*framing* PEACE

THINKING ABOUT &
ENACTING CURRICULUM
AS "RADICAL HOPE"

*edited by*
HANS SMITS & RAHAT NAQVI

# COMPLICATED
## CONVERSATION
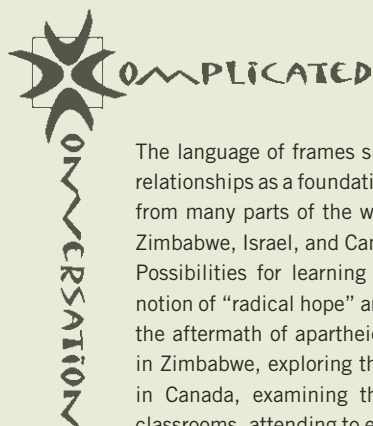
The language of frames suggests the need to rethink self and other in fostering ethical relationships as a foundation for peaceful existence. Educational writers and practitioners from many parts of the world, including New York, Denver, Minneapolis, South Africa, Zimbabwe, Israel, and Canada offer their perspectives on peace as an aim of curriculum. Possibilities for learning about peace conceived in terms of Jonathan Lear's (2006) notion of "radical hope" are illustrated in the contexts of diverse settings and challenges: the aftermath of apartheid in South Africa, re-imagining post-colonial history curricula in Zimbabwe, exploring the meanings of truth and reconciliation and restorative justice in Canada, examining the quality of pedagogic relationships in elementary school classrooms, attending to experiences of gay and lesbian students in schools, experiences of marginalized students, children's experiences of civic engagement, Islamophobia in high schools and teacher education classes, fraught relationships between Palestinian and Jewish students in a teachers' college in Israel, and the inclusion of First Nations culture and knowledge in Canadian teacher education classes. As whole and in each of its parts, *Framing Peace* encourages us to think about peace as an urgent and fundamental responsibility of curriculum at all levels of education.

"We are reminded daily of the precariousness of life as the mass media portray a pervasive culture of violence. This book offers a curriculum response to this portrayal, reminding us that peace education is a pedagogical obligation both to take notice and to present a counternarrative to this dominant message. The authors of this volume demonstrate convincingly that peace is neither an abstract ideal nor a finite curriculum objective, but an educational engagement with the real conditions of life. They provide numerous rich and compelling examples drawn from international case studies and thoughtful essays on the many dimensions of violence and non-violent curriculum actions."

—*Terrance R. Carson, Professor Emeritus, University of Alberta*

Hans Smits (Ph.D. in curriculum studies from the University of Alberta) is retired as an associate dean from the University of Calgary. He was a recipient of the Ted. T. Aoki award for contributions to curriculum in Canada. Recent books include (with Lund, Panayotidis, Smits, and Towers) *Provoking Conversations on Inquiry in Teacher Education* (Peter Lang, 2012) and (with Rahat Naqvi) *Thinking About and Enacting Curriculum in "Frames of War"* (2012).

Rahat Naqvi (Ph.D. in the didactics of languages and cultures from the Université de la Sorbonne, Paris) is Associate Professor in second language pedagogy at the Werklund School of Education, University of Calgary. Her most recent publications include a book, co-edited with Hans Smits, entitled *Thinking About and Enacting Curriculum in "Frames of War"* (2012).

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# Praise for *framing* PEACE

"Read this book. In a world where education has been recast as the engine for the voracious economic and technological exploitation of the planet and its peoples, these authors bring us home to the real tasks at hand: educating for peace and hope, for sustainable and sustaining lives."

—Allan Luke, Research Professor,
Queensland University of Technology, Brisbane, Australia

"How to build a society that encourages more peaceful and respectful encounters among people from different backgrounds and beliefs? Relying on the philosophies of Butler and Lear, the various chapters in this book provide some radical though optimistic answers to this question in the context of education. From different disciplines and backgrounds they demonstrate the idea that we can only come into full being in relation to others. *Framing Peace* is a must read for every educator interested in the future of his or her students."

—Shlomo Back, Former President, Kaye College of Education, Israel

# framing PEACE
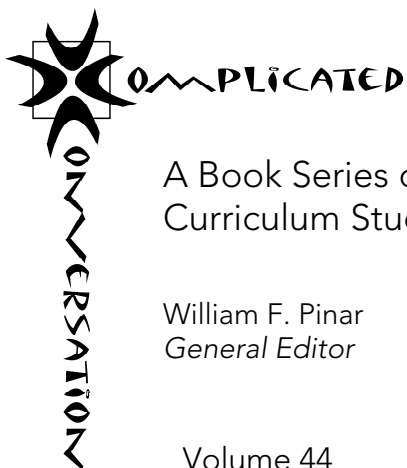
# COMPLICATED

## A Book Series of Curriculum Studies

William F. Pinar
*General Editor*

Volume 44

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## PETER LANG

# framing PEACE

### THINKING ABOUT & ENACTING CURRICULUM AS "RADICAL HOPE"

*edited by*

## HANS SMITS AND RAHAT NAQVI

Cover photo by Qamar Bana


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# "The Hand" by Qamar Bana

With our hands we write and share our thoughts. We create music, draw, and paint; we make colourful crafts; we weave textiles, sew, and embroider. Through our hands we make sense of the world around us and an awareness of history and traditions unfold.

The application of henna on hands and feet heralds celebrations; it is also adornment for both males and females. The design varies from floral to arabesque common in the subcontinent of Pakistan and India, the Middle East; parts of South and South East Asia; East and North Africa. The patterns in West Africa are totally different: only geometric forms are used.

At present times most nations have become "multicultural" due to job mobility or because of forced or planned immigration. This brings diverse communities and ethnic groups together. As a means of integration and education, host countries organize cultural events in schools and museums: talks, films, workshops, and exhibitions are held to generate interest or discovery of new ideas, perhaps leading to new relationships and deeper understanding and acceptance of the "other."

## "THE HAND"

I was strolling along the narrow alleyways of the ancient city of Tombouctou [a real place with beautiful mud mosques [Mali, W. Africa, Jan. 2000]. I spotted

Mariam in her elegant flowing abaya-like robe, donning a stunning head gear. I followed her, made eye contact, and showed her my bare palm gesturing toward her decorated hand. She was both confused and pleased but not willing to be photographed. Suddenly, I had an idea and asked if I could just photograph her hand: with her approval and her smiles and giggles, I took a picture of her hand: "the hand."

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# Preface

A central concern of our work as teacher educators has been the preparation of teachers in terms of understanding diversity and possibilities for creating peaceful experiences in the lives of all children and students. Particularly salient to the idea of peace, as exemplified by the contributions in this book, is that of relationships and responsibility and how those can be enacted as curriculum aims in school and university classrooms.

As we were preparing the book for press, multiple events were occurring globally, challenging the very hope for peace and reminding us of life's precariousness. Russia invaded the Crimea in the Ukraine; violence and loss of life continues in Syria, with multitudes of refugees finding themselves without the security of home and livelihood. An airliner simply disappears somewhere in the skies near Malaysia. Youth unemployment is endemic in many parts of Europe and other parts of the world. Global warming, unchecked resource exploitation, and environmental degradation are rife in our own country and other parts of the world. Civil unrest and conflict continue to fester in the Middle East, Iraq, and Afghanistan. Fizza Malik, a 24-year-old law graduate from the London School of Law, was amongst those killed in a suicide bombing in the district courts in Islamabad, Pakistan. This was her second day at work. Her tragic end represents thousands of untold stories that reflect the turmoil and violence faced by our young people across the world. Reporting on the sudden and tragic death of this young woman (John, 2014) reminds us of the following: "The war is in our homes, in our hearts. We sleep and awaken in its fold every day, knowing that

today, someone we know has been irreversibly damaged because of it. But the question is, what do we all, those who are silently watching the unraveling of this war, do about it?"

Other events and stories also remind us of precariousness. *12 Years a Slave* won the Academy Award for best film, justly recognizing the devastating cost of slavery to human lives and dignity; but the director Steve McQueen reminded us that there are still at least 20 million slaves in the world, not including multiple millions more who work for inadequate incomes and lack of security in dangerous conditions. In our own parts of the world, we live in cities that derive wealth from natural resources like oil and gas. But even so, life for many people is precarious: homelessness and violence are realities in the midst of wealth; "rape-culture" and safety for women is a concern in our universities; public goods and institutions are denied adequate resources and services are increasingly privatized. There are enormous costs to the earth's ecology and environment through unsustainable development.

Other events and stories we encounter in everyday life also challenge us to think in terms of peace and what that means in terms of how we conduct our lives. "*What to do about it*" in curriculum terms, that is, how we take responsibility for educating our young is a question provoked not only by calamitous events; precariousness and vulnerability are qualities of life in all communities. What we are suggesting in the diverse stories offered in this book is not, following Judith Butler (2004), that precariousness is something that happens at a distance, but a condition of what we can understand or hear (p. 5) in apprehending the other in terms of what Butler calls grievability: "that grief contains the possibility of apprehending a mode of dispossession that is fundamental to who I am" (p. 28). The notion of hope adopted by the authors represented in this book starts with the "apprehension of common human vulnerability" (p. 30). Such apprehension requires a view of the person who is less bounded and more open to others in recognition that all lives are grievable.

Of course, devastating events especially strain our ability to make sense of the world. However, it is this very difficulty, that is, how we develop language, that begins to more generously take up a sense of self in relation to others we recognize as a central challenge for curriculum; indeed, to cite Butler (2004), recognition of the other is a condition for language that more inclusively apprehends common vulnerability: that "language cannot survive outside of the conditions of address" (p. 139). When using the term language, we also are aware that this is not just a limited notion of language in a cognitive or denotative sense but one that involves emotional and aesthetic responses, what the political philosopher William Connolly (2013) terms, "the receptive side of our engagements" (p. 206).

What we hope to illustrate in this book is the pedagogical responsibility to create plausible narratives allowing young people opportunities to make sense of themselves

and their relationships to others. Jonathan Lear (2006), one of the authors to which we have appealed in offering the themes for this collection, puts it evocatively:

> Part of the sustenance our parenting figures will give us is the concepts which we can at least begin to understand what we are longing *for*. This is a crucial aspect of acquiring a natural language: inheriting a culture's set of concepts through which we can understand ourselves as desiring, wishing, and hoping for certain things. (pp. 122–123)

How do and should we assume responsibilities as educators in the lived realities of precariousness, and in Lear's term, help our young people understand what they might long *for?* And what does it mean to say that curriculum is about hope? Hope seems like a weak response to precariousness, although we could not be teachers if we did not think in terms of hope for our children and students. What hope means in a stronger sense and how to "reframe" our understanding of peace as a form of hope, is therefore the question that is woven throughout the inquiries and narratives included in this book.

Peace as radical hope, as we further elaborate in the introduction and chapters that follow, is fundamentally about how we take up responsibility in the world in the face of precariousness that denies all humans opportunities for better lives. It would be mistaken, however, to characterize hope and peace simply as aims or objectives written into curriculum, whether in elementary school, high school, or teacher education classes. Rather, we follow Lear's (2006) notion of radical hope as requiring certain ways of being and acting in the world: the exercise of practical reason, of courage, of imagination, and of acting well toward others. Lear emphasizes that the experience of radical hope requires a change in "psychological structure." As emphasized in this book, such a change in thinking about the self involves a recognition—and practice—of relationality: that to understand and confront precariousness requires a sense of oneself as a person who is indelibly linked with others through bonds of caring and responsibility. In Connolly's (2013) terms, we require a sense of the person that "plays down the hubristic ideas that we simply 'constitute' the world we interpret" (p. 206) and one who is more open to exploration of common bonds with others through multiple forms of representation.

Therefore, peace, as we are using the term in this book, is not suggested as an abstract ideal or finite goal of curriculum but rather as an invitation to apprehend others in full recognition of shared humanity and shared vulnerability. Judith Butler (2009) suggests that nonviolence as an idea is not meaningful without recognition of how violence exists in our selves and in certain practices and institutional arrangements. As she writes, which is a fitting description of what we were aiming for in the book, the practice of peace or nonviolence is not just a principle "but a practice, fully fallible, of trying to attend to the precariousness of life, checking transmutation of life into non-life" (p. 177). It is this idea of peace as practice with which we hope our readers will engage.

## STRUCTURE AND PURPOSE OF THE BOOK

As we elaborate further in the introduction that follows, this book is a culmination of several years of working with the ideas discussed here. In planning the focus and content of the book, we wanted to avoid overly abstract discussions of framing and radical hope, the two central concepts around which the book was conceived. Rather our intention was to create a collection of essays that manifest an orientation to curriculum and pedagogic practice and engage thoughtfully with the themes of framing and radical hope.

We were pleased with the diversity of responses to our invitation for submissions in terms of both topics and contexts. As you can read in the contributor's biographies, the book is international in scope. Educators from different locations in the world represent diverse educational contexts and interests. However, all the contributors share pedagogic concerns for nurturing peaceful experiences for students and for a curriculum of "radical hope."

Butler's and Lear's ideas are deeply philosophical in origin and scope, and the contributions to this book thoughtfully address their concepts of frames, radical hope, and peace. However, our general intention was to focus on curriculum and practice. The chapters represent opportunities to delve more deeply into the book's themes, but nonetheless with an orientation to understanding in curriculum terms. We follow each chapter with a case study that offers an elaborated example of some of the ideas discussed in the preceding chapter. The chapters and case studies can be read either individually or together as reflections on theory *and* practice and possibilities for building a curriculum and pedagogy of peace.

Finally, we invite readers of the book and its contents to engage in further conversations about the topic and questions offered. With that in mind, at the end of each chapter we included questions as invitations to further and ongoing conversations. But of course, the more productive questions will come from readers who share our concerns about precariousness and possibilities for peace. It is to such ongoing inquiries that our book is dedicated.

# Acknowledgements

Each chapter and case study included in this book was subject to at least two blind reviews. Each of the authors in this book also reviewed, confidentially, other contributions to the book. We would like to offer our sincere appreciation to all our contributors, not only for their work included in this book, but also for participating and contributing to the review process.

As well, we would like to acknowledge and thank the following for offering their insightful and incisive reviews and suggestions for improvement, which helped each author as well as the editors in strengthening the text as a whole: Diane Conrad, Claudia Eppert, Alex Fidyk, Kent de Heyer, Michelle Hogue, Ingrid Johnston, Carol Leroy, Darren Lund, Robert Nellis, Lisa Panatotidis, Cynthia Prasow, Dianne Roulson, Jo Towers, and Jason Wallin. To Qamar Bana, our sincere thanks for contributing her photograph, which graces the cover of this book. We would also like to thank William F. Pinar, Canada Research Chair in the Faculty of Education at the University of British Columbia, for his support in publishing this project.

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# Introduction

# Framing Peace AND Radical Hope: Confronting Precariousness

HANS SMITS AND RAHAT NAQVI

*Who is the subject to whom the address of non-violence is directed, and through what frames is that claim made sensible?*

(BUTLER, 2009, P. 166)

*Yet there is no "I" that can fully stand apart from the social conditions of its emergence, no "I" that is not implicated in a set if conditioning moral norms, which being norms, have a social character that exceeds a purely personal or idiosyncratic meaning.*

(BUTLER, 2005, P. 7)

*Perhaps if we could give a name to our shared sense of vulnerability, we could find better ways to live with it.*

(LEAR, 2006, P. 7)

## RADICAL HOPE AND CURRICULUM

The question of how we take up peace as a fundamental project of curriculum serves as this book's invitation to our readers. As well as readers with a general interest in the book and its contents, we are hoping that teachers, teacher educators, curriculum scholars, and graduate and undergraduate students in education, may

find the book helpful in reflecting on possibilities for peace education. There are numerous themes that weave their way through the following chapters and case studies that we are linking to questions of curriculum. *Precariousness* and *precarity, vulnerability, radical hope, courage and imagination, relationality, responsibility, recognition,* and *apprehension* are signal terms of inquiry into "framing peace" as a curriculum—and pedagogic—challenge. We explore that challenge in recognition of what Judith Butler (2004) has named as precariousness, or others have called fragility (Connolly, 2013), as shared experiences of living in our current world.

In our earlier book (Naqvi & Smits, 2012), we were interested in exploring curriculum in the contexts of what Judith Butler named as "frames of war" (2009). The essays included in that book were written in the context of heightened awareness of global conflicts such as those in Afghanistan and the fallout of the "war on terror," which, as Butler emphasized, increased levels of precariousness for both aggressors and victims, making some lives also less grievable than others. As we wrote then in our introduction, global events of recent wars

> … have thrown into sharp relief issue of how we understand violence in the "new" global realities of war (based on a demonization of certain groups of people, for example those identified in terms of their relation to Islam), and the general sense of anxiety which is constitutive of changing frames of meaning, and what might or ought to constitute the terms for legitimately mourning the lives of others. (p. 1)

Provoked by Judith Butler's (2009) question "what is a life?" as explored in her book *Frames of War,* we gathered a diverse set of reflections on how we might think about and enact curriculum in the face of polarizing frames of apprehension in the context of global conflicts. The authors included in the earlier book advocated the need to engage with questions about how we understand the "other" in ways that acknowledge fundamental tenets of humanity and indeed how that needs to be reframed to equitably acknowledge life and grievability when life is made vulnerable by war and other calamities. The essays addressed questions of what frames our understanding as educators, how we negotiate differences in views about life, culture, and society, and how we imagine forms of communication that enable cross-cultural interactions, responsiveness to issues of social justice, and the pedagogic responsibilities of educators.

Although taking up the challenge of reconceptualising curriculum thinking and practice within frames of war (frames referring to how human recognition and grievability are differentially recognized, especially in contexts of wars and other calamities), thinking in terms of "frames of peace" was only implicit in our previous book. The title of this book, *Framing Peace: Thinking About and Enacting Curriculum as "Radical Hope,"* obviously draws inspiration from the work of Judith Butler (2004, 2005, 2009, 2013) and that of Jonathan Lear (2006). While also drawing on those authors in our first book, in this collection we wanted to focus

more intentionally on curriculum and pedagogic practice to suggest possibilities for addressing more peaceful ways of engagement as an educational project. In particular, and as we highlight at the end of each chapter and case study, there are three main questions addressed in the book and that serve as invitations for further inquiry, or as we are calling them, "questions for further conversation:

- *How is "radical hope" understood as a question for curriculum and pedagogy?*
- *How does the author conceptualize and use Butler's idea of "frames" and how is that applied to questions of curriculum and pedagogy?*
- *What does the chapter or case study suggest for developing curriculum with peace as an aim of learning?*

With the idea of precariousness as an existential backdrop, the chapters and case studies illustrate alternative possibilities for peaceful action conceived in terms of "radical hope." Radical hope is Jonathan Lear's (2006) intricate and challenging way of thinking about possibilities for ethical actions in difficult life contexts. Radical hope differs from a simple notion of hope as optimism, where we might naively invest trust in the expectation that something good will happen. The radicality of hope suggests more caution about anticipating that we can easily escape the impact of what Lear describes as "cultural devastation," and that our responses to conflict, violence, and other causes of fragility require more than passive responses.

Understanding what makes us vulnerable is part of the work but also the recognition that simple hope in itself cannot replace the work of reimagining and reenacting possibilities for renewed life. It is interesting that Lear suggests radical hope not as an end to which we orient our actions but something inherent in our actions. He revisits the Aristotelian virtues of courage and practical reasoning required to deal with precariousness: "Courage, Aristotle tells us, requires the ability to face up to reality, to exercise good judgment, and to tolerate danger in doing so" (Lear, 2006, p. 133). As a whole, our book offers reflections on the theme of "framing peace" in situations of vulnerability and radical hope as a response and curriculum focus in terms suggested by Lear.

The authors included in this collection and the contexts in which they work and write are as diverse as their topics and inquiries. Each of the contributors writes from within his or her own unique educational settings, where precariousness resides in everyday practices and relations. Whether dealing with the aftermath of apartheid in South Africa, reimagining postcolonial history curricula, exploring the meanings of truth, reconciliation, restorative justice, and the quality of pedagogic relationships in elementary school classrooms, the experiences of gay and lesbian students in schools, how marginalized students make sense of their lives, children's experiences of civic engagement, Islamaphobia in high schools and teacher education classes, the fraught relationships between Palestinian and Jewish students in teacher college in Israel, or attempts

to include First Nations perspectives in Canadian teacher education classes, each contributed narrative explores both possibilities and limitations of practices of hope and reframing ways of thinking about peace. Held in common however, is a deep desire to understand understandings and practices of peace as a curriculum challenge at all levels of education.

Curriculum as we conceive it in this book invites, in Lear's (2006) terms, an "ethical inquiry," which, as a quality of radical hope, involves questioning "how [we] should live in relation to a peculiar human possibility" (p. 7). As well, such inquiry requires attention to the quality of relationships among self, other, and society in the lives of teachers and students. Significantly, a dominant theme in the ensuing chapters and case studies is that of understanding self: questions of subjectivity and how that is understood in the context of diverse educational contexts. The curriculum theorist William Pinar (2004) "has emphasized the significance of subjectivity to teaching" (p. 4) and that curriculum theorizing requires attention to the complex intertwining of subjectivity, society, culture, and history.

Curriculum as a way of thinking and understanding the lives of teachers and students also requires perceptive and sensitive attention to teachers' and students' lived experiences. How we relate the kinds of experiences tied to questions of precariousness and the inquiry into possibilities for peace also calls for imagination in relating those experiences: attending to the plurality of experience and the plurality of narrative and representation. The narration of diverse experiences suggests that curriculum is necessarily an interdisciplinary study (Pinar, 2004).

One of the salient features of our collection is in fact its interdisciplinary quality. There is diversity in our authors' educational responsibilities, but also a diversity of interests, perspectives, approaches to research, and the broad scope of literature on which they draw. The main concepts that underlie each of the discussions—radical hope, precariousness, frames, and indeed, peace—resist reduction to any one field or discipline. Although the common "frame" involves situations of teaching and learning, those concepts "travel," to use Mieke Bal's (2002) metaphor, across many disciplines and cultural boundaries. In Bal's work, for example, frames and framing are explored through the visual arts, including photography and film, but she also draws on many other disciplines and cultural studies, which she argues is a necessarily interdisciplinary study of experience. Lear's discussion of radical hope, focused as it is on understanding the impact of catastrophic events in humans' lives, draws on history, anthropology, philosophy, and psychoanalysis to explore questions about ethical responses to life when faced with precariousness.

Butler's writing about precariousness and frames is also richly interdisciplinary. Her discussion of "frames of war," for example, starts with interpretations of photographs of torture at Abu Ghraib during the Iraq war, drawing our attention to how we perceive and make sense of images. She broadens her own "frame" to

discuss grieving, loss, ethics, and the meaning of precariousness, not from separate disciplinary perspectives but a from deep exploration of human experience. Butler draws on the possibilities offered by an intertwined multidisciplinary perspective, and in doing so, helps us to understand the complexity of experiences of precariousness and the complexity involved in understanding such experiences.

The commitment to understanding experience and the willingness to traverse disciplinary boundaries—a commitment to curriculum as an interdisciplinary practice—we hope comes across as a quality of this book. In structuring the book to alternate between more "theoretical" discussions related to the themes and case studies that illustrate experiences of teaching and learning (although all the contributions do interweave both theory and practice with differing degrees of emphases), we intentionally invite our readers to engage in conversation with our authors and their perspectives and to look beyond disciplinary and professional frames. We hope in that vein the book serves as a contribution to both curriculum theorizing and practice and the conversations required to understand the theme of framing peace as a curriculum aim.

## "FRAMES" AND UNDERSTANDING RELATIONALITY

We are suggesting that inquiry into possibilities for peace requires critique of what Butler (2009) identifies as "frames." From an interpretive perspective, we may think of frames as structures of language, cognition, and emotion that allow us to determine meaning and significance and how we accord recognition to others. Frames differentially accord recognition in response to questions such as, "Who counts as human? Whose lives count as lives? and, What *makes for a grievable life?*" (Butler, 2004, p. 20).

Butler's questions provoke us to investigate the very way we think about self, "I," and "other" as categories of recognition and how those categories are framed in our everyday apprehension of others and events in the world. In referring to Butler's ideas about "frames," we are cognizant of not applying that idea in overly simplified and mechanical fashion, as if a "frame"—like that of a picture frame—can be easily identified and transformed to offer a different perspective. As Butler (2009) emphasizes, frames have epistemological and ontological dimensions (p. 1), which have deep historical and cultural roots. From an epistemological perspective, frames suggest the need for careful attention to language, especially the language of recognition: how we assign significance and meaning to the others who may be perceived as different from us.

Frames also have ontological implications, in that they selectively assign value to the question of "*what is life?*" (Butler, 2009, p. 1). It is important to consider, as Butler writes emphatically, that whether looking at frames in epistemological

terms (language, how we name things and people and to what we privilege as being significant) or in ontological terms (what counts as a life, what is it to be human, who is worthy of recognition), they are operations of power.

Power here is understood in Michel Foucault's analysis of that term: that power is not necessarily or only understood as the exercise of law and governance but rather how individuals themselves self-regulate in terms of certain discourses that are historically dominant (Butler, 2004, pp. 51–54). Understanding how frames are thus enforced, so to speak, requires an "analysis of the concrete ways in which power penetrates subjects' very bodies and forms of life" (Agamben, 1998, p. 5). Frames are operations of power, but they work through individuals as they constitute themselves as individuals and how that term is itself understood and enacted.

For example, in current Western society, being a person is defined predominantly in terms of individualism rather than in terms of community, and the individual is privileged as the source of choice and action (Butler, 2009, p. 20). In curriculum terms, this means that we may overemphasize learning as primarily located in the individual. For instance in Alberta, where we live, an Alberta Education document describing competencies (2011) emphasizes that "learners see themselves as individuals and active agents" (p. 4). One of the foundational competencies is "entrepreneurship," which reflects an increasingly privileged way of being in a society that foregrounds economic and "neoliberal" values of individualism. The value of individualism and how it is emphasized in economic language and interests is an example of "framing." What counts as being successfully human defined in economic terms is endemic in our societies. Whether we use the term *capitalist, neoliberal,* or *market economy*, the point is, as the political philosopher William Connolly (2013) asserts, that values aligned with neo-liberalism as an ideology penetrate all spheres of life. As he explains, "A successful market economy … requires the incorporation of neoliberal ideology into the behaviour of entrepreneurs, courts, bankers, workers, families, schools, citizens, the media, and state officials" (p. 58).

Thus the "frame" of individualism is a powerful way that allows us to assert what is human and what we recognize as most valuable about human life. But it is also a limiting frame in dealing with uncertainty and vulnerability, which demand more than the action of an individual. As several of our authors in this book illustrate, the assertion of what counts as being human requires a "reframed" way of understanding not only one's self as a self but also in terms of one's relationship—and responsibility—to others who especially are more vulnerable to being "exempted" (Agamben, 2005) from fuller participation in social and economic life. Frames are thus normative, saturated as they are with questions of value, and while experienced as arbitrary, are also enforced whether by explicit rules or forms of subject formation. For Butler (2009), a key question is how power works to enforce frames of recognition and selectively "allow us to circumscribe a grievable

life" (p. 163). Agamben's (2005) concerns mirror those of Butler. Worrying about how many in the world are left outside of what is necessary to be fully human, he asks what would allow us to recognize others in terms of the richness of language, culture, and capabilities for fuller participation in society.

The authors in our book are dedicated to an educational project that may nurture peaceful alternatives to living with others. Such a project requires inquiry into the relationship between the "I" and the social contexts and norms that assign what is acceptable and indeed recognized as being human. Every contribution to this book suggests this as a curriculum challenge: how to offer possibilities for understanding oneself and others in the contexts of shifting political, cultural, and economic landscapes. All of the writers included in our collection are deeply committed to exploring peace not simply as an individual action but as one that is deeply relational and in terms of reframed understandings and recognition of others. Butler (2009) writes: "Relationality is no utopian term, but a framework" (p. 184). It is this kind of thinking through possible frameworks, such as relationality, that lies at the heart of discussions about "frames of peace."

## PRECARIOUSNESS, RECOGNITION, AND RESPONSIBILITY

One way to read the following chapters and case studies is in considering responsibility inherent in the education of the young. As Hannah Arendt (1993) stresses, there is a particular kind of responsibility—indeed authority—invested in teachers and adults in guiding children to hopeful futures, ones that are not already foreclosed by present conditions. Arendt argues that "the function of the school is to teach children what the world is like" (p. 195), which includes understanding one's self in relation to the past, to the present, and to others as necessary dispositions for ultimately assuming responsibility for and participation in the world.

In Arendt's terms, personal action and responsibility cannot be simply reduced to the individual but must be understood as the individual's relationship and dependence to community (Deneulin, Nebel, & Sagovsky, 2006, p. 3). Butler (2013) draws on Arendt's conception of action: that it requires a view of the self in terms of plurality and that we can only come into full being in relation to others and that life is experienced in terms of relationality (p. 122). Butler (2009) emphasizes that such inquiry is necessarily normative, since what is called into question are frameworks that "silence the question of who counts as a 'who'" (p. 163). That question we are posing as a central concern for curriculum in terms of charting an individual's relation to others and the creation of more inclusive communities.

What would constitute a frame of peace that entails taking up our responsibilities as curriculum writers and practitioners? As teacher educators, we are cognizant of the growing difficulty of living well together in an increasingly multicultural

world. In the current climate of hostility that has emerged as a result of global conflict, it is no longer possible for us to disassociate ourselves from what is occurring in the world around us. Post 9/11 has shown us that, under conditions of threat, individuals or groups can regress and develop hardened identities (Jardine, Naqvi, Jardine, & Zaidi, 2010), relating more with those who think like they do and those that are recognized through ethnic, racial, or religious belief systems.

Thinking about a frame for peace, we are suggesting the need for strategies to mitigate feelings of mistrust and the creation of a critical awareness that moves beyond the idea of phobic reaction against communities that are seemingly introverted and/or hostile (Naqvi, in press). These aspects include conducting dialogue within educational contexts and incorporating practices like the ones suggested by our contributing authors in this book. An urgent example is that of phobia manifested toward Muslim peoples and cultures.

As a form of phobia, the term *Islamaphobia* refers to an irrational fear arising from misconceptions about Muslims, largely due to inaccurate sources of information or as an expression of ignorance in general (Allen, 2010; Runnymede Trust, 1997). Western democracies are increasingly faced with the challenge of building and strengthening ties of recognition and tolerance across cultural lines, one of the dominant concerns expressed by authors in this book. Adams (2012) has identified circumstances in today's societies that exemplify the need for a deeper understanding of difference. His examples are drawn from current sources of conflict and tension, for example, the proposed Bill 60 in Quebec, which seeks to limit public expressions of culture, such as wearing the hijab in certain places, and an American court's recent decision in New York to allow advertising displays on public transit depicting Arabs as "savages."

Such examples and the ones that authors share in the parts of the book to follow serve as reminders that the challenge remains to build a society that encourages more peaceful and respectful encounters among people from different backgrounds and beliefs. In the Canadian context, Naqvi's own research in curriculum is focused on understanding diversity and developing antiphobic educational strategies in a wide range of educational contexts. For example, through a curriculum project developed with support from the Canadian Islamic Congress, materials and teaching strategies have been developed to encourage educators in schools to create opportunities for students to interact across cultural lines and to better understand and appreciate Islamic culture, its origins, traditions, and contributions to the world. Such educational experiences increase curiosity and the desire to learn more about others and contribute to an amelioration of phobic responses. As you will read in the ensuing contributions, similar issues and possible solutions are addressed in the contexts of elementary school, high school, and teacher education classrooms. These discussions are all oriented by hope that encounters with difference can be experienced as a form of peace rather than conflict.

Butler (2004) suggests in her earlier work, *Precarious Life*, that to even begin thinking about possibilities for peace entails recognizing that vulnerability is something that is common to our human condition and not simply the province of those who are in immediate dire straits:

> From where might a principle emerge by which we vow to protect others from the kinds of violence we have suffered, if not from an apprehension of a common human vulnerability? (p. 30)

She further elaborates this in terms of how grieving for vulnerable lives entails melancholic reactions and how those might be transformed from melancholia to forms of mourning that recognize possibilities for life and the necessity to critically challenge discourses that limit our understandings of possibility.

In other words, in terms of both Butler's and Lear's inquiries into vulnerability and hope, melancholy—and violence—are responses to loss and experiences of disaster and fading horizons of possibilities for recognition. To take up frames of peace, then, entails on the one hand acknowledging our common vulnerability, the obligation to grieve well and appropriately all life, but then also to ask, as Stephen White (2000) does in referring to Butler's work, how we transform our melancholia to forms of mourning that include a "turning, working, cultivating oneself in a different direction" (p. 100). Lear also asks how we take up our lives in times of devastation and grieving when our language and our concepts fail us in sustaining meaning and allowing for a constructive transformation of melancholic reactions to loss, or as Naqvi has noted, to allow for more generous responses that may overcome phobia.

For Lear (2006), this is a question of hope, but hope made radical because it must be "directed toward a future goodness that transcends the current ability to understand what it is" (p. 103). There is thus a kind of *radical* openness inherent in the notion of radical hope, an openness that aligns with the pedagogic responsibility to prepare children for a world that will be new and not yet known but requiring capabilities for working well with others. Capabilities, Martha Nussbaum (2011) suggests, refers to what a person is "able to do and to be and … they are not just abilities residing inside a person but also the freedoms or opportunities created by a combination of personal abilities and the political, social, and economic environment" (p. 20). It is this kind of concern for the young that underlies our discussions in this book: that learning about peace is not just something you learn about, and not only what you do, but critically also what you can be and become.

## PRECARIOUSNESS AND PEACE

In his reflection on restoring life to its "original difficulty," the hermeneutic philosopher John Caputo (1987) alerts us to the limits of thought and structures that

enframe our work, intentions, and institutions in the everyday experiences and lived realities of human life:

> The real obstacle to understanding human affairs lies in the tendency to believe what we do—whether in building scientific theories or in concrete ethical life—admits of formulation of hard and irrevocable rules. (pp. 212–213)

Caputo (1987) argues that human life and possibility cannot be fully understood in terms of rules, methods, and procedures, and that we need to begin to think beyond and outside of established frames of understanding; thinking in this fashion

> … pits itself against the notion that human affairs can finally be formalized into explicit rules which can or should function as decision-procedure, whether in scientific theory building or in ethics. (p. 213)

Butler (2009) makes a similar argument in regard to how we use, often unconsciously, certain ways of thinking about others, and about what constitutes right or wrong, or who belongs or not. However, we have an obligation to think past such norms and established practices in the interest of facing suffering and precariousness. Significantly, several of the ensuing chapters and case studies recognize the kinds of structures—political, economic, cultural, and the immediate educational environments in which they work—that are deeply imbued with norms that limit how we may more generously apprehend those who do not easily fit such norms. For example, as mentioned earlier, neo-liberal forms of governance causing ongoing dissolution of social support for people and contributing to growing disparities in wealth throw many people in the world into greater precariousness. Connolly (2013), who uses the term *fragility* to describe the phenomenon of dislocation and security, notes the following: "a general tendency in complex societies to impose the most severe burdens and sacrifices on those already on the bottom tiers of the order applies in spades to neoliberalism" (p. 23).

The Italian philosopher Giorgi Agamben (2005) takes this further in the form of questions about what actually will count as human and what counts in regard to fuller participation, not just in economic life and well-being, requiring inclusion in terms of culture, language, and collective efforts in building possibilities for better futures. As Agamben argues, economic and other global crises result in many people being literally exempted from formal inclusion in society, whether through unemployment, lack of access to necessary sustenance for life, or civic participation. Globally, the Occupy Wall Street movement brought attention to the fact of how wealth increasingly defines who and what counts (Zizek, 2012). Violent conflicts, like the one in Syria, have also created huge numbers of refugees, people who become in a sense, noncitizens.

In his analysis of the distinction between human life understood only in "bare" terms, being human as defined only in biological terms, and life understood in