Greta Persico (PhD) is a researcher at the Department of Human Sciences for Education "Riccardo Massa" and the National Biodiversity Future Center -University of Milan-Bicocca. Among her research interests she is currently working on biodiversity education, environmental pedagogy and social sustainability with an intersectional approach.

Paola Pivari. I'm 57 years old and I was born on a hot summer day at the seaside, Terracina, I went on stage for the first time at 6 years old, classical dance, then came the theatre, even street theatre and it's always been love.

Veronica Riccardi, researcher in General and Social Pedagogy, Department Education, University of Rome Tre. Teaches social and intercultural pedagogy. Among her publications: *L'educazione per tutti e per tutta la vita. Il contributo pedagogico di Ettore Gelpi* (ETS, 2014); *Costruire la cultura della convivenza. Alexander Langer educatore* (FrancoAngeli, 2016).

Francesca Rota is a PhD student in Education in the Contemporary Society at the University of Milano-Bicocca. Her research interests concern education for sustainability and participatory processes, with a focus on childhood. She is a member of the research group Open-Air Lab within MUSA - Multilayered Urban Sustainability Action – project.

Lucia Anna Rutigliano graduated in Pedagogical Sciences and Educational Design. After a master degree in Copywriting and work experience as a copywriter-designer-cultural planner, she is currently doing a PhD in Medical Humanities and Welfare Policies at the University of Foggia with a project on social prescriptions based on art and nature.

Giulia Schiavone, PhD in Education, is a researcher at the Department of Human Sciences for Education "Riccardo Massa", University of Milano-Bicocca, where she teaches Pedagogical design of social-educational services. Her main research interests on education, artistic-performative languages and school innovation practices with a focus on outdoor education.



Stephan Schmidt-Wulffen, senior professor at the Free University of Bolzano/Bozen and honorary professor of artistic knowledge at Zeppelin University/Friedrichshafen. After his studies of linguistics, philosophy and communication design he worked as a journalist. Between 1992 and 2002 he was the head of the Kunstverein Hamburg, promoting the artists of 'relational aesthetics': among them Rirkrit Tiravanija, Philippe Parreno, Olafur Eliasson. As rector of the art academy in Vienna (2002-2011) and of the New Design University (2011-2017) he developed new interdisciplinary study programs. In 2017 he implemented the major in art for FUB and taught the curatorial studio..

Luana Silveri, PhD, is a biologist and researcher in Science Education at the Free University of Bolzano/Bozen, active in the field of game based learning and educational games development. Science teacher at secondary school and in charge of promoting and implementing new didactic approaches for STEM education.

Maddalena Sottocorno is Post Doctoral Research Fellow at the Department of Human Sciences for Education "Riccardo Massa", University of Milano-Bicocca. Her main research topics are social inclusion and possible solutions for educational poverty, especially in Out-of-School contexts.

Anja Thielmann is a professor at the Styrian University College of Teacher Education. She completed her doctorate on the topic of interculturally oriented polylog and p4c-Dialogue. Her research focuses on phenomenologically oriented vignette research on teaching and learning and vignettes as professional research.

Maria Teresa Trisciuzzi is Associate Professor of Children's Literature and teaches at the Free University of Bolzano/Bozen. She is the author of various articles in specialist journals in the field and essays in collective volumes. She published the volume *Hayao Miyazaki. Sguardi oltre la nebbia* (2013); the volume *Ritratti di famiglia* (2018); collective volumes: *Sentieri tra i Classici* (2020); *Frontiere* (2020).

Chiara Urbani, research fellow in Pedagogy at University of Trieste, chair of the course in Pedagogy for project design in Department of Humanities. PhD at University Ca' Foscari in Venice on Science of education and psychology, she's involved in several education and training program for school teachers.

Roberto Verrua, married, two children, and four grandchildren. I worked in Assicurazioni Generali and later as a financial promoter. Self-taught in law, graphic analysis, political economy, sociology, transactional analysis. My curiosities: psychology, art, biology, spirituality, communication, literature, mycology, health. I'm a licensed teacher of the Study Centre Podresca (www.centrostudipodresca.it).

Ruth Videsott is a linguist at the Free University of Bozen-Bolzano in the field of Romance studies, with a particular focus on Rhaeto-Romance varieties. Her research interests include sociolinguistics, language acquisition and didactics of minority languages, multilingualism, as well as diachronic and synchronic morphosyntax and grammar.

Beate Weyland is Associate Professor of Education at the Faculty of Education of the Free University of Bozen/Bolzano. In her research, she examines the relationship between pedagogy, architecture and design in the transformation and development of kindergartens, schools and places of education, with a particular focus on their spaces. She founded and directs the EDEN Educational Environments with Nature research laboratory.

Angelika Wiehl, PhD, MA German and Romance philology and art history; co-founded the Wolfsburg Waldorf School, class and upper school teacher for 21 years; from 1992 lecturer in Waldorf teacher education; coaching and mediation for teachers; currently lecturer in



education studies and Waldorf Education at the Institute for Waldorf Education, Inclusion and Intercultural Studies of Alanus University, Mannheim; research interests: Waldorf Education, anthropology, aesthetics and the methodology of perceptual vignettes.

Sonja Wodnek is a professor at the University College of Teacher Education KPH Vienna/Krems. She specialises in primary school teacher education. She is doing her PhD at the University of Vienna and has experience as a teacher and headteacher. Applying an ethnomethodological research approach, she studies conversations between children, parents and teachers that are held every semester in Austrian schools.

Cinzia Zadra has a PHD in Pedagogy and is lecturer at the Free University of Bolzano/Bozen. Her research interests focus on teaching and learning through place-based education, with particular attention to phenomenological and critical pedagogy and narrative methods.

Nazario Zambaldi, PhD in Pedagogy at the Free University of Bolzano/Bozen; curator of PEA. He starts from his interests in art and theatre, with a long practice in learning environments, at school, in the social sphere, pushing his research towards the community, the intersubjective dimensions of relationships, and an ecology between mind, body and living environment.

Inge Zwart (PhD) currently works for the European Master's Programme in Human Rights and Democratisation (EMA) of the Global Campus of Human Rights, in Venice. She teaches Philosophy of Human Rights. Key research themes for her are collective memory and memorialisation; participation, community engagement, and empowerment; and the work of memory institutions.