



Peace Education SIG Newsletter

Spring 2022

CONTENTS

Chair's Message	...1-2
AERA Peace Education Conference Events2
About the Keynote Speaker3
Discussion4
Webinar Summary	...5-6

[Research Brief](#)

[Members' Messages](#)

MESSAGE FROM THE CHAIR



Angélica Hernández and Chair,
Sue Kasun

"I know how difficult it is going to be, but I also believe that if just in one place we can win the battle over greed and callousness, that one victory may swing the tide over the entire world."
-Madeleine L'Engle

We are ensnared in a world where a war is taking place, where ego and greed indeed have forged alliances that can seem unsurmountable. The forging renders human life and even the life of the planet as if mere pawns in a game of chess.

Elected Members

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Those of use in the Peace Education SIG know better, and, as Maya Angelou reminds us, we must "do better" as a result. The War in Ukraine is not the result of of just one man's ego but a long-time build-up of unfettered greed in corporations and the individuals who run them (see this analysis from [Politico](#) for additional insights).

A little over a month ago, I found myself wanting to feel distraught, to succumb to desperation. I was working on a project in Veracruz, Mexico with Indigenous university faculty member Angélica Hernández (our SIG business meeting guest speaker on Indigeneity from the Nahua people and its links to peace education). We are building an Indigenous knowledge science curriculum for use in US public schools. The idea is to help provide access to other forms of more sustainable, loving, and interconnected knowing alongside Western approaches to science.

Angélica had just gotten news of the needless death of a 35-year-old cousin in rural Mexico. Our time together was limited, and we had many activities we planned to accomplish left. Our collaborating documentary director, a man whose work has been situated in documenting disappearances of over 100,000 Mexicans in the last couple decades, quite suddenly lost a sibling in his 40s to cancer. Angélica was his friend. Our meeting was canceled not more than two hours before its scheduled time. We were both anxious about Covid, having lost loved ones or having had many friends diagnosed, as well. Two of my close friends were discerning their own cancer diagnoses—one of whom shared the news with my right at the time of Angie's great losses. Getting the work done felt precarious, to say the least.

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WEB: <https://www.aera.net/SIG074/Peace-Education-SIG-74>

FACEBOOK: <https://www.facebook.com/Peace-Education-SIG-AERA-401061593955408/>

And it hit me. “Angélica, we are the ones who have to live well. We are healthy for now, and we know the work before us is meaningful. We are the ones who have to do it.” It was as reassuring as it was frightening for both of us to consider.

And sure enough, I felt afraid and confused afterwards, but that sense helped steady me. We continued to collect documentation of Nahua healing rituals to include in our videos. In our paths of living well, we were told by a Nahua healer we first needed to balance our own energies (which we did in an ancient fire balancing ritual) prior to entering a temazcal, a Mesoamerican sweat ceremony. We did our best, we did it in friendship with other beloved peers in Mexico, and we are now seeing the fruits in a local 5th grade mostly Latinx public school classroom pilot. The youth’s eyes light up with their connections to this new knowledge. They are tasked with homework of asking their parents about the land they grew up on; most return with new knowledges, and, most importantly, connections to their families about the chickens, the mango groves, the tomatoes their families often raised in Mexico and beyond. They are learning a reverence, even if just the start, for Mother Earth. Perhaps they are the ones swinging the tide L’Engle mentions above, and perhaps we are the ones, as well.

Sue Kasun
Peace Education SIG Chair



AERA 2022 Peace Education SIG SCHEDULE OF EVENTS

Peace Education Business Meeting

Angélica Hernández, Keynote Speaker

Educating toward peace from Nahua cosmology
Educar desde la cosmovisión nahua como camino para la paz

Sunday, April 24, 2022, 9:00 – 10:30PM EDT

Can't wait to see you at our meeting!

MONDAY, April 25th

12:45 – 2:15 PM EDT
Paper Session

***Transformative Peace Education
through Building Blocks of Peace***

Location: SIG - Peace Education
Virtual Paper Session Room

MONDAY, April 25th

5:30 – 7:00 PM EDT
Roundtable Session

***Peace Education Pathfinders:
Embedding Peace and Harmony
into Education System***

Location: SIG - Peace Education
Virtual Roundtable Session Room

TUESDAY, April 26th

11:00AM – 12:30 PM EDT
Paper Session

***Intervening to Tackle
Polarization in and through
Education: What Paradigms,
What Merits?***

Location: SIG - Peace Education
Marriott Marquis San Diego Marina
South Building, Level 3, Del Mar

Keynote Speaker - Angélica Hernández Vásquez

Commentary: The price of speaking an Indigenous language in a Mexican town (offered trilingually)



I learned the Nahuatl language to be able to play with my neighbors Roy and Liliana when I was five or six years old, although I lived in a Nahua town in my family they always spoke to us in Spanish, when I started going to school all my classes were in Spanish and I remember that my friend Roy could not pronounce teacher and he would say maestla, then my angry teacher would stand in front of him and yell "I AM NOT MAESTLA- I AM A TEACHER", while the rest of the group just laughed, my friend was full of fear, with a lot of embarrassment and even though he attended the whole year, he failed. If my teacher had understood the context and my friend's reality, she would know that a boy who had always spoken Nahuatl at home and with his friends, was struggling to express himself "well" in Spanish, however, he only received racist, discriminatory and violent treatment, Roy did not finish high school and is currently struggling with alcoholism and drug addiction.

I continued with my secondary and high school studies, the classes were always in Spanish, fortunately I studied at the Universidad Veracruzana Intercultural Grandes Montañas, the first thing that caught my attention was that there were teachers and classmates who spoke Nahuatl and Spanish, I felt that I was treated as a person and not as a number in the enrollment, In this place my perspective on life changed, I questioned my reality, the normalized violence in educational institutions, in the lives of women and children, I was able to have a reading of my reality from another approach and the most important thing was that I recognized myself as an indigenous woman, I appropriated my roots and my Nahuatl language.

I am one of the few indigenous women who through a scholarship was able to study a postgraduate degree abroad, I currently work at the university where I studied, among the classes I teach is the educational experience of National Languages in the first semester, and in each generation I keep hearing testimonies from my students, how my teacher punished me for speaking Nahuatl, they made fun of me, my mother told me that she would not teach me the Nahuatl language anymore so I would not suffer the same as her, they told me not to speak Nahuatl to be someone in life. Those of us who live in indigenous contexts continue to fight for equal and dignified treatment, we fight to keep our languages alive in the face of a system that violates and discriminates. From the university we provide tools to reverse these processes, we know that the road is very long, but we continue to walk, to build an education for peace.

Nahuatl version

Tlen motlaxtlawia tlakeh timasewal tlapowa itech weyi altepetl México

Angélica Hernández Vásquez

Weyikaltlamachtilyan Universidad Veracruzana Intercultural sede Grandes Montañas

Oniktziko masewatl tlahtol pampa oniknekia ni mawiltis iwan noyolikniwan Roy iwan Liliana, onikpiaya kana makuilli o chikuasen xiwitl, kanin onichanchiwaya otlapowiaya masewatl tlahtol, pampa nochanehkawan san onechtlapowiaya ika pinotlahtol, pampa opehki onia kaltlamachtilyan san onechititiaya ika pinotlahtolli, ok nikyehyekowa noyolikni amowelitiaya kiltos tlamachi iwan notlamachtli okualaniaya iwan okitzatziliaya xikihtoh kualli "tlamachtli ika pinitlahtolli", in okseki konemeh san owewetzkaya, in noyolikni san omokawayaya,

okimawiliaya in tlamachi iwan no opinawiaya, yeh omomachti nochi in xiwitl pampa amo opanok. Tlakeh no tlamachti okiyehyekoskia, in noyolikni nochipa otlapowaya nawatlahtolli iwan ichanehkawan iwan iyolikniwan, ika yeh amo kualli okihtowaya tlamachti ika pinotlahtolli, pampa yeh okinekia kualli kihtos, pampa san okitzatziliaya, Roy san omomachti kaltlamachitolyan secundaria y axan axan tlawuana iwan tlachichina.

Onimomachti kaltlamachtiloyan secundaria iwan preparatoria, ompa nochipa onechtlapowihkeh san ika pinotlahtolli, onimomachti weyi kaltlamachtiloyan Universidad Veracruzana Intercultural tlen weyi altepeme, ompa in tlamachtihkeh iwam momachtihkeh no otlapowiaka ika nawatlahtolli iwan ika pinotlahtolli, ompa kualli onechitaya iwan onechtlapowiaya, ompa onikpatlak no tlayehyekolli, opehki nimotlahtlania tleka satekitl ohwikayotl ipampa tomasewal altepewan, ipampa in siwameh iwan in konemeh, ompa okse tlayehyekoli onikpiak iwan onikitak neh ni masewal siwatl, onikinek no nelwayowan iwan no masewal tlahtol.

San sekimeh masewal siwameh welliti momachtia posgrado itech okse weyi altepetl, axan nitekipanowa itech weyikaltlamachtiloyan kanin onimomachti, tlen ompa nikin machtia itoka se tlamachtistli Lenguas Nacionales kanin pewa inin ixtlamachilisti, iwan in momachtihkeh ok kihtowa, in no tlamachti okialaniaya tlakeh onitlapowiaya ika nawatlahtolli, no maman onechilli amo nechtlapowis ika nawatlahtolli pampa amo okinekia ma nitlahyowi kexan yeh, onechilihkeh amo manitlapowa ika nawatlahtolli pampa ma nitlayekapankisa. Akini se chanchiwa itech masewal altepeme, se tekipanowa miak pampa kualli matechtlapowikan, kualli matechwelitakan. Itech weyikatlamachtiloyan se tlayehyekowa, pampa ma mopatla inin yolilis tlen tech kokowa, tikmati ok poliwi miak ohtli pampa yi se nehnemi, pampa se kualli chanchiwalisli.

Spanish version

El precio de hablar una lengua indígena en un pueblo mexicano

Angélica Hernández Vásquez

Universidad Veracruzana Intercultural sede Grandes Montañas

Aprendí la lengua náhuatl para poder jugar con mis vecino Roy y Liliana a los cinco o seis años, aunque vivía en un pueblo nahua en mi familia siempre nos hablaron en español, cuando empecé a ir a la escuela todas mis clases fueron en español y recuerdo que mi amigo Roy no podía pronunciar maestra y decía maestla, entonces mi maestra enojada se paraba frente a él y le gritaba “NO SOY MAESTLA-SOY MAESTRA”, mientras el resto del grupo sólo reía, mi amigo se quedaba lleno de miedo, con mucha vergüenza y aunque asistió todo el año, reprobó. Sí mi maestra hubiera entendido el contexto y la realidad de mi amigo sabría que un niño que siempre había hablado náhuatl en su casa y con sus amigos, estaba luchando por expresarse “bien” en español, sin embargo, solo recibió un trato racista, discriminatorio y violento, Roy no terminó la secundaria y lucha contra el alcoholismo y drogadicción, actualmente.

Continué con mis estudios de secundaria y preparatoria las clases siempre fueron en español, por fortuna estudié en la Universidad Veracruzana Intercultural sede Grandes Montañas, lo primero que llamó mi atención fue que había maestros y compañerxs que hablaban náhuatl y español, sentí que me trataban como persona y no como un número de la matrícula, en este lugar cambié mi perspectiva de la vida, me cuestioné mi realidad, la violencia normalizada en las instituciones educativas, en la vida de las mujeres y las infancias, pude tener una lectura de mi realidad desde otro enfoque y lo más importante fue que me reconocí como una mujer indígena, me apropié de mi raíces y de mi lengua náhuatl.

Soy de las pocas mujeres indígenas que mediante una beca pude estudiar un posgrado en el extranjero, actualmente trabajo en la universidad donde estudié, entre las clases que imparto esta la experiencia educativa de Lenguas Nacionales en el primer semestre, y en cada generación sigo escuchando testimonios de mis alumnxs, como mi maestrx me castigaba por hablar náhuatl, se burlaban de mí, mi mamá me dijo que no me enseñaría más la lengua náhuatl para que no sufriera lo mismo que ella, me dijeron que no hable náhuatl para ser alguien en la vida. Quienes vivimos en contextos indígenas seguimos luchando por un trato equitativo y digno, luchamos porque nuestras lenguas sigan vivas, ante un sistema que violenta y discrimina. Desde la universidad brindamos herramientas para revertir estos procesos, sabemos que el camino es muy largo, pero seguimos de caminando, para construir una educación para la paz.

Discussion

Cultural Awareness through Farsi

By **Shelley Wong**, Past Chair of Peace SIG (2019-20) & **Maryam Saroughi**

While 21st century civilization has achieved an advanced level of technological innovation, we still face moral crises and conflicts which weaken and challenge our ability to live in peace around the world. To make a more peaceful world, it seems that including principles of peace in curricular design is absolutely necessary if future generations are to inhabit a sustainable world (Mirshahi, 2018). There is a vital need for education to be used as a vehicle for promoting cultural awareness and communication, peacemaking and acceptance of different perspectives.

Cultural awareness provides a vehicle to effective and strategic communication and can resolve international conflict and manage crisis among different ethnic, race and sociopolitical groups. In the recent years, Cultural awareness has gained an important focus in academic culture (Bellou, 2014). The important role of cultural awareness in peace making has been widely acknowledged by academics, especially those who are social justice oriented and value creating equity in education, combating stereotypes and discrimination against minoritized groups. Cultural awareness and understanding creates acceptance, respects and empathy toward other groups which might hold different perspectives, beliefs or practices. Through this respect we must put an end to war and violence.

As language is a vital component of culture and a medium for communication and understanding other perspectives, educators Shelley Wong and Maryam Saroughi prepared curricular materials and

conducted different workshops for preservice teachers. These activities intended to express and show some aspects and cultural values of a society which was misrepresented and stereotyped by the main stream media, and was less understood by majority of teachers, while at the same time practically demonstrating challenges of a student who speaks a minority language in an English-only mainstream classroom.

These two educators designed a workshop which initially used Farsi language as the means of instruction to provide students with a language immersion experience (Wong & Saroughi, 2012). Farsi was selected for two main reasons: Farsi is a less commonly taught language in the United States so the experience would enable preservice teachers to experience an activity in a language it is unlikely that most would be familiar with. In addition, from a nonkilling linguistics perspective, the fact of knowing Farsi, the official language widely spoken by Iranians, would enable participants to take steps for the avoidance of dehumanizing attitudes towards a population that has been accused of being one of the axis of evil by a former U.S. president.....“Education should serve as a way to enhance individuals’ spiritual development and help them become more capable of understanding the times they live in and take action against all types of violence”(Rojas, 2019, P.18). This includes symbolic violence and raciolinguistic “othering” (Alim, Rickford, & Ball, 2016).

References

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- Mirshahi, R. (2018). Peace Leadership Education Within Conflict Resolution and Peacebuilding Approach in International Peace Leadership College–Philippines. In *Global Leadership Initiatives for Conflict Resolution and Peacebuilding* (pp. 148-156). IGI Global.
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- Wong, S. & Saroughi, M. (2012). Language exposure in Farsi and cultural awareness: In Patricia Friedrich (Ed.), *Non-Killing Linguistics: Practical Applications* (pp. 87-102). Honolulu, Hawaii: Center for Global Non-killing. <http://nonkilling.org/pdf/nklinguistics.pdf>.

Webinar Summary, co-sponsored by Peace Educatio SIG, Jan. 23, 2022

Exploring Crip Linguistics with Dr. Jon Henner

Recording available here:

https://zoom.us/rec/share/FI5sedc3fluPaKL63gq1fOoq17Yg_TJOLSZkFTGZkqcEYp5lbzyrJGTK8MVhcWM2.Xtb-h5LKbjRWu8ib?startTime=1642978816000

By **Sandra L. Candel**, University of Nevada
& **Jessica Hormann**, Georgia State University

On the Borderlands of Modality: Exploring Crip Linguistics Presentation Series
Sponsored by the Center for Transnational & Multilingual Education

Abstract

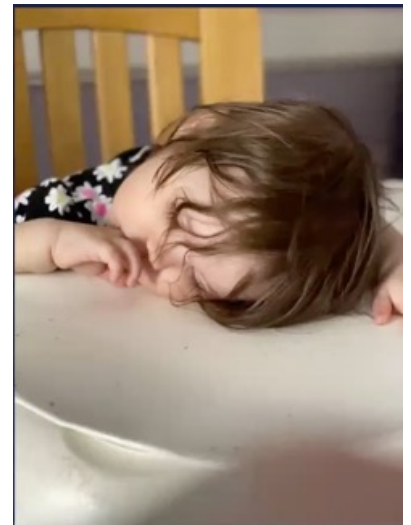
The term “crip,” which is common in disability studies, means “to break normalcy” in the sense of eliminating a perceived need for people to fall into certain prescribed standard deviations within a bell curve. This also involves putting disabled perspectives at the center in linguistics and education. This paper seeks to highlight Dr. Henner’s presentation in the theories of *Raciolinguistics* -the idea that race influences language use and how language is constructed, *Critical Disability Theory*- the notion that disability and specialized education cannot be separated from racism, and *Translanguaging*-making full use of multilingual persons’ linguistic repertoire. Dr. Henner’s work aims to show that speech is only one modality and the goal in teaching is to meet kids where they are and support them to use language in positive ways, including the disabled way of using language.

Keywords: Crip Linguistics, Raciolinguistics, Critical Disability Theory, Translanguaging, Disability Studies

Dr. Henner, an assistant professor at the University of North Carolina, Greensboro at the Department of Specialized Education Services, began his presentation by stating his positionality, revealing the importance he places on being a parent of three children. The first slide of his presentation showed a picture of his sleeping youngest child, which was moving and inspiring. On the academic side, Dr. Henner’s work centers disabled perspectives in linguistics and education, reimagining how we assess signed languages and changing how the field of linguistics, education, and disability approaches language.

In his presentation, Dr. Henner introduced us to the field of Crip Linguistics. The term “crip,” which is common in disability studies, means “to break normalcy” in the sense of eliminating a perceived need for people to fall into certain prescribed standard deviations within a bell curve, this also involves putting disabled perspectives at the center in linguistics and education. Crip Linguistics is founded on three main theoretical perspectives:

- Critical Disability Theory, which poses that disability cannot be separated from racism



- Raciolinguistics, the idea that language influences how we view race and vice versa
- Translanguaging, or making full use of multilingual persons’ linguistic repertoire.

As Dr. Henner stresses, language is a political action: groups that have power tend to be favored in society as having cultural capital and it is no different in language. In addition, he states that when discussing language issues, the personal is political, that is, we are

unable to be neutral particularly in disability circles where we interact with disability based on our own opinions. He is firm when he reminds us that people with disabilities are not broken. Yet, often children with disabilities, especially deaf kids of color, deaf queer children, and deaf children from low SES families are perceived as possessing less content knowledge, as having less language comprehension, and as being simply unskilled and problematic. Because minoritized students are ignored, they become



“buttering the cat” to describe the approach of schools and districts in applying unnecessary interventions that are not meant to fix the issue. Part of the problem is the idea that schools and districts have the mentality that seeks to “fix the kid instead of fixing ourselves.”

This mentality is rooted in power asymmetries that dictate what is considered “normal” or “acceptable” language, which favors those in power and disfavors those with no power. In this sense, he reminds us that it is our responsibility as teachers and teacher educators to change this mindset and to change how we assess language. Dr. Henner challenges us to recognize that ALL language is valuable, including sign language!

The question then becomes: How do we assess? First, we must shift our idea of what is considered “normal” by accepting language diversity and challenging our idea of language deviation. We must develop measurement tools that do not crush the spirit of the deaf child. Hence instead of sending the message to the child that they are broken, we must change the narrative to recognize that we need support to start developing meaningful interventions aimed at fixing the problem of poor and inadequate assessment of deaf students. Dr. Henner critiques the fact that some school districts have no linguistics requirement for

frustrated and express themselves in ways that are perceived as behavior problems that really are communication problems. Dr. Henner goes even further by asserting that if a minoritized population uses a language associated with disability, then it is acceptable to eradicate that language.

In a critical stance, Dr. Henner finds that schools and districts are often the problem when it comes to assessment and testing deaf children. He uses the term

their teachers, who require no training and no deep knowledge of linguistic complexities and nuances. That is how much we undervalue the teaching knowledge. In addition, he reminds us that we already have teacher preparation programs that are racist in their practices, then, what can we do to engage in anti-ableist, anti-racist, and anti-sexist teaching?

We start by developing teacher education curriculum that is anti-racist and anti-ableist, and we teach this to our preservice student teachers before they are in their own classrooms. Following Crip Linguistics precepts, we must teach our preservice teachers that language is not disordered, that our social perceptions on disability are the real disorder, and we raise awareness that disability in language cannot be conflated, much less assessed, using normative language as our model. A good starting point would be to gain an understanding of signed language assessments and their appropriate applications in the Deaf and Hard of Hearing (DHH) children (Henner et. al, 2018).

Dr. Henner’s work aims to show that speech is only one modality and the goal in teaching is to meet kids where they are and support them to use language in positive ways, including the disabled way of using language. Inspired by his work, those of us in education, particularly those of us who are teacher educators, need to commit to engaging in Crip Linguistics by pushing the boundaries of what is considered normative language to make room for a more inclusive view; we must develop meaningful assessment practices that meet the students where they are instead of branding them as broken; we must commit to fixing ourselves, our schools, and our districts, instead of insisting on fixing the child. To put it bluntly, in the style of Dr. Henner, let us simply stop “buttering the cat.”

Reference

Henner, J., Novogrodsky, R., Reis, J., & Hoffmeister, R. (2018). Recent issues in the use of signed language assessments for diagnosis of language disorders in signing deaf and hard of hearing children. *The Journal of Deaf Studies and Deaf Education*, 23(4), 307-316. <https://doi.org/10.1093/deafed/eny014>

Messages from SIG Members

New bilingual children's book focused on Peace Education

We are happy to announce that our book “**Un Día de las Madres por la Paz/A Celebration of Mother's Day for Peace: A Herstory**” is out! This is a book written (in Spanish and English) by the Womyn Peace Collective and published by Shires Press.

The book features two curious children, Destiny and Joshua, who learn the peace-filled roots of Mother's Day. From the *Great Peacemakers* to the *Student Nonviolent Coordinating Committee* to *Madres de Falsos Positivos in Colombia*, the children learn about small groups of women who have worked together across herstory and around the world for peace. Along the way, they encounter Julia Ward Howe, an abolitionist and peace advocate who wrote the Mothers Day Proclamation and started an International Peace Congress. She envisioned small groups of women around the world becoming peace activists and acting together on Mothers Day. Through her story, Joshua and Destiny are inspired to bring their ideas to school and, together with their classmates, infuse a celebration of peace into the Mothers Day Celebration at school. They realize that no one is too small to become a peacemaker.

The back of the book contains extensive resources on Womyn for Peace Collective's efforts. This makes the book engaging for older readers and parents.

We invite all members of the Peace Education SIG to engage in the conversation around the origin of a Mother's Day for Peace, as well as to help us expand the reach of our book in your local libraries, schools and communities, as a tool to foster children's agency for peacemaking.

You can get in contact with us at: womynpeacecollective@gmail.com; or visit our blog: www.womynpeacecollective.wordpress.com to join the conversation.



The Soul of Learning: rituals of awakening, magnetic pedagogy, and living justice

By: Mary Keator and Vajra Watson

The Soul of Learning is a groundbreaking book that bridges together cultural work, contemplative practices, and ancient scriptures. Inside each chapter, readers are challenged and inspired to come face-to-face with themselves as they encounter teachers in all forms—from spiritual sages to critical theorists, from prophets to poets, from hip-hop rappers to reggae artists. This book is multifaceted and multidisciplinary. It models the essence of education by offering multiple entry points into holistic learning: somatic, aesthetic, emotional, intellectual, ethical, relational, and spiritual.

The Soul of Learning embodies a pedagogical disruption in pursuit of personal sovereignty. What process must we go through to reimagine ourselves in relation to each other and the world around us? This book offers a semblance of an answer.

As a way to bring the sacred into schooling, Keator and Watson courageously connect spirituality, activism, and education through curated readings, guided activities, and intentional exercises. It's a ready-to-go syllabus and hands-on workbook all in one! Altogether this book is revelatory and provides innovative ways to teach and learn, lead and live. The Soul of Learning documents a transformative journey, through the interiority of our being into a revolutionary call for collective belonging.

Reviews and Free Inspection Copy: <https://www.routledge.com/The-Soul-of-Learning-rituals-of-awakening-magnetic-pedagogy-and-living/Keator-Watson/p/book/9781032053455>

Journal of Peace Education (sent from Edward Brantmeier, the new editor)

The Journal welcomes new contributions from authors related to the various themes that fit the aim and scope of the Journal of Peace Education. We are working on special editions focused on 'Climate Crisis and Peace Education', 'Sustainable Peace Leadership', and 'Migration, Cultural Encounters and Peace Education'. We welcome thoughtful special editions on themed topics. Additionally, we are seeking high quality reviewers for a growing number of articles submitted to the Journal.

A poem from a middle school student from Jalisco, Mexico on what colonialism meant for her (sent from Raúl Fregoso Bailón)

*Ser colonizado es,
Es como estar en casa de un amigo y no poder decir groserías...
Como que tus papás nunca tienen tiempo y siempre están enojados, Porque no tienen tiempo, porque no estamos unidos en Latinoamérica. La colonización te come el tiempo...*

Being colonized is like,
It is like being in a friend's house and not being able to swear in front of anybody... It is like when your parents do not ever have time and they are always angry, because we all are not united in Latin America.
Because they do not have time,
Colonization eats your time... (Fregoso Bailón, et al, 2019, p. 156).

Message sent from Kevin Kester, PhD

Tenure-Track Assistant Professor of Comparative International Education and Peace,
Seoul National University

Kevin Kester, our Peace Education SIG member, has published two new articles which were part of a larger NRF-funded study on “**higher education for peacebuilding in conflict-affected societies**”:

Kester, K. (2021). Toward a conflict-sensitive approach to higher education pedagogy: lessons from Afghanistan and Somaliland. *Teaching in Higher Education*, 1-20. <https://doi.org/10.1080/13562517.2021.2015754>

Kester, K., & Chang, S. Y. (2021). Whither epistemic (in) justice? English medium instruction in conflict-affected contexts. *Teaching in Higher Education*, 1-16. <https://doi.org/10.1080/13562517.2021.2015757>

Additionally, his research group will co-host the International Conference on Education Research at Seoul National University in October 2022. The theme this year is “**Pedagogies of Coexistence and Innovation in a Posthuman World**”. He would like to invite Peace Education SIG members to consider participating. Those interested in learning more may contact Kevin Kester at kkester@snu.ac.kr.

Please consider submitting your news, events, and interests related to Peace Education for our upcoming newsletter by sharing:

- a professional photo, your good news – publications/presentations in Peace Education;
- announcement of events – personal and professional;
- strategies and resources on peacemaking and anti-bullying or restorative justice, invitations for international solidarity;
- signs of HOPE for Peace Education as well as your analysis of the barriers;
- upcoming conferences or publication opportunities.

Please send your items to co-editors: Zurisaray Espinosa (zespinoso1@student.gsu.edu) and Thuy Tu (ttu2@gmu.edu).