



National Centre for Peace and Conflict Studies

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Te Mareikura Dr Jenny Te Paa-Daniel

Te Mareikura is a term denoting a 'woman visionary', invoking wisdom and trust. Dr Jenny Te Paa-Daniel hopes it's a title that will endure at NCPACS, as an ongoing legacy reflecting the Centre's high regard for Māori leadership.

The Centre is fortunate to have Jenny currently in the role of Te Mareikura, advising and walking alongside the staff and students on the journey to partnership with tangata whenua.

Jenny's involvement with the Centre has come full circle in the last decade, since her earliest awareness of plans for a national centre specializing in postgraduate peace and conflict studies. When another visionary, the late Dorothy Brown, first mooted the Centre, Jenny was Ahorangi/Principal at Te Rau Kahikatea/St John's Theological College in Auckland. The first proposal was to locate the Centre at St John's, which Jenny saw as a natural fit, enabling theological education and the lived philosophy of peace to coexist side by side. However,

with no broad support from the College, the University of Otago agreed to host the Centre and Jenny travelled from Auckland to applaud its establishment at the opening.

Following her retirement from a 25-year career at Te Rau Kahikatea, Jenny agreed to take up a short term Fellowship at the Centre in 2013. This enabled her to travel to Dunedin on several occasions to work with the Centre on the ambitious goals of aligning the Centre's teaching, research and practice to the principles of Te Tiriti o Waitangi and developing ways for the Centre to make theoretical and practical contributions to the reduction of direct and indirect violence in New Zealand.



Professor Richard Jackson (Director, NCPACS) and Dr Jenny Te Paa-Daniel (Te Mareikura) outside the Centre.





Jenny's involvement continued with her appointment as the Centre's first Māori Research Associate and, in 2016, appointment to the Aotearoa New Zealand Peace and Conflict Studies Trust.

After gaining her doctorate at the Graduate Theological Union in Berkeley, Jenny has gone on to many roles on the global stage, including 17 years as Convener of the International Anglican Peace and Justice Network. She has been recognized with four honorary doctorates, from New York, Boston, Virginia and Berkeley, and distinguished alumni awards from both the GTU in Berkeley and the University of Auckland.

A woman of courage, Jenny has been described as 'outspoken' for her views on a number of issues, including what she saw as the framing of a staunch Māori male warrior identity. Jenny describes this as growing out of a natural polemic following the hotbed of radical activism in the 1960s and 1970s, and a changing landscape of what it meant to be Maori coming through the Education sector in particular. While well intended as a way of tapping into pride, legitimization and identity, Jenny was moved to public comment after the introduction of a new All Black haka which finished with a throat slashing gesture, at a time when beheadings were making the news in association with terrorist activity around the world. Her plea was for male identity to also value kindness, gentleness, hospitality and integrity. While criticized by many for her views, she was also supported by a cross section of the community including elders, politicians and police.

This same courage has seen Jenny speaking out for oppressed and delegitimized communities around the world. While visiting the Centre in May this year, Jenny delivered a lecture entitled "Are Palestinian People Tangata Whenua?" coincidentally at a time when the Palestinian people in Gaza were experiencing an upsurge of violence and unrest following protests about the US Embassy relocation. In her lecture, Jenny denounced the silence of the world's churches, the "spurious biblical theology of dispossession and manifest destiny", and called for a reclaiming of the Palestinian narrative to counter the "intentional systematic erasure of culture and memory".

As Te Mareikura of NCPACS, Jenny has a vision for the Centre as a place of nurture for people with broadly based humanitarian interests, which is integrationist in its relationship with a range of disciplines from Politics and Sociology to Medicine and Sciences. With this, she hopes that it can play a part in "naming and redeeming the effects of deep spiritual and political violence" wherever they occurs.

Unforgettable visit to Rekohu

RICHARD JACKSON

In May, I was privileged to travel to Rekohu / Chatham Islands to explore how we could continue to deepen and strengthen the relationship between the Centre and the Hokotehi Moriori Trust on Rekohu. The Hokotehi Moriori Trust and its Director, Maui Solomon, played a key role in the establishment of the Centre and they remain a signatory to the MOU between the Centre, the University of Otago and a number of Māori groups including the Hokotehi Moriori Trust.

The trip was an unforgettable experience and extremely successful as a way of learning more and seeing first-hand what the Hokotehi Moriori Trust is attempting to do, as well as exploring future visits and collaborations. It was extremely inspirational and sobering for all of us in the visiting group, and as a consequence, we all expressed our commitment to see what we can do in the future to partner with the Hokotehi Moriori Trust to advance their objectives.

Through visiting sites of cultural significance around the island, and times of korero on the Kopinga marae, I learned a great deal about the history and struggles of the Moriori people, and all the exciting initiatives currently underway to restore their land, culture, status and mana. Importantly, the Hokotehi Moriori Trust is not just working for Moriori, but also to develop and strengthen the Chatham Islands more broadly. I had heard the stories about Moriori before, but it was a much deeper level of experience and learning to be on the island.

The most significant part of the trip was listening to Maui Solomon and his partner Susan Thorpe tell us about the history and knowledge of Moriori in Rekohu, and all the various projects they currently have under way, such as negotiating a treaty settlement, protecting the remaining Kopi tree carvings, getting protection and development for cultural sites such as Nunuku's cave, re-planting forests on the island, developing a peace centre at the marae, developing youth programmes for the island, starting a traditional arts programme on the marae, repatriating Moriori remains from around the world, writing the history of Moriori, and many more. There is a tremendous amount of important mahi to do, and I am hopeful that as a result of this visit, the University of Otago can play a small but significant role in assisting with this work.



Visiting the statue of Tommy Solomon, believed to be the last full blooded Moriori: Professor Tony Ballantyne, Professor Richard Jackson, Tuari Potiki, Professor Hallie Buckley and Dr Dilys Johns.





Richard Jackson checking out a kopi tree sapling



A carved kopi tree on Rekohu

News in brief

The Swedish agency for peace, security, and development, Folke Bernadotte Academy, granted **Alejandra Ortiz-Ayala** a full scholarship to participate in the Intensive Course on Security Sector Reform in Sando, Sweden, from 19-23 March 2018.



This unique opportunity helped Alejandra to understand the idea of the holistic approach in Security Sector Reform. Moreover, she was able to locate her PhD thesis in a theoretical and practical framework of peacebuilding.

“This was possible thanks to the academic lectures and experienced practitioners that showed me theoretical skills and practical case studies to exemplify the comprehensive process of Security Sector Reform,” said Alejandra upon her return from Sweden.

“The most exciting part was sharing with practitioners around the world and listening to their challenges in their adaptation process of SSR to the ground-level realities.”

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From 1-15 July 2018, **Natasha Jolly** will be attending a Doctoral level course on Transitional Justice and Conflict Transformation, as part of a small cohort of PhD candidates whose work tackles issues related to societal transitions, past injustices, mass crimes and collective memory. It will be held at the University of Lausanne (Switzerland), under the auspices of the Pluralistic Memories Project (an international research consortium funded by the Swiss National Science Foundation and the Swiss Agency for Development and Co-operation). Attendees will also be engaging with the International Committee of the Red Cross during the programme.

Given Natasha’s background in transitional justice, this is an apt forum and training opportunity for her, to be able to hone her skills and knowledge in conceptualising how segregated societies, which have witnessed historical violence, can build peace. What she gleans from this course will tremendously aid in the completion of her PhD research project at NCPACS.

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Dr Siwach Sripokangkul, an assistant professor and lecturer at Khon Kaen University in the northeast region of Thailand, is visiting the Centre from May to July. His interests are in peace and conflict study, civil-military relations, epistemology in political science, and Asian politics. Most of his publications relate to reconciliation.

“The main reason that I have come here to be a visiting scholar at the NCPACS is because this centre is one of the most famous institutes in the field of non-violent conflict resolution. I would like to do research about the reconciliation process in Thailand after the 2014 coup. Although I will be here for only 3 months and may not finish my research within that time, I hope that I will make substantial progress. So far I have loved every minute of it, and I know that I will gain a lot of invaluable experience before going back to Thailand.”

Research and Study Leave

DR SUNGYONG LEE

Between December 2017 and April 2018, I had research and study leave (RSL) at two research institutes in South Korea (the Department of Public Services, Inje University and the Institute for East Asian Studies, Sogang University).

While spending most of the time completing the manuscript of a research monograph – *Local Ownership in Asian Peacebuilding: Development of Local Peacebuilding Models* (Basingstoke: Palgrave Macmillan, 2018 forthcoming) – I had great opportunities to meet with researchers, students and the general public for different purposes. Of the numerous occasions to meet with students, especially inspiring was the close engagement with an undergraduate research team at Inje University that was developing a number of local development projects through collaboration with the local city council, the university faculty, and the students in other departments.

I also delivered a series of invited lectures and seminars to the research and education institutes in Japan and South Korea, which include Waseda University, Ritsumeikan University, Hiroshima City University, Soka University Japan, Sogang University, Inje University, and a number of informal groups of practitioners involved in International Development in the two countries. It was a happy surprise that many of them already knew the research excellence of NCPACS and were seriously interested in research and teaching collaboration with us. I received a few open invitations for NCPACS students who want to do research or a practicum in the two countries.

The RSL was also meaningful in that I had a chance to spend a significant period of time with my wider family for the first time



Dr SungYong Lee speaking to a group of Japanese high school students.

in 15 years. My two children (Suhyun and Soyul) had their first opportunity to be introduced to dozens of grannies, grandpas, uncles, aunties, brothers and sisters. It will take time for them to understand why there are so many grannies and brothers, but they definitely sensed that they are loved by them a lot!

ANZAC Day commemoration



The Centre's annual alternative ANZAC Day commemoration, organised by students and staff, was held on a beautiful autumn day. The well-attended event featured an address by Elizabeth Duke from the Quakers, as well as music, readings and the tying of white ribbons around the Museum Reserve peace pole.



New Students

The Centre has recently welcomed five new doctoral students.

Hyukmin Kang (South Korea): Hyukmin came to Dunedin after gaining a Masters in International Peace Studies from Trinity College Dublin and working in a genocide research institution in his home country of South Korea. His research question is 'How do victimised religious selves take a position of public forgiveness in post-conflict societies?' Regional case studies will be drawn from the context of East Timor. Hyukmin's research will inquire as to the dynamic between the self and forgiveness following mass violence.

Khin Khin Lwin (Myanmar): Khin Khin began her studies with the Centre in 2016, when she received Study Awards to undertake a Masters in Peace and Conflict Studies. She graduated with Distinction in December last year, and after a short break to visit her home country, was ready to begin her doctoral study as the recipient of a Rei Foundation Scholarship and a Prospect Burma Scholarship. Khin Khin's project explores the immense diversity of women's agency in Myanmar, where identities are contested, and opportunities have followed gendered ethnic, religious and class categories. Among the questions to be considered are factors influencing women's legitimacy to participate in peacebuilding in a time of rapid change, and how women's identities are constructed and negotiated.

Rachel Laird (Canada): Following a career that has taken her from work with non-profits, to online virtual worlds at the Walt Disney Company, an MA in Human Security and Peacebuilding with a field placement in Israel and Palestine, and community development work related to mental health and addictions, Rachel is basing her doctoral research on the question 'Can engaging other through dialogic encounters within an online environment enable grassroots conditions for positive peace?' Within the peacebuilding community, technological advancement is creating space for innovation. With that, there is a need for evidence based best-practice research.

Alejandra Ortiz-Ayala (Colombia): Alejandra's interest in academic research on Security Sector Reform began after a period of time working as a consultant to the Colombian Armed Forces and the National Center for Historical Memory in Colombia.



New doctoral students Sanjana Hattotuwa and Rachel Laird (back), Khin Khin Lwin (centre), Alejandra Ortiz-Ayala and Hyukmin Kang (front).

Her chosen research question is 'Is there any implicit and explicit ideological bias within the Colombian Security Sector members, as a consequence of the armed conflict? Is the ideology bias associated with the justification of the use of violence? If so, what interventions could reduce this bias and promote the political reconciliation of those in the Security Sector?' Alejandra's research uses intergroup contact theory to identify optimal conditions to reduce prejudice and enhance the relationship between enemies.

Sanjana Hattotuwa (Sri Lanka): Sanjana is planning to undertake a study of online discourse in his home country, interrogating social

media perceptions and use amongst a demographic aged between 18-34. He aims to contribute to an understanding of how current trends around the generation and dissemination of content inciting violence or hate can be transformed into nodes and networks of conflict transformation. Since 2002, Sanjana has explored and advocated the use of web, social and mobile technologies in Asia, Europe and the US to strengthen a Just Peace, human rights and democratic governance. He continues to use his experience and expertise in online advocacy as well as digital security to help strengthen civil society in austere contexts, helping others to record and tell inconvenient truths.

Recent publications

Clements, K. (2018, January 8). Politics of Compassion in an Age of Ruthless Power. Retrieved from <http://www.21global.ucsb.edu/global-e/january-2018/politics-compassion-age-ruthless-power>

Devere, H., Te Maiharoa, K., Solomon, M., & Wharehoka, M. (2017). Tides of Endurance in Indigenous Peace Traditions of Aotearoa New Zealand. In S.Lira, R. Amoeda & C.Pinheiro (Eds.), *Sharing Cultures: Proceedings of the 5th International Conference on Intangible Heritage*. Barcelos, Portugal: Green Line Institute for Sustainable Development.

Devere, H. (2017) Book Review of John von Heyking (2016) *The Form of Politics: Aristotle and Plato on Friendship*; Suzanne Stern-Gillet and Garry M. Gurtler (eds) (2014) *Ancient and Medieval Concepts of Friendship*; and Antonella Liuzzo Scorpo (2014) *Friendship in Medieval Iberia: Historical Legal and Literary Perspectives*. *AMITY: The Journal of Friendship Studies*, 4(1), 19-24.

Devere, H., & Standish, K. (2017) Gender Issues in Politics and Peace and Conflict Studies. *Women Talking Politics*. New Zealand Political Studies Association, 22-24.

Jackson, R., & Pisiou, D. (Eds.). (2018). *Contemporary Debates in Terrorism*, 2nd edition. Abingdon, UK: Routledge.

Lee, S., & Park, W. (2018, forthcoming). The Dual Track of Democracy Promotion in Post-war Peacebuilding in Cambodia: The gap between institutional development and civil society mobilization. *Peacebuilding* 6 (accepted for publication).

Rafferty, R. (2017). Engaging with the violent past to motivate and direct conflict resolution practice in Northern Ireland. *Conflict Resolution Quarterly*, 35 (2), 197-222.

Recent PhD completions

Congratulations to Dr Nijmeh Ali and Dr Ajirapa Pienkhuntod who graduated in May, and doctoral candidates Jonathan Sutton, Monica Carrer and Michael Ligaliga who are in the final stages of post-examination amendments.



Dr Nijmeh Ali

The Hidden Potential of the Palestinian Resistance in Israel: A Grounded Theory Study on Resistance among Palestinian Activists in Israel

After nearly seventy years of adopting the same tools of protest, either by taking part in the Israeli political system through participation in elections or practicing cultural resistance, Palestinian activists feel that they are at a critical juncture, questioning their choice of tools for protest and the efficacy of being an integral part of a political system that oppresses them, hoping to bring change from 'inside'. The question of effective resistance methods seems to be more acute in the shadow of political, economic and social changes, both among the Israelis and the Palestinians in Israel. These dynamic contexts invite us to investigate the strengths and weaknesses of the Palestinians in Israel in their ability to bring about social change. After years of employing certain tools within the citizenship approach, and the tension between the most appropriate and the most effective methods of protest, it is timely to evaluate their effectiveness and to look to further possible scenarios. It also opens the door for examining the hidden potential of Palestinians in Israel in reshaping the political power structures in Israel. This project, therefore, influenced by resistance theory and constructivist grounded theory as research methods, tracks the experiences of Palestinian activists in Israel, their understanding of Sumud and their potential in constructing Palestinian resistance and its potential in transforming the power structure in Israel.



Dr Ajirapa Pienkhuntod

Facilitation, Imposition or Impairment?: The Role of Bridging Networks on Peacebuilding of Local Religious Leaders in the Deep South of Thailand

The objective of this study is to investigate the effect of inter-group ties or bridging networks on the peacebuilding behaviour of local religious leaders. This represents the first attempt to examine how the varying behaviour of members of bridging networks impacts the peacebuilding behaviour of local religious leaders during conflict.

I investigate the impact of three 'types' of bridging networks, those with civil society, governmental, and military actors. I trace a causal chain between the behaviours of members of these bridging networks and the peacebuilding practices of local Islamic and Buddhist leaders in the context of the Southern Thailand conflict.

I find that local religious leaders were pragmatic and likely to engage in a peacebuilding collaboration with other actors only when other actors facilitated the development of their approaches and initiatives to match local needs, or in other words, supported the bottom-up peacebuilding.

I argue that local religious leaders' contribution to peacebuilding during conflict was significantly influenced by the behaviour of their contacts. This thesis deepens our understanding of the drivers of local peacebuilding and sheds light on how to improve the peacebuilding role of local religious leaders through bridging networks in a time of conflict.



Jonathan Sutton

Authoritarian Politics and the Outcome of Nonviolent Uprisings

Research on civil resistance has found that nonviolent challenges are more effective against authoritarian regimes than violent insurgency. While most work has focused on opposition movements, my thesis argues that struggles for power within the regimes themselves affect whether they remain cohesive or break down when challenged by mass protests. In power-sharing regimes, where rulers are kept in check by their allies, elites have strong incentives to support the regime, making civil resistance less likely to succeed. In contrast, the creation of personal autocracy, where rulers consolidate personal power and dominate the regime, threatens elite interests and encourages them to support an alternative to the status quo.

I use a mixed methods approach to provide evidence for this argument. Quantitative analysis of nonviolent campaigns indicates that the establishment of personal autocracy makes regimes more vulnerable to nonviolent uprisings, while outcomes against power-sharing regimes are more mixed. In-depth case studies of campaigns in the Philippines and Cambodia lend further support, with personal autocracy leading to a nonviolent revolution in the Philippines in 1986 and power-sharing enabling authoritarian survival in Cambodia in 2013. The results show that internal struggles in authoritarian regimes have important consequences for prospects for bottom-up political change.





Michael Ligaliga

Faa Samoa: Peacebuilder or Peacebreaker? Understanding Samoa's Domestic Violence problem: A Peace and Conflict perspective

Over the past 30 years, Samoa has been a model example of peace and stability throughout the Pacific region. Despite this, domestic violence is now an epidemic in Samoa. Numerous research studies have adopted the concept of *faa Samoa* to examine Samoa's protective and preventative mechanisms (*va* or relational spaces, *va tapuia* or sacred spaces, *faaloalo* or respect, *alofa* or love and *malupuipui* or protection) against domestic violence. However, little is known about whether or not there are other aspects within *faa Samoa* that contribute to or influence domestic violence in Samoa.

The *talanoa* and *faafaletui* methodological approaches are adopted as the platform for interviewing research participants. This research employs *Galtung's Typology of Violence* to analyze Samoa's domestic violence issues. In addition to Galtung's theories, two additional peace and conflict theories are introduced to expand the discussion on the domestic violence problem in Samoa. From these theories, the *atinae le filemu* (peacebuilding) or ALF model is introduced as a possible model to address domestic violence in Samoa.

The thesis incorporates Dugan's Nested Theory of Conflict (NTC) and Lederach's Nested Time Paradigm (NTP) with Samoan traditional protective mechanisms to draw attention to the shortcomings of previous reports and to make practical recommendations for addressing the problem of domestic violence in Samoa.

Monica Carrer

Peace, violence, and the everyday in the Maoist conflict in Junglemahal, India

At the local level, violent conflict and peace are part of ordinary people's everyday lives. During a conflict, local people are faced with everyday challenges that constantly require making choices and taking action. Exploring how local people experience, make sense of, and respond to violent conflict is the objective of this thesis. The question of local people's agency in conflict has been investigated through a study conducted in rural villages in the area known as Junglemahal, in the Indian state of West Bengal, where between 2008 and 2012 a widespread resistance movement turned to a violent conflict with the involvement of Maoist cadres, state forces and other paramilitary groups. The local people emerged from this analysis as relevant political actors who sought to influence the dynamics and outcomes of the conflict. In fact, the findings of this study show that the local people engaged in a wide range of actions during the conflict, including cooperating with armed groups, attempting to influence their behaviour, resisting them, leading nonviolent resistance strategies, organising informal networks of community support and information sharing, and more. People's diverse views regarding what kind of peace and change ought to be implemented were key drivers to everyday action and social engagement.

Congratulations to May graduates

Phd

- Dr Nijmeh Ali
- Dr Babu Ayindo
- Dr Ajirapa Pienkhuntod

Master of Peace and Conflict Studies

- Amalie-Cora Blackman
- Benjamin Durward
- Cody Latta
- Sean Lennon
- Kyle Matthews
- Sakhr Munassar
- Diego Santagati
- Heather Tribe



Dr Nijmeh Ali in the graduation day parade.



Doctoral graduate Dr Nijmeh Ali and Professor Richard Jackson (centre), with Master of Peace and Conflict Studies graduates Kyle Matthews, Sakhr Munassar, Cody Latta (left), Benjamin Durward and Heather Tribe (right).

Wondering about water



If you put the words ‘water’ and ‘conflict’ together in a sentence, the first things that might come to mind are shrinking lakes or polluted rivers. You might think back to the series of confrontations between Israel and its Arab neighbours in the 1960s over control of water sources in the Jordan River basin. You might visualise the world’s major waterways upon which growing populations in the many competing countries through which they flow are reliant for food security, biodiversity and livelihoods.

While water has been understudied in the field of environment security, the research that has been done has tended to focus on places where there isn’t enough water. However, for Adan Suazo, doctoral candidate at the National Centre for Peace and Conflict Studies, the primary concern, which drew him from Montreal to Dunedin, was whether conflict is possible in a situation where there is abundance or “a mathematical sufficiency” of water? If so, under what conditions do people become a party to conflict, and under what conditions will conflict be triggered or escalated?

A case in point from his own home country, Honduras, is that of Berta Cáceres, a human rights and environmental activist shot dead in her home in 2016 after opposing the construction of a dam planned for the Gualcarque river basin. Whereas violence over water is commonplace in countries like Honduras, such manifestations of conflict are largely absent in New Zealand, where other forms of friction are more salient, including petitions and protests

Adan’s research focuses on two regions with very different water concerns. In the Glenorchy and Kinloch townships at the head of Lake Wakatipu, water is required for daily domestic use, low scale agriculture, and eco-tourism. Even in an environment of abundance, on the shore of one of the largest bodies of water in the country, the perception of heavy mismanagement of water in the pursuit of limitless economic growth and the asymmetries of access, with favour shown to thriving urban areas, creates ill feeling and discord, which manifest in ways that are crucial for Adan’s research. On top of that, the decision of the Queenstown Lakes District Council to chlorinate Glenorchy’s water supply in December 2017 created uproar that went to the very heart of the community’s pride in the ‘pristine character’ of the water.

In Ashburton, the community division centered on a proposal by a Chinese conglomerate to set up a bottling plant, taking water from one of the township’s aquifers. Interestingly, even in a region where local rivers can run low, affecting ecosystems and recreational activities, the issue is not so much the bottling plant itself but the idea of both water and profits going off shore. According to Adan’s research, this only aggravated an already tense situation, where the existing water claims by irrigators, dairy farmers, and the community-at-large, were seen as being threatened by the water bottling industry and its operations. Even though the water-bottling project was subsequently cancelled after much uproar, the water commercialisation question in Ashburton remains a thorny subject. The perception that a natural resource can be exploited with a consequent redistribution of wealth has become a sore point.

One unexpected early finding from the research is that the actors who are emerging as peacebuilders in these communities are not the liberal institutions that manage the resource, which appear to have no capability around conflict management. Rather, it’s unconventional actors, such as artists, who are showing the way – providing the context and a safe space in which parties can have a conversation. In Ashburton, the local Art Gallery has staged a group exhibition entitled *The Water Project* that sets out to acknowledge the disunity and widen ‘the scope for discussion at a grassroots level’.

Which brings us back to the research. Water research, says Adan, is usually undertaken in the field of social justice or environmental sciences. To bring a peace and conflict lens is to acknowledge all the voices, to find ways to harness the potential of the peacemakers and ultimately to build trust for the benefit of all.

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