GEOGRAPHIES FOR PEACE / GEOGRAFÍAS PARA LA PAZ

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La Paz - Bolivia

LIST OF SESSION PROPOSALS

IGU COMMISSIONS PROPOSALS

A. IGU COMMISSION ON GLOBAL CHANGE AND HUMAN MOBILITY (GLOBILITY)

A.1. Human mobility as a deviation of vulnerability and conflicts in the service of peace / La movilidad humana derivada de la vulnerabilidad y al servicio de la paz
Josefina Dominguez Mujica (Universidad de Las Palmas de Gran Canaria, Spain)
josefina.dominguezmujica@ulpgc.ec

La movilidad humana derivada de la vulnerabilidad y al servicio de la paz

La historia de la humanidad se ha visto afectada periódicamente por desplazamientos forzosos provocados por la violencia y los conflictos armados; el terrorismo y la opresión; la discriminación y la injusticia. En el momento actual somos testigos de una revitalización sin precedentes de estos flujos migratorios, la primera de este tipo desde la Segunda Guerra Mundial. Esta tragedia afecta a países y continentes, y agrava la situación social y económica de las regiones menos desarrolladas. Las instituciones encargadas de controlar y proteger a los migrantes se ven superadas por la magnitud de dichos flujos, que extienden la vulnerabilidad personal y social más allá de las zonas de conflicto.
Pero los procesos migratorios no son sólo una consecuencia de las poblaciones que se ven afectadas por la guerra, la persecución o los desastres naturales, sino que también contribuyen a la construcción de la paz, al enriquecimiento de las sociedades que acogen a los desplazados forzosos, a la educación en la solidaridad y a la generación de vínculos transnacionales que pueden restablecer el equilibrio entre países. Por lo tanto, es necesario analizar la movilidad humana no sólo en términos de riesgo y conflicto, sino como un fenómeno capaz de contribuir a la estabilidad social y a la convivencia.

La sesión propuesta recibirá todo tipo de contribuciones que tengan como hilo conductor la movilidad humana a partir del punto de vista de los conflictos y la paz. Daremos la bienvenida a (i) las reflexiones teóricas y metodológicas sobre las migraciones forzadas desde la perspectiva del paradigma definido como "mobility turn"; (ii) al análisis de la migración, como consecuencia de los efectos de las políticas de los estados emisores y receptores de migrantes; (iii) a los retos de la movilidad humana frente a la construcción de espacios blindados (procesos de 'trans-fronterización', 'des-fronterización' y 're-fronterización'); (iv) a los marcos de análisis transnacional, de género y de desigualdad en materia de refugiados; (v) a los procesos de desarrollo y de transformación social vinculados al asentamiento de personas desplazadas; (vi) a la movilidad de los miembros de las ONG y otras instituciones encargadas de la atención humanitaria a los migrantes forzados, etc.

Human mobility resulting from vulnerability in the service of peace

Human kind is dotted with forced displacements triggered by violence and armed conflicts; of terrorism and oppression; of discrimination and injustice. In the current times we are witnessing an unprecedented revitalisation of these migratory flows, the first of this kind since the Second World War. Tragedies are troubling countries and continents, and aggravating the social and economic situation of the less developed regions. Institutions in charge of controlling and protecting migrants are surpassed by the magnitude of such flows that extend the personal and social vulnerability beyond the conflict areas.

But not only are the migratory processes a consequence of populations affected by war, persecution and natural disasters, but they also contribute building peace, enriching societies that host forcibly displaced people, educating on solidarity and generating transnational links that can re-establish the balance between countries. Therefore, it is necessary to analyse the human mobility not only in terms of risk and conflict as well as a phenomenon capable of contributing to social stability and coexistence.

The session proposed will receive all type of contributions with the leitmotif of human mobility from the conflicts and peace point of view. We will welcome (i) theoretical and methodological reflections on forced migrations from the perspective of the paradigm defined as "mobility turn"; (ii) analysis of migration as a consequence of the effects of the policies of the sending and receiving migrants states; (iii) challenges of human mobility facing the construction of fortress-spaces (processes of trans-bordering, de-bordering and re-bordering); (iv) transnational, gender and inequalities frameworks on refugees; (v) processes of development and social transformations linked to the refugee settlement; (vi) mobility of the members of NGO and other institutions in charge of humanitarian attention to forced migrants, etc.

A.2 The role of human mobility dealing with violence and conflicts / El papel de la movilidad humana ante la violencia y los conflictos

Josefina Dominguez Mujica (Universidad de Las Palmas de Gran Canaria, Spain)
josefina.dominguezmujica@ulpgc.ec

El papel de la movilidad humana ante la violencia y los conflictos

Los desplazamientos forzosos provocados por la violencia, los conflictos armados, el terrorismo, la opresión, la discriminación y las injusticias han sido una constante en la historia de la Humanidad. Sin embargo, en la actualidad, se ha producido una revitalización sin precedentes de estos flujos migratorios, la más intensa desde la Segunda Guerra Mundial. Los conflictos bélicos manifiestos o latentes agravan las condiciones económicas y sociales de ciertas regiones geográficas, al mismo

tiempo que generan situaciones de vulnerabilidad y riesgo para un gran número de personas, con el resultado de la emigración y dislocación de los que huyen de la persecución y la muerte.

Ahora bien, la movilidad humana no es sólo una consecuencia de la sociedad del riesgo y del conflicto sino que puede ser un importante activo para la construcción de la paz, para el enriquecimiento de las sociedades de acogida, para la educación en la solidaridad y para la creación de vínculos transnacionales que pueden reestablecer el equilibrio entre países. Por tanto, también es necesario abordar el estudio de la movilidad humana como un fenómeno capaz de contribuir a la estabilidad y armonía sociales.

La sesión que se propone aceptará todo tipo de contribuciones con el leitmotiv de la movilidad humana desde el punto de vista de los conflictos y la paz. Serán bienvenidas (i) las reflexiones teóricas y metodológicas sobre las migraciones forzadas; (ii) el análisis de las migraciones como consecuencia de los efectos de las políticas de los estados en las sociedades de procedencia y de destino; (iii) el desafío de la movilidad humana ante la construcción de los estados-fortaleza (procesos transfronterizos, de desmantelamiento de fronteras y de refuerzo de las fronteras); (iv) el marco de estudio trasnacional, de género y de desigualdad en materia de refugiados; (v) los procesos de desarrollo y de transformación social asociados al asentamiento de personas desplazadas; (vi) la movilidad de los cooperantes internacionales y de otros miembros de instituciones a cargo de la atención humanitaria a migrantes forzados.

The role of human mobility dealing with violence and conflicts

The forced displacements triggered by violence, armed conflicts, terrorism, oppression, discrimination and injustices have been incessant events in the history of human kind. However, at present we are witnessing an unprecedented revitalisation of these migratory flows, the most intense since the Second World War. The latent and manifest armed conflicts are aggravating the social and economic conditions of some geographical regions at the same time that generating situations of vulnerability and risk for a large number of people with the result of migration and dislocation of those fleeing persecution and death.

Nevertheless, human mobility is not only a consequence of the risk and unrest society, but it also can be an important active building peace, enriching host societies, educating on solidarity and generating transnational links that can re-establish the balance between countries. Therefore, it is necessary to approach studying human mobility as a phenomenon able to contribute to social stability and harmony.

The session proposed will receive all type of contributions with the leitmotif of human mobility from the conflicts and peace point of view. We will welcome (i) theoretical and methodological reflections on forced migrations; (ii) analysis of migrations as a consequence of the effects of states policies in sending and receiving societies; (iii) challenges of human mobility in front of the building of fortress-spaces (processes of trans-bordering, de-bordering and re-bordering); (iv) transnational, gender and inequalities frameworks on refugees; (v) processes of development and social transformations linked to the settlement of displaced people; (vi) mobility of the members of NGO and other institutions in charge of humanitarian attention to forced migrants.

B. IGU COMMISSION ON POLITICAL GEOGRAPHY

B.1. Geographies of diplomacy and peace
Virginie Mamadouh (University of Amsterdam, The Netherlands)
V.D.mamadou@uva.nl

Diplomacy is conventionally seen as a key mechanism through which peace agreements are made and processes of peace-building are forged. Understood as the art and practice of conducting negotiations between representatives of different communities, diplomacy is underpinned by both estrangement and cooperation. This session will examine the geographies that frame the relationship between diplomacy and peace. This includes: examination of the different scales of operation of diplomacy, from the international to the local; exploration of the multifarious sites of diplomatic practice including the UN, embassies and summits; analysis of the networked nature of diplomacy with its transnational connections and localised hubs; discussion of the everyday practices of diplomacy including the role of technology, diplomatic decorum and strategies of negotiation; and assessment of the increasing array of actors involved in diplomacy from states to NGOs, transnational corporations to religious communities

B.2. Cities of Peace: Place names celebrating peace
Virginie Mamadouh (University of Amsterdam, The Netherlands)
V.D.mamadou@uva.nl

Ranging from La Paz, Jerusalem or Dar-Es-Salaam to Pyongyang and Salem (Sweden, and its many counterparts in North America), many places around the world are named after peace. Others, like The Hague in the Netherlands, have promoted themselves as peace capitals, or have engaged with a glorious episode of their history as location of a peace conference. This session welcomes empirical and conceptual papers that address the dynamics of naming and place making and its relations to socio-spatial processes in that locality. When, how and why were such toponyms institutionalized? Are specific socio-spatial configurations to such invocation of peace? Do they matter for the identity of the residents of these cities and towns? How are they used in place branding campaigns and for identity politics? How is the experience of peace negotiations used afterwards? Do peace cities fulfill a special role in city networks in their state and beyond ? Comparative studies are encouraged but case studies are valued too to deepen our insights in the motivation and the impact of such labels.

B.3. Mediating between languages: Interpreters and Translators as spokespersons, peacebuilders or traitors
Virginie Mamadouh (University of Amsterdam, The Netherlands)
V.D.mamadou@uva.nl

Interpreters and translators (and bilinguals) are mediating between language groups. The session welcomes papers on the position of interpreters and translators working with and for foreign administrative, including foreign troops, international peace forces, international NGOs, foreign journalists and photographers, foreign researchers, and other foreign (economic) actors stressing the specificities of different configurations: occupation, insurrection, post conflict peace operations or (post)colonial spheres of influence. In countries receiving asylum seekers, interpreters and translators (often refugees themselves) have become noteworthy gatekeepers in the assessment of asylum procedures. Papers could address the political geographies of teaching and recruiting

mediators, of controlling their work (certification and quality control), the geopolitical discourses around their role (spokesperson or advocate, peacebuilder or bridge maker, traitor or spy…), the linguistic repertoires and the individual trajectories of interpreters and translators in (post-)conflict situations and the geographical specificities of the linguistic makeup of the local and national contexts.

B.4. Twinnings, sister cities and citizens diplomacy: Bypassing states for peace?
Virginie Mamadouh (University of Amsterdam, The Netherlands)
V.D.mamadou@uva.nl

The relations between cities and states are evolving rapidly. While the modern territorial states had gradually overpowered cities over the past centuries, (larger) cities are reclaiming a certain autonomy and developing their own international policies to attract investments, but also to promote peace. Some mayors have gathered quite an international reputation and a global parliament of mayors has been established. These international activities re-actualize the tensions between the guardian syndrome and commercial syndrome (Jane Jacobs, Peter J. Taylor). The first is promoted by the state and political hierarchies, the second by the city and trade contracts. There are complementary, but local configurations feature a specific balance between them. The promise of city twinnings and sister cities and other form of citizens diplomacy to overcome the wars states had waged in the twentieth century have been paradoxically supported by some states as a lasting peace mechanism, while others make them impossible, in the first place by curtaining the autonomy of local authorities, to preserve their sovereignty. In any event cities also compete with each other (economically) and that competition might contribute to structural violence in other localities.

B.5. Political geographies of Pax Americana and other forms of peace imposed by force
Virginie Mamadouh (University of Amsterdam, The Netherlands)
V.D.mamadou@uva.nl

Pacification campaigns are more often than not the results of the imposition of order by a mighty actor: a central state actor within national societies, or a superpower in international relations. The largest empires have often brought some peace and prosperity to large areas at the expense of self-determination and of the exploitation of specific groups and resources. The political geographies of these pacification campaigns need to disclose the variegated outcome of Empire and foreground the multiscalar processes at work. Under what circumstances is such a peace more than the imposition of the status quo? How is the ending of such a peace negotiated? What are the contexts in which a transition to another (reasonably) peaceful system of governance is possible? And what configurations are likely to lead to an armed conflict and generalized open violence?

B.6. Geopolitics of Peace and Peace geopolitics
Virginie Mamadouh (University of Amsterdam, The Netherlands)
V.D.mamadou@uva.nl

With critical geopolitics, geographers have reclaimed geopolitics – once the geographical aid to statecraft in foreign relations, imperial adventures and nationalist wars - and have revealed the importance of geographical imaginations and geopolitical representations for power relations. They have highlighted the importance of othering processes in the mapping of the world and the justification of competitive foreign policies. Can the tools of critical geopolitics be used to

understand peace movements and peace initiatives as well as narratives and geographical imaginations aiming at overcoming national identities? (think of cosmopolitanism, ERASMUS exchange programmes, city twinnings, school twinnings, citizens diplomacy, public diplomacy, Olympic Games, Eurovision song festival and music festivals, Nobel Peace Prize, Esperanto, scouting, awareness campaigns such as the International Year of Global Understanding, utopian fiction novels and movies, peace songs, pilgrimages…). While traditional geopolitics were centered on providing frames for officials to guide their conduct in the world, critical geopolitics rarely provide guidelines for action. Is there an ethics of geopolitical analysis that would support a geopolitics of peace or a peace geopolitics? And if so what would be its building blocks?

B.7. Cultural Practices against the Militarization of Occupied Territories: A Comparative Perspective

Takashi Yamazaki (Osaka City University, Japan)
yamataka@lit.osaka-cu.ac.jp

"Occupation" generally and historically means "to place a country or countries under one's own control with force" and indicates a form of territorial control or formal/informal colonization by means of military force. "Occupation," on one hand, emerges as a result of the exercise of force such as war and represents an unestablished/unstable state of sovereignty in the occupied territories. On the other hand, it may accompany the re-militarization of such territories to transform them into outposts for the sphere of imperial influence of the occupying. While such occupation often causes the occupied to struggle for self-determination, international human rights, and legal justice, it gives rise to a variety of political and cultural resistance at the level of daily lives of the occupied that attempt to go through porous walls of effective sovereignty exercised by the occupying. This session pays particular attention to various "cultural" practices in the occupied territories across the world in order to find non-violent, sustainable, and effective ways towards the end of occupation. War and occupation destroy and transform the lives and cultures of the occupied. However, the substratum of the destroyed and transformed cultures leaves their trails in the memories and landscapes of the occupied. Culture is not unchangeable in time and space but can have the power of resistance and recovery or "resilience." From a comparative perspective, this session welcome theoretical and empirical papers that elucidate how cultural practices can be important components of strategies and tactics against the militarization of the occupied territories across the world.

B.8. Common Histories and Border Ethics beyond Securitization

Anna Casaglia (Karelian Institute, University of Eastern Finland, Finland)
anna.casaglia@uef.fi
Jussi Laine (Karelian Institute, University of Eastern Finland, Finland)
jussi.laine@uef.fi
James Scott (Karelian Institute, University of Eastern Finland, Finland)
james.scott@uef.fi

The representation of the border as a line to be defended from threats and as a metaphoric wall separating clashing cultures, does not allow us to focus on the complexity of the frontier and of the actors crossing it, living it and experiencing it every day. A genealogic and relational perspective on the frontier can highlight its geopolitical multiplicity and can avoid reducing it to a *line in the sand* dividing incompatible worlds. A historical approach can, in fact, unveil connections, mixes, and overlapping traces that go beyond dichotomous ideas and representations of borders and the processes related to them. The dividing nature of borders is often emphasized in order to obscure the reality of common pasts, as is the case in Europe (e.g. the Mediterranean region, East v West) and in the Americas (as exemplified by border communities).

The effort to engage with the past implies the possibility to engage an ethics of the border in terms of its management, the way we study and represent borders, and ways in which rediscovering of the "Other" can take place in a relational and historical connection with "Us". Narratives of conflict often prevail in current circumstances of securitization. This panel therefore invites proposals that offer a situated, historical and complex vision in analysing the border, providing evidence of common border histories. We invite papers that underline ethical aspects that can emerge when considering borders from a historical and relational approach. Papers can focus on the Mediterranean, the Americas, or other examples of frontier regions where emergency situations hide the complexity of the border.

B.9. Transnational conflicts in Africa: Migration, mobility and peace

Inocent Moyo (University of Zululand, South Africa)
minnoxa@yahoo.com
Christopher Changwe Nshimbi (University of Pretoria, South Africa)
csnzed@gmail.com

While wars and conflicts in Africa generally occur within the territorial boundaries of affected states, they tend to spill over across borders into proximate and neighboring countries. Most victims of such wars and conflict also share historical and ethnic backgrounds with kith and kin in neighboring countries and tend to flee, for refuge and asylum, to the peaceful proximate neighbors. Cases have been recorded in which governments in the conflict ridden states openly accused their neighbors of fueling the conflict in the accuser's territory. Burundi, the Democratic Republic of Congo (DRC), Rwanda and Uganda in the Great Lakes Region are good contemporary cases in point. This session will explore the dynamics of the transnational nature of conflicts in Africa and examine the relationship between conflict and the spatial mobilities of borders, as well as the migration regimes within which states that share contiguous borders in given geographic territories are embedded. The session will attempt to respond to several questions such as: How do the contiguous border regimes in Africa precipitate the fueling of transnational conflict? What patterns do such conflicts follow? Who are the victims and the perpetrators? Could transnational dynamics of conflict provide the basis for negotiating lasting peace or, on the contrary, do they fuel conflict? Are there any linkages between, among others, coloniality of borders, conflict, and sociocultural and ethnic relations? What role could the porosity of borders in Africa play in sustaining and perpetuating conflict? Could the same nature of borders and migration patterns also provide a foundation for building peace?

Keywords: Conflict; peace; migration; mobility

B.10. The African Union and African Economic Community: Territorial and economic arrangements for peace in Africa?

Christopher Changwe Nshimbi (University of Pretoria, South Africa)
csnzed@gmail.com
Inocent Moyo (University of Zululand, South Africa)
minnoxa@yahoo.com

Concerned with the plight of especially women and children as major victims of wars, civil conflicts, human rights violations, humanitarian disasters, gender-based violence and violent conflicts, and genocide, the African Union (AU) has committed to speeding-up actions that will

"silence the guns by 2020" in its Agenda 2063, in order to make peace a reality for all people in Africa. This resonates with sustainable development goals (SDGs) 5 and 16 to achieve gender equality and promote peace, justice and strong institutions for development. These attempts conform with the AU's plans to establish a continental free trade area (CFTA) in 2017. The CFTA should lead to the establishment of the African Economic Community (AEC) in 2028, according to the Abuja Treaty for the Establishment of the AEC. Besides low intra-regional trade, persistent war and conflict are commonly cited as a major reason and evidence of the failure of regional integration, in Africa at least. In this regard, a connection exists between conflict on the one hand and regional integration and peace on the other, based on the understanding that peace is essential to unimpeded trade, development and inter-state cooperation. Against this background, this session, asks of the AU and its AEC project: How does obsessive regard for territorial sovereignty impact on the readiness and the extent to which the supranational AU, the AU Commission (AUC) and respective member states can and intervene in domestic conflicts occurring in African states? Does the absence of war guarantee a peace that ensures distribution, location and spatial organization of economic activities leading to successful regional integration? Practically, how can ambitions to establish a single geo- political and economic space from Africa's tapestry of states, economies, cultures and customs by the AU be translated into a mosaic of grassroots, meso- and macro- level actors committed to peaceful coexistence?

C. IGU COMMISSION ON THE HISTORY OF GEOGRAPHY

C.1. Peace in history and philosophy of geography: which possible approaches?
Marcella Schmidt (University of Milano-Bicocca, Italy)
marcella.schmidt@unimib.it

In the last years, a flourishing international literature is addressing the "Geographies of Peace", by problematizing the idea of peace as a negative definition, i.e. the mere absence of war, and by subverting the classical assertions geography as a discipline "structurally" allied with armies and warfare.

Nevertheless, recent literature often quotes two forerunners of contemporary geographies of peace, the anarchist geographers Elisée Reclus (1830-1905) and Pyotr Kropotkin (1842-1921) who were not only prestigious "Founding Fathers" of contemporary critical geographies, but also scholars who can still provide useful critical tools to understand the complex significations and contexts of peace: for them, peace was not an abstract concept, but a principle to build day by day in social struggles, as true peace, they argued, "cannot exist without justice". In the United States, Mary Arizona (Zonia) Baber (1862-1956) dedicates her last book, *Peace Symbols* (1948) to the cause of World Peace.

These suggest that early geographer's approaches to peace, more or less "critical" are still underplayed by present scholarship. In this session, we are interested to fill this lacuna and thus we call for contributions mainly (but not exclusively) on:

- Early geographers' empirical or theoretical approaches to peace and related topics
- The ideas of peace and war in geography in different linguistic and cultural areas than the european ones
- The emergence of 'peace studies' as an academic discipline and how this intersects with the historiography of geography
- Approaches to the possible relations between spaces, places and peace outside of what is

consecrated as "the geographical tradition" or "institutional geography"
- Possible engagements for peace in the field of history and philosophy of geography
- Historical geographies of peace and war
- Geographers and the peace movement/anti-nuclear movement after World War II (i.e. Vietnam War Protests, Nuclear Armament Protests, …)
- Geographers in international peace organizations and NGOs (e.g. UN, IRC, Peace Societies, religious groups, …)
- School geography and pacifism/international understanding in the 20th century
- Mapping of borders to preserve/create peace and use of cartography to subvert borders and disrupt peace

D. IGU COMMISSION ON MARGINALIZATION, GLOBALIZATION AND REGIONAL AND LOCAL RESPONSES

D.1. Globalization as a source of marginalization; marginality as a source of tensions and conflicts
Steve Déry (Université Laval, Québec)
steve.Dery@ggr.ulaval.ca

In his 1943 book, *The Great Transformation*, Karl Polanyi described how the development of a market society during the course of the 19th century and early 20th century contributed to creating tensions, the "Disruptive strains" in his second part "Self-protection of society", tensions apparently not related to each other, all over the world; these strains eventually crystallized in a polarized world that crashed twice into world wars.

Since the 1980s, with the globalization and neoliberalization processes walking hand in hand, new tensions have been created with the marginalization of many segments of population at various levels, inside *every* country in the world and at various regional levels, like in sub-Saharan Africa, triggering new kinds of "self-protection" by societies all over the world, as well as building new kinds of "disruptive strains".

During this conference, with this framework in mind, we seek contributions for our panels to improve our understanding of how marginality, broadly defined in its various forms and at various levels, create tensions, and conversely to better understand how processes of de-marginalization could help peace to settle or to last. Tensions studies could be related for example to gender issues, technology, social structure, especially ethnicity and the environment. Comparatives approaches would be mostly welcomed, as well as policy, institutional and community responses to economic and societal problems.

E. IGU COMMISSION ON IGU LATIN AMERICAN STUDIES

E.1. Pueblos indígenas, territorios de paz
José Becerra Ruiz
Jose.becerra.ruiz@gmail.com
Juan Manuel Delgado Estrada
juanmanueldelgado@gmail.com

Los pueblos indígenas se han caracterizado por vivir de acuerdo a sus normas, usos y costumbres, territorializando sus espacios. Son considerados, pues, pueblos de resistencia, donde su cosmovisión ha jugado un papel predominante debido a la trascendencia de sus interpretaciones sobre el mundo. Según las Naciones Unidas (UN, 2016) hay por lo menos 5.000 grupos indígenas que significan unos 370 millones de personas que habitan en más de 70 países de los cinco continentes. Los pueblos indígenas son considerados grupos vulnerables al haber sido excluidos de manera sistemática a lo largo de la historia de la participación, del goce y disfrute de derechos correspondientes como el diseño de políticas públicas adecuadas, la consulta previa e informada, el desarrollo y el fomento cultural, entre otros.

Sin embargo y a pesar de las dificultades, estos grupos han logrado reconocimiento de sus derechos culturales. En junio de 1969 la Organización Internacional del trabajo (OIT) adopta una serie de normas e incorpora algunas demandas y reclamos y los convierte en derechos internacionales reconocidos. En 1982 el Grupo de Trabajo sobre Pueblos indígenas promovió la adopción de normas internacionales que garanticen estos derechos. No fue hasta 1992 cuando en la Cumbre de la Tierra, la preocupación sobre el deterioro de sus hábitats y territorios así como la degradación del medio ambiente fueron temas de enfoque de discusión. Finalmente y luego de años de presión, el reconocimiento internacional fue aprobado el 13 de septiembre de 2007 mediante la Declaración sobre los derechos de los pueblos indígenas.

Los pueblos indígenas en todo el mundo están en constante búsqueda del reconocimiento sobre sus territorios, existe un reconocimiento internacional, no obstante, hay muchos pueblos que no gozan de este reconocimiento, el respeto, la justicia y la convivencia pacífica (Jefe Littlechild, 2013). Es por ello la necesidad de visibilizar los avances en la consolidación de los derechos consagrados en la *"Declaración de la Naciones Unidas sobre los derechos de los pueblos indígenas"* sus derechos a sus tierras, bienes, recursos vitales, territorios y recursos, a su cultura, identidad y lengua, al empleo, la salud, la educación y a determinar libremente su condición política y su desarrollo económico.

Esta escenario convoca a todos los sectores a demostrar sus avances, estudios, visiones en torno a la territorialidad indígena como espacios de construcción de territorios de paz donde el pleno reconocimiento, relaciones respetuosas de mutuo acuerdo; reflejen, promueven y generen el camino hacia la paz.

E.1. Indigenous peoples, territories of peace

Indigenous peoples have been characterized by live according to their rules and customs territorializing their spaces. They are therefore resistance villages where their worldview has played a dominant role because of the significance of their interpretations of the world considered. According to the United Nations (UN, 2016) there are at least 5,000 indigenous groups that means about 370 million people living in more than 70 countries on five continents. Indigenous peoples are considered vulnerable to being excluded systematically throughout the history of participation, the enjoyment of relevant rights as the design of appropriate public policies, prior and informed consultation, development and promotion cultural and other fields.

However, and despite the difficulties, these groups have achieved recognition of their cultural rights. In June 1969 the International Labour Organisation (ILO) adopted a set of standards and incorporates some demands and claims and become internationally recognized rights. In 1982 the Working Group on Indigenous Peoples promoted the adoption of international standards that guarantee these rights. It was not until 1992 when the Earth Summit, concern about the

deterioration of their habitats and territories as well as environmental degradation were topics of discussion approach. Finally, after years of pressure, international recognition was approved on 13 September 2007 by the Declaration on the Rights of Indigenous Peoples.

Indigenous peoples worldwide are constantly seeking recognition of their territories, there is an international recognition, however, there are many people who do not enjoy this recognition, respect, justice and peaceful coexistence (Chief Littlechild, 2013) . That is why the need to make visible progress in the consolidation of the rights enshrined in the "Declaration of the United Nations on the rights of indigenous peoples' rights to land, property, vital resources, territories and resources, their culture , identity and language, employment, health, education and to freely determine their political status and economic development.

This scenario calls for all sectors to demonstrate their progress, studies, visions around indigenous territories as areas of peace building territories where full recognition, respectful relationships of mutual agreement; reflect, promote and create the path to peace.

E.2. Retos, desafíos y acciones en la búsqueda de la paz en América Latina

José Becerra Ruiz
Jose.becerra.ruiz@gmail.com
Juan Manuel Delgado Estrada
juanmanueldelgado@gmail.com

La paz es un anhelo trascendental, de carácter personal y colectivo de los pueblos, pero al mismo tiempo es una gran utopía cuando en la realidad ésta también depende de factores externos. Los seres humanos solemos discutir a varios niveles sobre la paz, pero la ignoramos casi por completo en diferentes acontecimientos diarios. Si bien en el argot popular se ha naturalizado esta palabra y su uso, en verdad desconocemos las implicaciones que tiene en la vida práctica.

Aprovechándose de esta incongruencia, históricamente en América Latina han surgido, ideólogos y doctrinarios guerreristas (Derechas-Izquierdas, Armados, otros) que subterráneamente atizan el fuego de la discordia y han entorpecido procesos de diálogo en favor de la construcción de una sociedad de paz. Sus posturas beligerantes han inducido a pensar, quizás equivocadamente, que existen lugares y momentos en los cuales es más favorable la guerra que la paz. En contextos así de polarizados, la paz se ha vuelto algo etéreo, abstracto, una realidad intangible.

El bienestar latinoamericano está en un vaivén provocado por acciones políticas que estimulan y mantienen este estado dicotómico entre la paz y la guerra. Existen casos representativos de esta situación, desde la controversia del embargo a Cuba por parte de EEUU, acercamientos Cuba - EE.UU, las dictaduras, los movimientos guerrilleros, el proceso de paz en Colombia, la desestabilización de los Estados, la situación política-económica-social de Venezuela, la soberanía sobre Islas Malvinas, entre otros.

No obstante, existen procesos en toda la región latinoamericana, que promueven, construyen y estimulan procesos de cambios significativos. En los cuales la geografía juega un papel fundamental en la descripción de todos estos momentos GeoHistóricos. Este es un escenario acertado para estudiar a fondo los retos, desafíos y acciones concretas que se han experimentado en toda América Latina, ofreciendo acciones y estrategias apuntando a la búsqueda del camino hacia la paz en este territorio.

E.2. Issues, challenges and actions in the quest for peace in Latin America.

Peace is a transcendent longing, personal and collective character of the people, but at the same time is a great utopia when in reality it also depends on external factors. Humans usually discuss at various levels on peace, but almost completely ignored in different daily events. While the popular slang word has been naturalized and use, really we know the implications in practical life.

Taking advantage of this incongruity, historically in Latin America have emerged, ideologues and doctrinaire warmongers (Derechas-Lefts, armed, others) underground fan the flames of discord and have hindered processes of dialogue for the construction of a society of peace. His belligerent stances have led to think, perhaps wrongly, that there are places and moments in which war is more favorable than peace. In contexts so polarized, peace has become something ethereal, abstract, an intangible reality.

Latin American welfare is in a seesaw caused by political actions that stimulate and maintain this dichotomous state between peace and war. There are representative cases of this situation, from the controversy of the embargo on Cuba by the US, approaches Cuba - USA, dictatorships, guerrilla movements, the peace process in Colombia, the destabilization of States, the political situation economic-social of Venezuela, sovereignty over Malvinas Islands, among others.

However, there are processes throughout Latin America, which promote, build and stimulate significant change processes. In which geography plays a crucial role in describing all these geohistorical moments. This is a right to study in depth the challenges, challenges and concrete actions that have been experienced throughout Latin America, offering actions and strategies aiming at finding the way to peace in this territory scenario.

F. IGU COMMISSION ON TOURISM

F.1. International Tourism and Cultural Diplomacy
Fabio Carbone (Coventry University, United Kingdom)
fabiocarbone.pro@gmail.com
Gianluigi Corinto (Università di Macerata, Italy)
gianluigi.corinto@unimc.it

The international flow of tourists is constantly increasing for many years. International tourism is considered today one of the greatest socio-economic phenomena. On the other hand, the sociopolitical instability worldwide is alarmingly growing: war, refugees' crises, terrorism and geopolitical changes in regions, such as Europe (which seemed to have found a great stability), xenophobia, islamophobia and cultural decadence. Is it possible to associate positively - in theory and in practice - the phenomenon of international tourism with such situation of instability? Several academics have often spoken of tourism as a way to peace, but more recently Carbone (2016) has proposed a more specific and concrete perspective: that of the recognition of international tourism as a vehicle of cultural diplomacy worldwide. Such pioneering approach opens up new scenarios, both from researchers and global decision makers, towards new alliances between international relations activities and tourism. Implications concern many aspects: from the destination management policies to the quality of cultural heritage management; from an improved involvement of hosting communities to the destination marketing and so on. This session is based on these recent considerations and aims to collect case studies and new interdisciplinary research proposals in this brand new field of study related to the conceptual association between international tourism and cultural diplomacy towards global mutual understanding and peace.

F.2. Mobilities and Geographies of Peace

Edward Jackiewicz (California State University, Northridge, USA)
ed.Jackiewicz@csun.edu

Does tourism promote peace? In 1989, Lett stated that "tourism is the largest peaceful movement of people across cultural boundaries in the history of the world". Since that time, the number of international tourists has accelerated rapidly and expanded into previously less traveled regions regions of the world. A consequence of these movements is that many of these popular tourism destinations have become destinations for more permanent or semi-permanent migrants, often referred to as "lifestyle migrants". While the intent of these migrants is in principle peaceful, there is a likely altering of the social, economic, and environmental order of the destination, particularly if there is a large class divide between the tourists or migrants and the hosts, possibly resulting in a less than peaceful reordering of the host societies. Much of the tourism research to date has shown that the growing presence of tourists can adversely effect the existing social order through such things as the "demonstration effect" whereby locals try to imitate the lifestyles of the tourists. This is, of course, in addition to the environmental impacts such as excessive water use, waste disposal, et al. and the myriad economic impacts, including disrupting the local economic system and workforce and rising land prices. While violent conflict is not a frequent result of these interactions, one could argue that they do not necessarily promote peace. This session seeks to explore these issues by drawing on case studies from various parts of the world.

G. IGU COMMISSION ON EDUCATION

G.1. Geographical education for peace / Geography Teaching for Peace

Osvaldo Muniz Solari (University of Texas, USA)
o.muniz@txstate.edu

This session will gather participants who could contribute with new perspectives on geography teaching. The final objective of their contributions is to demonstrate innovation in teaching and learning in geography in regions with unstable peace. The operational objective is to guide students in their acquisition and assimilation of geographical knowledge in the classroom to reduce tension among communities and people in general due to territorial demands.
Participants might present topics such as curriculum innovation, teaching methods, teaching tools and techniques, and assessment, among others.
Practical examples are suggested to be included which might present levels of efficiency in geography teaching and learning.

G.2. Geographical education for global understanding / Geospatial Technologies in Geography Education for Peace

Osvaldo Muniz Solari (University of Texas, USA)
o.muniz@txstate.edu

This session will gather participants who could contribute with the development of methods and techniques to use geospatial technologies (GST) in geography teaching for global understanding. The final objective of their contributions is to demonstrate the use of geospatial technologies in formal education and informal learning. The operational objective is to understand and resolve geographical problems that affect the wellbeing of people in regional areas of political and social tensions.

Participants might present topics such as cartographic analysis, GIS applications, Remote Sensing experiences, GPS operations, and integrative GST, among others.

Applied procedures are encouraged to be used that might show evidence of solutions in locations and regions affected by permanent or periodic instability.

THEMATIC SESSIONS

1. La paz en Colombia un largo camino / Peace in Colombia: a long road

Flavio Bladimir Rodriguez Munoz (Universidad Externado de Colombia, Bogotà, Colombia)
flavio.rodriguez@uexternado.edu.co
Sara Koopman (University of Tampere, Finland)
sarakoopman@gmail.com

As we write the call for this session, the Colombian plebiscite on the peace accords has just failed by a razor thin margin. It is unclear what state the peace process will be at when we meet in April, if any at all. What is clear is that even if accords of some sort are reworked, Colombia faces significant challenges to everyday coexistence (*convivencia*), social justice, equality, and reconstruction of the social fabric. But Colombia also has had and we hope will continue to have some of the bravest and most creative organizing for peace and justice on the planet.

This panel is an opportunity for geographers doing work in and on Colombia to discuss their take on the peace process, on prospects for peace, and on organizing for peace and justice in Colombia more generally. Papers could also speak to the the territorial and spatial dynamics of the conflict and the peace process, and/or to its geopolitics.

We particularly encourage (but do not require) reflection on how geographers have and could contribute to the construction of peace in Colombia. We ask presenters to ensure that the conversation is accessible to those not intimately familiar with the history and politics of Colombia. This session is open to papers in both English and Spanish and interpretation will be available in both directions.

2. Territorial cooperation and paradiplomacy: a tool for peace

Fabio Pollice (Università del Salento, Italy)
fabio.pollice@unisalento.it
Giulia Urso (Gran Sasso Science Institute, Italy)
giulia.urso@gssi.infn.it

The relationship between paradiplomacy and territorial cooperation is very tight. If territorial cooperation represents one of the ways in which paradiplomacy manifests itself, it is at the same time also a means by which "diplomatic" relations between local governments belonging to different States can establish and strengthen and therefore becoming the foundation of paradiplomacy itself. Territorial cooperation – as the experience promoted at the Mediterranean level by the European Union seems to confirm – is an excellent tool to create an effective dialogue between peoples and promote peace especially in border regions. The involvement of the local level appears not only appropriate but necessary, since the relationship between territories presupposes the relationship between the local communities belonging to them, bringing cooperation closer to its

proper goals. Interaction, reciprocity, dialogue, collaboration: in territorial or decentralized cooperation these concepts take on a concrete and measurable dimension; they are confronted with specific problems that require effective solutions, which are to be assessed by the respective communities. However, the most significant result that can be reached through these forms of cooperation is no doubt the active involvement of local communities; this because a relational thickening at a transnational level aimed at improving the present and future well-being of the cooperating areas – ultimate objective of cooperation – must be based on understanding and mutual trust between the peoples who are the makers and the beneficiaries of this process.

Cooperation reduces the risk of conflict for two main reasons: on the one hand, as in the more traditional interpretive approach, cooperation reduces geographical disparities in economic, social and political terms, promoting the development of the productive fabric, human rights, institutional effectiveness, environmental protection, the resolution of inter-state and intra-state conflicts; on the other hand, it brings peoples together, strengthens the bonds of solidarity and creates the conditions for convergence processes going beyond the mere economic dimension. This session is intended to be a moment for reflecting on the experiences made so far in the Mediterranean as well as in any other region of the planet, also in order to identify the most appropriate policies to support the development of this mode of cooperation among peoples.

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3. Ethnic, territorial and political conditions of peace in Central and Eastern Europe
Marek Sobczynski (University of Lodz, Poland)
kitts@wp.pl

Central and Eastern Europe (CEE) is the most unstable part of the European continent. During the last century, since 1914 started here two of the greatest conflict the world the First and the Second World Wars.. As particularly conducive to the emergence of armed conflict is considered the Balkan Peninsula called European shatterbelt region.

After the Second World War almost the entire CEE region came under the control (and sometimes the occupation) of the Soviet Union which apparently calmed the situation, but in fact only lulled existing   tensions.
Therefore the factors particularly affecting the peace in the region have a historical dimension and the key element is a complicated ethnic structure (the spatial contact of the Germanic, Romance, Slavic and Turkic peoples), the contact of two varieties of Christianity (Roman and Orthodox) with Islam, while in many countries under communist rule in the last 70 years was the era of atheism. An important conflictual factor in the region remains also historical territorial disputes that have often led to wars and new territorial conflicts resulting from changes in the political map of the CEE.
The collapse of the communist system in 1989, reunification of Germany, territorial development of the NATO and the EU and disintegration of three former federations (the USSR, Czechoslovakia and Yugoslavia) have changed dramatically the political situation in the CEE which also today is reflected in the creation of new tensions, which in some cases transformed into armed conflicts. It is dangerous not only for the Europe but can threaten even the peace in the world. These reasons tend to propose to discuss in the world political geography forum the topic: *Ethnic, territorial and political conditions of peace in Central and Eastern Europe.*
We propose to discuss i.e. the topics:
- Russian's political, territorial and military expansion – geographical, historical and ethnic conditions
- The Balkans – between European integration and further political-territorial disintegration
- Multiethnism – threats or chances to CEE
- Ethnic cleansing in CEE as an instrument of prevention of national conflicts
- The threat to peace posed by the growing in the CEE of xenophobia, racism, nationalism and anti-Semitism in terms of historical and contemporary points of view

4. Anarchist and Left-Libertarian Perspectives on the Geographies of Peace / Perspectivas Anarquistas y Libertarias sobre las Geografías de la Paz

Marcelo Lopes de Souza (Federal University of Rio de Janeiro, Brazil)
mlopesdesouza@terra.com.br
Simon Springer (University of Victoria, Canada)
simonspringer@gmail.com

Anarchist and Left-Libertarian Perspectives on the Geographies of Peace

Since the 1833 publication of *The Peaceful Revolutionist,* a weekly paper edited by Josiah Warren and the first anarchist periodical ever produced, left-libertarianism has embraced the idea of non-violence. In this session we want to welcome the opportunity for participants to think through how the concept of 'peace' has been insufficiently discussed and yet necessarily underlies anarchist practices and left-libertarian debates. Potential themes include: the promise of new internationalism(s) and free federation(s); the potentialities and limits of transnational activism in terms of overcoming injustice worldwide; the plurality of traditions and the multiplicity of left-libertarian contributions to the analysis of social conflicts; the permanence of certain prejudices, such as the stigma and caricature of anarchists as 'people intrinsically fond of violence'; the potentialities and limits of non-violence as a political strategy; the possibilities of constructive struggle for freedom and justice in the context of capitalism's 'structural violence'; and the prefiguration of peaceful alternatives to policing and punishment.

Within the framework of heteronomous capitalist societies, and particularly for (semi)peripheral countries – 'peace' cannot be fully realized. A left-libertarian perspective demands that capitalism be seen as a form of structural violence, which limits the space, time, and coherence of peace.

Under the integral systems of capitalism and statism, so-called 'peace' can only be achieved through oppression and repression, which is inevitably challenged by the eventual eruption of protest and resistance. The achievement of this kind of 'peace' is consequently mere illusion, while protest and resistance, often maligned as 'violence', can instead be understood as responses to the pervasive social pathologies of capitalism and the state and the forms of violence they engender.

Peace possesses an intrinsic value for anarchists and left-libertarians, both ethically and aesthetically. A commitment to meaningful and lasting peace is necessarily the true antipode of fascism, an ideology rooted in notions of military 'glory' and the worship of brute force. A bourgeois liberalism and its formal and superficial 'rule of law' is not enough to contest these catastrophic impulses, while anarchism and left-libertarian streams provide an answer in the form of rejecting state sovereignty and the very notion of a 'monopoly of violence'. And so in the face of profound violence, on the libertarian-left we ask, under which circumstances can peace be achieved in an apt and durable way? How can anarchist geographies help us understand the logic of social struggle and the possibilities of peace at various scales? To what extent have left-libertarian traditions added to our understanding of these challenges, and how can anarchism and left-libertarian perspectives more generally contribute to a peaceful future?

Perspectivas Anarquistas y Libertarias sobre las Geografías de la Paz

Desde la publicación en 1833 de *El revolucionario pacífico*, un periódico semanal editado por Josiah Warren y el primer periódico anarquista jamás producido, el pensamiento libertario ha abrazado la idea de la no-violencia. En esta sesión queremos dar la bienvenida a la oportunidad para que los participantes piensen a través de cómo el concepto de "paz" ha sido insuficientemente discutido y sin embargo, como este concepto necesariamente subyace a las prácticas y los debates anarquistas y libertarios. Temas potenciales incluyen por ejemplo: la promesa del nuevo internacionalismo (o de los nuevos internacionalismos) y de la(s) federación(s) libre(s); las potencialidades y los límites del activismo transnacional en términos de superación de la injusticia en todo el mundo; la pluralidad de las tradiciones y la multiplicidad de las contribuciones libertarias para el análisis de los conflictos sociales; la permanencia de ciertos prejuicios, como el estigma y la caricatura de los anarquistas como "gente intrínsecamente adoradora de la violencia"; las potencialidades y los límites de la no-violencia como estrategia política; las posibilidades de lucha constructiva por la libertad y la justicia en el contexto de la "violencia estructural" del capitalismo; y la prefiguración de alternativas pacíficas para la vigilancia y el castigo.

En el marco de las sociedades capitalistas heterónomas – y en particular para los países (semi)periféricos –, la "paz" no puede ser plenamente efectiva. Una perspectiva libertaria exige que el capitalismo sea visto como una forma de violencia estructural, lo que limita el espacio, el tiempo y la coherencia de la paz. En virtud de los sistemas integrales del capitalismo y el estatismo, la llamada "paz" solo puede lograrse a través de la opresión y la represión, que son periódicamente (e inevitablemente) cuestionadas por la eventual erupción de formas de protesta y resistencia. El logro de este tipo de "paz" es, en consecuencia, mera ilusión, mientras que la protesta y la resistencia, a menudo difamadas como "violencia", en lugar pueden entenderse como respuestas a las patologías sociales generalizados del capitalismo y del Estado y a las formas de violencia que engendran.

La paz posee un valor intrínseco para los anarquistas y libertarios en general, tanto ética y estéticamente. Un compromiso con una paz significativa y duradera es necesariamente el verdadero antípoda del fascismo, una ideología arraigada en la noción de "gloria" militar y en el culto de la fuerza bruta. El liberalismo burgués y su formal y superficial "estado de derecho" no es suficiente para impugnar estos impulsos catastróficos, mientras que las corrientes anarquistas y libertarias en general proporcionan una respuesta en forma de rechazo de la soberanía estatal y la misma noción

de un "monopolio de la violencia". Y así, en la cara profunda de la violencia, nosotros desde la izquierda libertaria preguntamos: ¿en qué circunstancias se puede lograr la paz de una manera efectiva y duradera? ¿Cómo pueden las geografías anarquistas ayudarnos a entender la lógica de la lucha social y las posibilidades de paz en varias escalas? ¿En qué medida han contribuido las tradiciones libertarias para el nuestro entendimiento de estos desafíos, y cómo pueden el anarquismo y las perspectivas libertarias en general contribuir a un futuro de paz?

5. Art and Peace

Cristina Giudice (Accademia Albertina, Torino, Italy)
cri.giudice@accademialbertina.torino.it

Art and peace are a strange binomial, because in Western visual culture, in the past, usually, art was used by the sovereigns to show and to confirm their power and this happened with exploitation, injustices and wars, obviously not peace!

In the XX century things changed and many artists are not only against war, but they are often activists for peace. In their works and performances they put on the stage the deep value of peace, in very different ways and techniques.

In this session we welcome papers which study these topics, especially about contemporary art. Papers can be about the theory of art, but they can also testify artistic performances about peace, made everywhere in the world.

We welcome works in progress as well as finished studies.

6. Geography, (post)development cooperation and peace

Valerio Bini (Università degli Studi di Milano, Italy)
valerio.bini@unimi.it
Egidio Dansero (Università degli Studi di Torino, Italy)
egidio.dansero@unito.it
Marcos Saquet (Universidade Estadual do Oeste do Paraná, Brazil)
saquetmarcos@hotmail.com

Although development cooperation was designed to be an alternative to violence and asymmetric relations between states, history has shown that geopolitical interests and dynamics of power deeply mark this sector. For decades, development cooperation was reduced to Foreign Aid, replicating relations of power based on "donors" and "recipients" (Hattori, 2001).

The emergence of new players from the former "developing world", the economic crisis of the traditional donors and the social and political transformations in the global South have radically changed this perspective, leading to a *new* scenario, a "post-aid" world (Mawdsley, Savage, Kim 2014).

Two dynamics are emerging. On one hand a *new* international cooperation is developing, based on the ideal of mutual interest and centered on economic growth. From this perspective, the internationalization of firms from Western and emerging countries will benefit the economies of weaker countries. Despite this win-win rhetoric, this kind of cooperation produces a competitive scenario between firms and countries and conflicts on the local scale.

On the other hand, *new* paradigms of cooperation are emerging – especially from the global South – going beyond the "donor-recipient" dynamic, towards *new* forms of collaboration between local movements and territories on a global scale. This form of cooperation is less "technical" and more "political", focused on building partnerships to promote peace and assert rights that have been denied, both in "developed" and "developing" countries.

In accordance with the conference guidelines, the session seeks different kinds of contributions (papers, videos and other visual materials) presenting critical researches on the link between geography, international cooperation and peace.

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7. Peace Ecology

Subhra Chattopadhyay (Lady Brabourne College, Kolkata, India)
chattopadhyay_subhra@yahoo.in

Ecology 'enquires into the whole relation of animals with their inorganic and organic surroundings and above all their friendly and hostile relations……..'(Haeckel,1869).On the other hand, **'peace'** is seen not only as 'absence of violence and war' but also as 'integration of society' (N. Megoran 2011). Thus peace depends on interrelation of Man- Nature-Society -State. This relationship is stated as **peace ecology**. Very simply, 'Friendly' relation favors peace and 'hostile' relation disturbs peace.

Geographers do not participate like activists for uprooting the causes of peace disturbances. But they loom the 'peaces' apprehending the peace ecology.

1.**Exploring Cross-Border Geographical similarities**:

When two neighboring countries are hostile to each other on border issue, geography can travel easily over barbed boundary. Both countries may possess same river basin (say the Indus in between India and Pakistan, the Brahmaputra in between China and India), same mountain chains, same wind system, same soil typology, even same language (West Bengal of India and Bangladesh) . **Physical geography** deals with all these aspects as natural systems - subsystems and their interrelationship. Each and every part or organ of a natural system are interdependent and cannot be dealt with in truncated fashion by country boundary. Psychologically man is more satisfied with similarity with neighbors than dissimilarity. Geographers consciously or unconsciously act as **messengers of peace** when they analyze the interrelationship of (cross boundary) natural processes over the disputed country boundary from ecological point of view.

2. **Researching State-Society, State-Nature, State-State relations**:

'Peace can only last where human rights are respected, where the people are fed and where individual and nations are free' (Dalai Lama). State is always pivot of peace relationships. State is responsible for maintaining **social security** and **dignified livelihood** for all of her citizen. Hence different welfare state approaches or how state assures the basic needs –food, shelter, education, health, sanitation, employment and above all 'freedom to choice' to all citizen are important to conserve peace ecology. These aspects are under the domain of **Human Geography,** specially regional planning.

State is also responsible to protect the **ecological balance** at every scale. In a destabilized ecological condition people cannot enjoy peaceful life. Researchers of **social and urban geography** keep watch on the environmental as well as societal impacts of state policies related to urbanity, industrial location, big dam construction, SEZ. Etc.

Thus geographers do not shout for peace as slogan but researches over peace holding matters silently.

 Similarly **state- state relation** whether friendly or aggressive is also important to maintain peaceful existence. According to **Buddhist** Philosophy, the most basic defilements which destroy the peace of contentment are greed and aversion *(Bhikhu Bodhi2012)*. These two very factors are the cause of war and those bring forth terrorism. And terrorism gives birth of **terrorism**. Sites and forms of terrorism are changing very fast. **Mapping** the changing locus of terrorisms during the present decade is now the essential responsibility of geographers.

 All the relationships as mentioned above may be discussed under the term of **Peace Ecology.** *Geography is the metaphor of peace.*

Key words: ecology, natural process, peace, livelihood, social security,terrorism

Theme: Peace Ecology

Subtheme:-

 i)*cross boundary geographical issues-* river system and water distribution; climate change; environmental problems

ii)*welfare state approaches* – intra boundary issues: livelihood stability, food security, education, health, employment

iii*) Discourse of state controlled development:* displacement, habilitation, ecological damages and mitigation

iv) participatory governance

v) cartographic appreciations of changing locus of terrorism

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8. Cross-border women's networks: towards a new approach to peace and development

Marina Calloni (University of Milano-Bicocca, Italy)
marina.calloni@unimib.it

The panel will be focused on the significance of the UN Security Council Resolution 1325 on women, peace and security, in order to underline the role that women can play in peacekeeping, crossing borders of nation states. Experiences and practices of women's international networks will indicate possible ways to face armed conflicts and the consequences of war, figuring out the development of human capabilities and the strength of social bounds.

9. Violent Cartographies

Michael Shapiro (University of Hawai'I at Manoa, U.S.)

shapiro@hawaii.edu

Structures of enmity and violence abound in a wide variety of global venues. The papers on this panel theorize the concepts of enmity and violence and investigate a variety of venues in which forces of securitization confront counter forces that seek to attenuate enmities and violence with critical, peace-fostering conceptual frames. The foci of the papers include…

Paper 1: Michael J. Shapiro (University of Hawai'i, Manoa)

In Bergman's film *Winter Light* there's an encounter of sublimes, Christian and nuclear, in a conversation between the minister, Tomas Ericsson's (Gunnar Björnstrand) and his parishioner, Jonas Perrson (Max Von Sydow), who is traumatized because he's heard that the Chinese are so hate filled that when they get the bomb, they'll destroy the planet. In this paper I survey the enmity structures and imaginaries during the nuclear age and contrast the techno-scientific discourses they summon (e.g., Herman Kahn's and Edward Teller's) with the critical discourses emerging from philosophical (e.g., Jacques Derrida's "No Apocalypse..") and artistic texts. The paper will turn ultimately to a consideration of the implications of enmity, fear and trauma (as articulated in diverse discursive formations) for the contemporary cartography of war and security.

Paper 2: Orhon Myadar (School of Geography and Development, University of Arizona)

As the Cold War ended, a new geopolitical terrain emerge to shape US foreign policy. The predominant principle of containing Soviet power and the spread of communism gave way to mosaic foreign policy prescriptions ranging from global humanitarianism to the global war on terror. While these policy paradigms have been varied in their aims, the theme of benevolence has been the prevalent and unifying signifier determining the US post-Cold War political milieu.

This paper examines the U.S. intervention in Somalia in 1992 and the US invasion of Iraq in 2003. The public gaze was directed to these incidents as retold by Ridley Scott (Black Hawk Down) and Clint Eastwood (American Sniper). Based on true stories, these films offer a glimpse into the events, while reintroducing novel intentions of US policies in faraway lands. Using these films as readings, the paper considers the role of cinema in shaping the geopolitical epistemic field.

Paper 3: Cátia Miriam Costa (Centro de Estudos Internacionais, Universitario de Lisboa)

Colonial places, colonized bodies: Imposing peace and power through colonial fact

Colonial societies were based on a forced peace. Power over geographies and peoples was a key element to assure the maintenance of colonial domination. Societies under colonial systems gave rise to specific cultural and political realities, which were based on wide discrepancies between the power keepers and the dominated peoples. Colonizing the body was one of the most important demands of colonial powers, as they needed functional bodies to work and to be disciplined as a mean to justify the presence of foreign government and allow economic extraction. The acceptation and respect for this order was the main requisite for a peaceful society. Therefore, we believe colonialism imposed and maintained a process of body colonization and of construction of otherness in order to keep social peaceful relations. As for the post-colonial period, most of the dominance characteristics were kept as a symbol of order and as a promise for pacified societies.
This paper aims to discuss and problematize the issue of power over peoples and individuals. What does it mean and how it becomes a social construction, accepted and internalized by most of the population? How could bodies and souls of the native peoples be considered as others, and their appearance as otherness? We defend that people's mind and bodies were colonized, and even when

decolonization of mind happened, their bodies are still under colonial concepts of appearance and performance, perpetuating in silence the same prejudices and conceptions.

Paper 4: Vinicius Santiago (Institute for International Relations (IRI) PUC-Rio – The Pontifical Catholic University of Rio)

The Geopolitics of Emotions: mothers, space and suffering in contemporary Rio de Janeiro.

This work aims to look at the politics of pacification of the city of Rio de Janeiro as a specific technology of power through which the urban space is disputed around an economy of territorialized suffering. From a frame in which some people deserve to live more than others, the way that the spaces of the city are produced reflects how the emotions are an important element in the construction of the public space. The struggle of the mothers that have lost their sons by the military police in the favelas of Rio offers the conditions to think how an emotional community is built up in order to problematize the production of different spatial regimes. Besides the problematization of the public/private dimensions, the mobilized mothers disrupt the conditions of accessing the public space as well as the boundaries necessary to its construction.

10. Performing peace: From the perspective of border
Kai-Yang HUANG (National Taiwan University, Taiwan)
s880028j@gmail.com

Regional economic integration has been argued as a way to eliminate national border. Countries will merge into one single global market in terms of self-interest economic rationale, just as what the globalist predicts.

However, as part of the foundation of modern nation-state, the assumption of border disappearance needs to be re-examine carefully. Under the modern international system, border has been coupled with the ruling power to justify its legitimacy. Territorialized symbols and practices become part of the state project as a tool of building nationhood. Nationalism co-exists with the bordering work to consolidate the support to the ruling power inside the country in the name of sovereignty.

A highly-fragmented environment after WWII, East/Southeast Asia have long been affected by the US post-WWII foreign policy. The US preferring bilateral agreement with the Asian countries rather than making a multilateral cooperation like their European counterpart of Marshall plan. Such legacy mixed with historical dispute still stop E/SE Asia to figure out a joint political agenda for cooperation. In the past, it is said that Japan has making the effort to reunite Asia economically, which is the sub-contract production chain, a "flying-geese model." Now, arguments view this hierarchically international division of labor is demolished after 97' Asian Financial Crisis. Instead, intra-trade network inside the same tier countries has started and China challenges the role of Japan regarding with its massive consumer market. As new pattern of economic cooperation emerge, will trade really breaks the political split between E/SE Asian countries to form a more politically cooperative environment? Understanding this question from the topic of border, perspectives from the production of state space, ritual politics and even materiality will be discussed in this session, but other perspectives related to national bordering work are also welcomed.

11. Periferias en proceso de integración: conflictos, crisis… ¿y después?

Evelyne Mesclier (IFEA, Lima, Peru)
Evelyne.mesclier@ird.Fr
Laetitia Perrier Bruslé (Université de Lorraine, Canada)
Laetitia.perrierbrusle@gmail.com

Periferias en proceso de integración: conflictos, crisis… ¿y después?

En la globalización contemporánea los flujos entre los lugares han ido multiplicándose. Las periferias, antes aisladas, se han ido integrándose gradualmente a los espacios regionales, nacionales y globales. El neoliberalismo, en favor de las fuerzas del mercado, y las transformaciones institucionales que lo acompañan llevaban una doble promesa. Primeramente, el crecimiento económico, basado en las inversiones privadas y públicas, debía reducir las desigualdades entre los centros y las periferias. La globalización podía aumentar las posibilidades de entrar en relación con espacios distantes, para beneficiarse tanto de las dinámicas económicas globales que de los contactos con otros actores sociales o políticos, dentro de los cuales las instancias internacionales. Segundamente, el fomento de la gobernanza local debía disminuir las desigualdades sociales adentro de la periferia. En definitiva, el retroceso de las desigualdades internas y externas abría las puertas a un mundo de paz.

Los estudios de caso parecen indicar sin embargo que la integración de las periferias se tradujo más bien por un crecimiento de los conflictos, por lo menos en un primer tiempo. Los flujos monetarios engendraron procesos de acumulación por desposesión, lo que alimento los conflictos entre la periferia y el centro. Dentro de la periferia misma, las transformaciones de la gobernanza local no lograron evitar los conflictos en torno al acceso a los recursos naturales, si bien estos adoptaron configuraciones acaso más complejas.

¿En qué medida estos conflictos son síntomas de una crisis sistémica de las periferias profundamente afectadas por el proceso de integración neoliberal? ¿Es valida la hipótesis según la cual salieron nuevos tipos de periferias de este momento paroxístico? ¿En definitiva, las periferias podrían ser un espacio de innovación para la paz?

Peripheries under integration process: conflict, crisis and then?

Contemporary globalization has led to the steady growth of different kinds of flows between places around the world. Peripheries, once isolated, have been gradually integrated within regional, national and global spaces. The neoliberal ideology, which promotes market forces, and institution restructuring projects have both supported this promising integration process. First, economic growth provided by public and private investments was assumed to reduce inequalities between centers and peripheries. Globalization would enable a better access to distant places so that local actors could benefit from global economic dynamics and from direct contacts with other social or political actors, international bodies among others. Second, newly formed local governance bodies were designed to reduce socio-spatial inequalities within the peripheries. In sum, the decline of internal and external inequalities should have promoted a world of peace.

In reality, the majority of case studies has shown that an increasing number of conflicts resulted from the integration process, at least in the beginning. Cash flows led to accumulation by dispossession, which fueled conflicts between the periphery and the center. In the periphery, the governance transformation did not act as a deterrent to internal conflicts for natural resources, even when those conflicts were sometimes more complicated.

Are these conflicts symptoms of a systemic crisis of the periphery disrupted by integration? Can we assume that this paroxysmal moment will give rise to a new type of peripheral places where internal and external relations will be based on the autonomy of actors rather than on relations of domination? To sum it up, can peripheral places invent a new model in search of peace?

12. Did we dry your shallow well? Sorry we need it for our flowers destined for export markets" – taking stock of emerging conflicts over (ground)water resources in Africa.

Marcel Rutten (African Studies Centre, Leiden, The Netherlands)
rutten@ascleiden.nl

In this panel we will discuss the challenges faced in securing access to water for a fast growing population on the African continent. By 2025, not less than 25 of at least 48 countries expected to face water shortages are in Africa. This means that approximately 230 million Africans (16% of the projected population) will be living in water-scarce areas with another 460 million (32%) in water-stressed areas. It is estimated that over 40% of the African population uses groundwater as its main source of drinking water and groundwater is ever more used in agriculture. Mining of groundwater, to levels beyond repair, is increasingly witnessed today.

Commercial (export) agriculture adds to the depletion of water sources and is the other side of the coin of some of Africa's recent economic success stories. Violent up-rises, including burning of farms, have been met with fierce state reactions causing fatal casualties. Elsewhere, people who lost their water source, move away looking for other livelihoods. Still, expectations towards irrigated agriculture are high, and failures from the past seem to have been forgotten completely. This panel will bring together presentations by scholars who have conducted (longitudinal) studies on water depletion by (irrigated) agricultural activities and have knowledge of (legal or technical) solutions found to overcome conflicts between stakeholders over (ground) water resources.

13. The Ores of War and Peace: Mining, Resource Frontiers, and Histories of Industry and Imperialism / Los Oros del Guierra y Paz: Fronteras de Mineracíon y Histórias del Industria y Imperialismo

Robert Winstanley-Chesters (Australian National University, Australia)
robert.winstanley-chesters@anu.edu.au
Julie Michelle Klinger (Boston University, Frederick S. Pardee School of Global Studies, U.S)
jklinger@bu.edu

Rare Earths, Coltan, Radio-Nucleotides and Radioactive metals are among the Planet's most contested and desired elements. These elements, and the geologies in which they are found, form the material basis of competing imperial, colonial/post-colonial adventures around the world in order to make weapons and security infrastructures more durable and deadly. They are conceptualised as threatening and dangerous and yet they are in extraordinary demand; a demand which crystallises around the products of consumer capitalism and social-democracy. Criticism of this necessity tends to concern the hazards and threats to regional or national security it generates. In many cases, both positive and negative perspectives frame these materials and their collection as a contemporary problem, unique to our contemporary context of technology, climate crisis, and geopolitical instability.

The collective present is in reality certainly not the only moment in which these complicated materials have been sought. Accordingly these sessions examine covert and public efforts by competing powers to acquire these materials. Data revealing these efforts to explore, capture and accumulate them globally often resides in difficult to access archival collections which surround colonial developmental agendas, war, and geology. Papers will consider the temporal, geographic, epistemological, and political resource frontiers in which and at which these 'Technology Metals' have been sought through historical and geographic perspectives, to better contextualise the nexus of interests and actors driving contemporary forms of exploration and exploitation. Toward that

end, papers drawing on oral histories, institutional ethnographies, as well as newly opened or under-examined archival materials are especially welcome.

14. Religious Geography and Peace (I)

Subhra Chattopadhyay (Lady Brabourne College, Kolkata, India)
chattopadhyay_subhra@yahoo.in

Religion 'refers to systems of belief and related practices that play an analogous role in people's lives'(Bible Study Tools). In Sanskrit , Religion is called *Dharma,* that means holding (the society). Hence religious practices have a deep effects on man and environment. Religions may be global (Budhhism, Islam, Christianity) or ethnic (Hinduism, Judaism, jainism) but ultimate goal of religion is ***Peace, peace for all (global peace) ;*** and equity and equanimity are the tools to attain the peace. The way of practices are different in different religions that again have deep implication into society, cultural landscape, regional morphology (eg church was the assemble points that influenced the city morphology) . Even religion is embedded in regional economics. For example, main dictum of Budhhism is loving kindness and Buddhist economics is based on equal distribution (Raja Ashoka's economic policy), where as *Barnasram* is at the base of Hinduism, hence Hindu society is stratified by castes. Till today, casteism is the regulator of Hindu rural society; Demand and Supply economics hardly work.

On the other hand, religious fanaticism is something which evolves from misunderstanding of goal of religion with a pseudo belief on the religion. It is often politically motivated, geared up by external ill-purposes. No religion in the world encourages destruction of lives. True religion can tackle the ills of fanaticism.

In this context, Geographers may concentrate on:

i) 	 Territorial spread of different religions, their roots of origin in historical background and the ways of diffusions.
ii) 	 Religion and environmental conservation
iii) 	Impact of religion in cultural landscape, city morphology
iv) 	Religion and economic policies
v) 	Religion and global harmony
vi) 	Religious beliefs and globalization
vii) 	Fanaticism: its roots and effects

15. Religious Geography and Peace (II)

Salah Eisa (Menofia University, Egypt)
d_salah_eisa@hotmail.com

Peace as a wide harmonious tranquil extending from personal to global dimensions does interact with the spaces in which it exists. No doubt, religion has an eminent role in forming peace within those spaces. This matter could be well investigated by geographers. Religion is deeply embedded into the matrix of many societies, although the reported increase in unaffiliated category in religious population classification, beside calls for secularism and atheism.

  Either being the geography of religions or religious geographies, most geographical writings adopted a broad definition for religion as: "a system of beliefs and practices that attempts to order life in terms of culturally perceived ultimate priorities". This may be suitable for both Abrahamic religions (Judaism, Christianity, and Islam) and other religious beliefs.

   Enhancing the contributions of religious geography to the construction of peace, the focus should be on the common rather than the diverse, and on origins rather than branches. Religious geography

tackles mainly distribution, impacts and specific religious phenomena. Hence, the suggested, but not inclusively, topics for papers are:
- Future for religious geographies either in scope or in methodology.
- Relation between religious prevailing status and Global Peace Index (GPI) domains
- Religious traditions and social activism in poverty improvements.
- Cases of multi religion peaceful societies.
- Religion and environmental conservation.
- Pilgrimage movements and building peaceful international relationships.
- Effectiveness of distribution, function, capacity for the religious service centers.
- Spatial patterns for internet impacts on religious beliefs role for peace construction.

16. Paz en los espacios públicos, ¿espacios públicos en paz?

Paulina López Gutiérrez (Universidad de Paris 1 Panthéon – Sorbonne, France)
pau.lop.gu@gmail.com
France Guérin - Pace (Institute national d'études démographiques, France)
guerin@ined.fr

Con la multiplicación y la aceleración de la concentración urbana en el mundo, los espacios públicos son abordados como cruciales para mejorar la convivencia y la calidad de vida de los habitantes, y con ello, la imagen de la ciudad. En la búsqueda de garantizar espacios "pacíficos", las intervenciones urbanas crean y/o refuerzan normativas que controlan, directa o indirectamente, las diferentes modalidades de usos de los espacios públicos, ya sea a través de restricciones de los horarios de uso o condicionando el acceso de la población a ellos (Ej. controles anti-terroristas). Las representaciones socio- espaciales, tanto de los tomadores de decisiones como de los habitantes, se transparentan en la concretización de las formas de control de los espacios públicos, que establecen una serie de "buenas prácticas" que no siempre coinciden con la heterogeneidad de los usos existentes, como los informales (Ej. comercio informal), o con las realidades de la ciudad y las prioridades de los distintos grupos de población.

El objetivo de esta sesión es interrogar los procesos de creación de los espacios públicos en las diferentes ciudades, tanto como espacios creadores de "paz", como también espacios que "transparentan" los conflictos socio-espaciales de la ciudad. ¿Cómo los espacios públicos garantizan la paz de la ciudad? ¿qué representaciones de "paz" se movilizan durante su creación y normativización? ¿La paz en los espacios públicos equivale a hablar de espacios públicos en paz?

17. Oficina geográfica: la educación para un mundo de paz (Video Session)

Nelson Ney Dantas Cruz (Instituto Federal de Goiás, Campus Itumbiara, Brasil)
nelson.cruz@ifg.edu.br
Karine Marins Amaral Cruz (Instituto Federal de Goiás, Campus Itumbiara, Brasil)
karine.cruz@ifg.edu.br

Esta propuesta tiene como objetivo presentar el proyecto educativo titulado "Oficina geográfica: la educación para un mundo de paz", a través de un vídeo que dura una (01) hora. La Oficina geográfica es un proyecto desarrollado con estudiantes de escuela secundaria matriculados en el Instituto Federal de Goiás, en el campus de la ciudad de Itumbiara, Brasil. Las clases de geografía simulan un espacio de trabajo, en el que los estudiantes son agrupados en divisiones de acuerdo con el estudio temático. Para estudiar la cuestión de la Rural Brasileña, una perspectiva cultural, el primer paso fue convertir el espacio de la clase similar a la del Instituto Nacional de Colonización y Reforma Agraria (INCRA). Por lo tanto, los estudiantes se agruparon en cinco divisiones de trabajo,

correspondientes a los de la INCRA. Para cada división se ha nombrado un Director, que fue responsable de la coordinación de los miembros del equipo. El maestro representaba el papel de Presidente del INCRA, asignando responsabilidades y dividiendo tareas. A lo largo del proyecto, los estudiantes desarrollaron habilidades para la investigación, extraídas de conferencias a cargo de profesionales expertos en el tema, participaron en el trabajo de campo en los asentamientos rurales, presentaron la experiencia del proyecto para los estudiantes universitarios, hablaron durante la conferencia web con un empleado del INCRA y construyeron um blog. Los estudiantes podrían expandir los valores ciudadanos y el respeto al otro, aprendiendo que el conocimiento geográfico cultural del campo es importante a promover un mundo de paz.

18. Geografía, y la construcción de la paz en Colombia: 'Paz territorial' y la negociación de cartografías

Ulrich Oslender (Florida International University, Miami, USA)
uoslende@fiu.edu
Vladimir Montoya (Instituto de Estudios Regionales, Universidad de Antioquia, Medellín, Colombia)
vladimir.montoya@udea.edu.co
Carlo Emilio Piazzini (Instituto de Estudios Regionales, Universidad de Antioquia, Medellín, Colombia)
carlo.piazzini@udea.edu.co

La "paz" no es un hecho sino un proceso dinámico en constante construcción. Las espacialidades de este proceso no están siempre bien entendidas (o consideradas). Esta mesa redonda propone examinar las variables espacialidades de la construcción de la paz en Colombia, sobre todo en luz del reciente plebiscito sobre el acuerdo firmado entre el gobierno colombiano y las guerrillas de las FARC. Un papel significativo juegan las varias expectativas, esperanzas, y reconfiguraciones territoriales que cualquier acuerdo final implicaría. Desde la propuesta de una "paz territorial" hacia la construcción de zonas de desarme, procesos que llamamos aquí "negociación de cartografías" tendrán un papel clave en estas reconfiguraciones territoriales. A su vez, estas negociaciones movilizan a "geografías imaginadas" múltiples y diversas sobre los mismos espacios, que necesitan ser articuladas y entendidas para enfrentar el potencial de conflicto territorial que conllevan. Parte de la mesa va a explorar a experimentos cartográficos del pasado y presente – entre otro talleres de cartografía social entre comunidades negras e indígenas – para reflexionar sobre métodos y herramientas que aporten un mejor entendimiento de las geografías imaginadas variadas implicadas en la construcción de la paz en Colombia.

Participantes confirmados:
Ulrich Oslender, FIU
Vladimir Montoya, INER
Julianne Hazlewood, Alliance for Indigenous Solidarity, The Cultural Conservancy, San Francisco, USA

GEOGRAFÍAS PARA LA PAZ / GEOGRAPHIES FOR PEACE

2017 IGU-UGI Thematic Conference 23-25 April 2017
La Paz - Bolivia

PRESENTACIÓN DE RESÚMENES

Los resúmenes, elaborados en castellano o inglés, se harán sobre una página en blanco, en la que únicamente deben constar los siguientes elementos:

1. Nombre
2. Afiliación / pais de residencia
3. Título de la ponencia
4. Título de la sesión
5. Resumen: breve descripción (máximo 250 palabras) del contenido del trabajo propuesto, haciendo referencia a la metodología, los objetivos y las conclusiones esperadas
6. Palabras clave (máximo 6).

El cuerpo del texto deberá escribirse usando letra 12 normal, fuente Times New Roman, espacio simple

Los resúmenes deben ser enviados al organizador de la sesión y al correo electronico geographiesforpeace@gmail.com

Fechas para las comunicaciones enviadas 1 diciembre 2016

La aceptación será definitiva solamente despúes de la opinión del Comité Científico y de recibir el pago de la inscripción en la conferencia.

PRESENTATION OF ABSTRACTS

Abstracts, in Castilian or English, should be written on a blank page, which should only contain the following elements:

1. Name
2. Institutional affiliation /country of residence
3. Title of paper
4. Title of session

5. Summary: a brief description (maximum 250 words) of the content of the proposed work, referring to the methodology, objectives and expected conclusions.
6. Keywords (maximum 6).

The text should be typed using standard 12, font Times New Roman, simple space

Abstracts should be sent to the organizer of the session and to the email geographiesforpeace@gmail.com

Deadline 1 December 2016

Acceptance is final only after the opinion of the Scientific Committee and receiving payment of registration at the conference