



Rhetoric, Rationalities and Realities

in a Norwegian Peace Studies Programme

Knowledge and Competences -
A Discourse Analytical Approach

Unni Sørensen

*Master's Degree Programme in Peace and Conflict Transformation
Faculty of Humanities, Social Sciences and Education
University of Tromsø
Autumn 2009*

ABSTRACT

This thesis presents an account of an empirical study of discourse of knowledge underlying a Master Programme of Peace and Conflict Transformation (MPCT programme) at the Centre for Peace Studies (CPS) the University of Tromsø. The study applies a multidisciplinary framework for discourse analysis which draws on the fields of pedagogy, peace studies, phronetic social science, and epistemology connected to international policy programmes. The thesis analyses how the claims on valid relevant knowledge in the MPCT programme are constructed and contested, and what effects the views on knowledge have on the competence aims and methods of learning in the programme. In doing this, the thesis also explores to what extent the espoused values and pedagogical principles in the programme description are alive as a basis and carried out in the MPCT as presented. It analyses the discourse of six staff respondents and ten student respondents at CPS in light of a conflict transformation framework, and phronetic social science understood as value-rational deliberation and action. In order to create a distance to the MPCT programme of which the researcher is a part, interviews with three staff respondents and three student respondents were also performed at Department of Peace Studies (DPS), University of Bradford, UK, to supply a comparative context to the MPCT programme. Discourse analysis shows that there is a considerable lack of coherence between the rhetoric and the realities of the MPCT programme at CPS. Staff respondents' sense of agency is limited in its strength by being constituted within a discourse of organisational constraints. Power lies in what some respondents refer to as the old-fashioned organisational model, reflecting sedimented Enlightenment views of knowledge and the New Public Management (NPM) market philosophy in the university organisation. Student respondents, and also some of the staff respondents, call out for a broader view of knowledge in MPCT programmes, to also involve intrapersonal and critical knowledge, practical embodied knowledge, and team work.

Key words academic knowledge, conflict transformation, discourse analysis, epistemology, knowledge construction, knowledge view, multiple frames education, peace education, phronetic social science, praxis, transformative learning theory,

ACKNOWLEDGEMENTS

My most sincere thanks go to all the people who have made this thesis possible:

To the kind respondents from Centre for Peace Studies, University of Tromsø, and Department of Peace Studies, University of Bradford, upon whom this thesis is totally dependent: Thank you for your openness and honesty in sharing your experience and thoughts.

To my supervisor and inspiring mentor, Professor Tom Tiller who, always lifted my spirits when times were hard

To Holger Pötsch, for introducing me to discourse analysis and for reading and commenting on my work

To staff at CPS, for their dedication, generosity and openness

To students at CPS, for sharing their life worlds and for all the good times

To my kind advisors at NAV and to the staff at NORPOL who attended to my body when my shoulder gave me such pain

To Fabian, Nora and Jenny, who have lovingly kept me going

DEDICATION

To Courage in the Spirit of Peace

To those who have raised their voices in this Spirit.

| | |
|---|----|
| Chapter 1. Introduction..... | 1 |
| Research Questions: | 3 |
| Discourse analysis as theory and method..... | 4 |
| Research Context..... | 5 |
| History of the Centre for Peace Studies, University of Tromsø..... | 5 |
| History of the Department for Peace Studies, University of Bradford, UK..... | 6 |
| History of the field of Peace and Conflict Studies, and contemporary challenges | 7 |
| Soul mates and kindred spirits in research interest | 10 |
| Personal background and own assumptions about learning and teaching; what has guided my research?..... | 11 |
| A brief overview..... | 12 |
| Chapter 2. A multi-perspective theoretical framework..... | 13 |
| Discourse analysis and social constructionism | 14 |
| Discourse analysis as theory and method..... | 15 |
| A transformational framework for understanding in Peace Studies. | 16 |
| The framework of Conflict Transformation..... | 17 |
| Transformative learning Theory..... | 18 |
| What should master Students of Public Policy learn?..... | 19 |
| Phronetic social science | 20 |
| Conclusion of theoretical framework..... | 21 |
| Chapter 3. Methodology | 22 |
| Data Collection and Systematisation..... | 22 |
| Transparency, reflexivity and inter-subjectivity | 24 |
| Method of Analysis | 25 |
| Analysis format | 27 |
| Chapter 4. Findings and Discussion..... | 31 |
| Where are we going? Who gains, and who loses, by which mechanisms of power? | 31 |
| A discourse of organisational constraints..... | 34 |
| The incompatibility between mono-disciplinary organisation and inter-disciplinarity – underlying sedimented rationalities | 35 |
| A discourse of fragmentation is connected to lack of pedagogical competence..... | 38 |
| A New Public Management discourse is identified at the University of Tromsø..... | 41 |
| Ambiguous understandings of interdisciplinarity | 43 |
| ‘Knowledge in the head’ – lectures as the dominating mode of teaching..... | 45 |
| Students’ expectations based on the programme description rhetoric are not realised.... | 48 |
| Coping with organisational constraints at DPS, University of Bradford | 49 |
| The domination of a static discourse of knowledge is contested at DPS | 52 |
| The competences of the Detective, Translator, and Diplomat | 56 |
| The role of context in the development of competence | 63 |
| Comments to methodological and theoretical fit of the empirical material..... | 65 |
| Summary of findings and discussion | 66 |
| Where are we going?..... | 67 |
| Who wins and who loses, by which mechanisms of power? | 68 |
| Is it desirable?..... | 70 |
| Chapter 5. Conclusion..... | 73 |
| Epilogue: So, - What should be done? | 75 |
| Bibliography:..... | I |
| Conceptual definitions: | VI |
| Appendixes:..... | X |

Chapter 1. Introduction

“For the world has changed, and we must change with it.”

President Barack Obama¹

That the world we live in is one of change, is self-evident by now. But the ways in which the world is changing, are far from self-evident. What we recognise is a world that presents us with instability and uncertainty, but also a world of hope for cooperation and new beginnings.

A world of uncertainty poses challenges not just of knowing and right action. Also, and more fundamentally; it poses challenges on us as human beings in the world (Barnett and Coate 2006: 55). How I orient myself, understand myself and how I stand in relation to the world, are also important aspects of knowledge for candidates of Master programmes of Peace and Conflict Transformation (hereafter called MPCT programmes).

If you google ‘peace and conflict studies, the following appears at Wikipedia: “Peace and conflict studies is both a pedagogical activity, in which teachers transmit knowledge to students, and a research activity, in which researchers create new knowledge about the sources of conflict” (Wikipedia 1). What then, characterises the pedagogical activities in higher education for peace (HEP)? What counts as knowledge, and how is knowledge “transmitted”? Where do the underlying views on knowledge in such educational programmes ‘come from’? How are these views on valid relevant knowledge constructed and contested in universities? And finally, what are the consequences of the underlying knowledge view(s) for the competences and capacities the graduates obtain from such educations? These are some of the questions that this thesis explores.

This thesis applies a multidisciplinary framework for discourse analysis to explore the coherence between rhetoric (espoused theories), rationalities (ways of knowing) and realities (theories in use) in a recently developed four semester MPCT programme at the University of Tromsø (hereafter Uni Tromsø). A multidisciplinary framework contains social science, pedagogic theory, cultural theory and peace research, and reflects the multi-dimensional challenges that characterise the task of operating an MPCT programme; as well as the challenges that face the students in their future work trajectories. There are several definitions of multidisciplinary, and the term is often used synonymously with the term

¹ (*Presidential Inaugural Address* Delivered 20 January 2009, Washington, D.C. In Obama 1)

interdisciplinarity. Michael Woolcock claims that interdisciplinary teaching is the most called for but least rewarded feature in academic life (Woolcock 2007: 64).

This study has been motivated by my experience as a mature student applying to and completing a two year Master of Peace and Conflict Transformation programme. My day-to-day experiences throughout the programme did not match the expectations aroused in me by the programme description that guided me in applying to this programme. Many of my fellow students shared this perception, as the data will later reveal. Setting out to explore to what extent the intentions signalled in the Programme Description have been carried out into realities, the main setting for this study has been my study site at the CPS, Uni Tromsø, questioning the basis of the programme as well as my own expectations and observations as a student of this programme.

In order to expand the context of this new MPCT programme that started as late as in 2002, fieldwork also was performed in the DPS at the Uni Bradford, UK, that started in 1973 and is now the largest of its kind worldwide. In the following sections, 'MPCT' will be the cover term for both the Master of Peace and Conflict Transformation at the CPS, Uni Tromsø, and the Master programme of Conflict Resolution at the DPS, Uni Bradford. The term will be applied as MPCT programme at CPS, and MPCT programme at DPS, correspondingly.

There are multiple discourses involved in the creation of knowledge in a discipline; scientific research, public debate, teaching, construction of curricula, and the examination discourse (Kvale 1996: 124). The sociology of knowledge is the study of the social influences on the creation and nature of knowledge.

Different regimes of knowledge establish what is true or false in academia. The aim of this study is to explore how the different socially constructed perspectives, or knowledge claims, underlying the MPCT programmes are constructed, how they are sustained, and how they are challenged by other perspectives in the empirical material. The knowledge view influences on the competences and capabilities that MPCT candidates bring with them into future career trajectories. As MPCT students we are encouraged to learn how to analyse power structures and cultures in the global society. What happens, then, if we turn the mirror onto our own academic history and practice. In which ways do MPCT programmes 'walk the talk'?

In this spirit, this thesis aims at being critical through using multiple perspectives in the effort to answer the following research questions:

Research Questions:

* To what extent are the espoused values and pedagogical principles in the programme description carried out in the operating of the MPCT programme?

* How are the claims on valid relevant knowledge in MPCT programmes constructed and contested, and what effects does the view on knowledge have on the competence aims and methods of teaching and learning?

For the applying students, the programme name ‘Master’s in Peace and Conflict Transformation’ at CPS espouses some expectations that the main focus of the programme will be within a transformative framework, aiming at competences that include both theory and practical skills in mediation and communication (CPS 1, appendix 1). To explore the research questions, this thesis will take a phronetic social research approach in applying discourse analysis to also question the structures and culture surrounding the programmes. That is, academia and the Peace Studies Departments seen as an organisation. Phronetic social science aims at contributing to society’s capacity for value-rational deliberation and action (Flyvbjerg 2001: 167).

The phronetic research approach in this study is based on Bent Flyvbjerg’s conception of Aristotle’s *phronesis* concept, where the point of departure is these four value rational questions (Flyvbjerg 2001: 145).

1. Where are we going?
2. Who gains, and who loses, by which mechanisms of power?
3. Is it desirable?
4. What should be done?

The answers to these questions, Flyvbjerg contends, should be input to the ongoing social dialogue about the problems and risks faced, and to how things may be done differently (ibid: 61). The first three of these questions will be addressed in this thesis. The fourth question requires further research to be answered extensively.

Chris Argyris’ and Donald Schön (1978) explain how organisational learning involves the detection and correction of error (in Anderson 1997). This may be applied in investigating the process of how MPCT curricula are inspired, developed, implemented and evaluated. Thus,

this study also investigates the relationship between espoused theory and theory in use (ibid) in the curricula of MPCT programmes. Theory in use may be tacit (Polyanyi 1967) and more or less known to the person(s) practicing its ideas. In discourse analytical terms, one can analyse the struggle between espoused theories and theories in use, and how this represents a struggle between different discourses in academia. Thus, this struggle can be analysed in light of discourse analysis.

Discourse analysis as theory and method

Discourse analysis is found relevant to this study because it theorises on the relationship between permanence and change, of how certain understandings have been fixed through social practises *as if* they were natural. *As if* implies that these fixations are not permanent, they may be questioned, challenged by other perspectives, and changed. In principle, everything can be different. The ‘reality’ of society is a social construction, often perceived as real because of sedimented discourse – a long series of social arrangements that we take for granted and therefore do not question or try to change (Jørgensen and Philips 2002: 55). Here lies, in my conception, a particular contribution of discourse analysis to Peace Studies and Conflict Transformation; society as it is perceived is not a fixed entity with structures that we have to accept. Structures are human made, temporal and contingent, and open to transformative change at any time. Discourse is defined, in general terms, as the fixation of meaning within a particular domain (Jørgensen and Phillips 2002: 141).

Discourses that are so firmly established that their contingency is forgotten, are in discourse theory called *objective* (ibid: 36). Or, as Leonard Cohen would put it, ‘What everybody knows’;

‘Everybody knows the deal was fixed
The poor stay poor, the rich get rich
That's how it goes
Everybody knows’

‘Everybody knows that the deal is rotten
Old Black Sam’s still pickin’ cotton
That's how it goes
Everybody knows’

Discourse analysis is not to be used as a method of analysis detached from its theoretical and methodological foundations, but must be applied as a theoretical and methodological whole – a complete package. “The package contains, first, philosophical (ontological and epistemological) premises regarding the role of language in the social construction of the world, second, theoretical models, third, methodological guidelines for how to approach a research domain, and fourth, specific techniques for analysis. In discourse analysis, *theory* and *method* are intertwined and researchers must accept the basic philosophical premises in

order to use discourse analysis as their method of empirical study.” (Jørgensen and Phillips 2002: 4, emphasis original). These authors state that in order to produce a broader understanding of the empirical material, it is possible to create one’s own package by combining elements from discourse analytical perspectives and other social and political theory (ibid).

The constructionist discourse analytical perspective will be applied together with Bent Flyvbjerg’s perspective on social science as ‘phronetic research’, “the practical rationality of phronesis based on a socially conditioned, intersubjective “between-reason” (Flyvbjerg 2001: 140). The task of phronetic social science is to clarify and deliberate about the problems and risks we face and to outline how things may be done differently, “in full knowledge that we cannot find ultimate answers to these questions or even a single version of what the questions are” (ibid). The subject of power and discourse is of particular interest for Centre for Peace Studies (CPS), considering its focus on values of equality, justice and transparency, and on conflict transformation. It is hoped that the research process will enable further exploration within the MPCT programmes, providing a platform for debate and positive transformative change.

Research Context

In order to create a distance to the culture that I am a part of as a masters’ student, I have chosen to ‘read’ the MPCT programme at CPS, Uni Tromsø in light of the almost thirty years older Department of Peace Studies at the Uni Bradford. In addition to supply some distance to a culture I am embedded in, the history and age of the DPS’ programme provides a larger context for viewing the CPS’ programme as being in the first phase in the evolution of a fully grown programme. This may contribute to perceiving the eventual criticism non violently. That is, as a contribution to further growth.

History of the Centre for Peace Studies, University of Tromsø

The MPCT programme at the University of Tromsø started in August 2002, even before the Centre for Peace Studies was formally institutionalised. Like in other Western universities (Harris, Fisk and Rank 1998), students at Uni Tromsø were instrumental for the establishment of CPS (Respondents F, J, O). Also, political lobbying by the group that arranged the Higher Education for Peace Conference at the University of Tromsø, contributed to make the MPCT programme a reality. On October 10, 2002, the Board of the University of Tromsø formally established the Centre for Peace Studies starting December 31, 2002 as a four year project subject to the faculty of Social Sciences, as a National Centre responsible for the coordination

of peace and conflict studies, with combined responsibility for the research programmes and the MPCT programme. Since January 2006 CPS has been a permanent centre at the Uni Tromsø. Between 15 and 20 students have been accepted each year. By June 2009, some ninety master's degrees have been awarded to students from 31 countries (unofficial records, CPS 2009). From August 1, 2009, CPS belongs to the new faculty of Humanities, Social Sciences and Education. The students' undergraduate degrees come from a wide range of disciplines, and are often taught through orthodox departmental structures, nationally as well as internationally.

The programme description at the UiT/CPS website states the following about career possibilities for the candidates:

“The programme is especially applicable for those seeking a national or international career in governmental or non-governmental organisations, international organisations and diplomatic services as well as in teaching or research.” (CPS 1).

On methods of teaching, the same programme description claims that;

“The teaching and learning methods will as far as possible be *problem based*: Taking topics and problems of current interest as our starting point, teaching will be organized as a recurrent cycle of discussion, study, instruction, research and academic production, guided by university academic staff” (CPS 1, emphasis added).

In the discussion, these statements from the Programme Description will be questioned by the respondents' narratives.

The permanent staff at CPS consists of 2.2 academic positions, and 2 administrative positions. CPS also draws on staff from the departments of political science, anthropology, history, law, religion, psychology and economy. In addition, some external resources also contribute to the MPCT programme. From January 2010, CPS gets its first ph.d. student. Students are represented at all levels of the CPS organisation. There are student representatives in the Programme Board (2), Student Staff Liason committee (2), and CPS Executive Board (2).

History of the Department for Peace Studies, University of Bradford, UK

The Department of Peace Studies at University of Bradford, UK was established in 1973 and “has grown to become arguably the leading academic centre for the study of peace and conflict in the world [...] and hosts almost 400 students from more than forty countries and from every continent.” (Bradford 1). In the Ma-Phil handbook for 2007-2008, it is stated that; “The Department has a world-class reputation as a centre of excellence in peace research, among other things for its work in international relations, security studies, conflict resolution and peace studies. It offers full BA and MA degrees to some 250 international students (that in the 2005-6

session come from more than 40 countries), making a lively student body. In addition, some 20 teaching staff and around 90 research students form a large and active research community “ (Bradford 2).

In the first years of the Department of peace Studies at University of Bradford, there was a tension between the academic and the activist dimensions of the work. Between 1974 and the period of transition which took place in Peace Studies between 1978 and 1981, students were involved in a plethora of activist-orientated, extracurricular activity. Later, the emphasis shifted to be on research work, and an emphasis on the link between teaching and research as well as an applied orientation of Peace Studies (Bradford 1, appendix 2).

In this thesis, the MPCT programme at CPS will be given most attention and space. The Conflict Resolution master programme at DPS, University of Bradford will function as a shadow case, giving distance, resonance and depth to the investigation of the knowledge views and competence aims in the Norwegian MPCT programme.

History of the field of Peace and Conflict Studies, and contemporary challenges

The first traces of peace studies as an academic course is connected to the founding of International Relations in 1919 at Aberystwyth University, Wales, as a reaction to World War I. Before this, the Western student academic interest in peace started as campus clubs following the American Civil war in the US. Soon similar movements appeared in Sweden in the last years of the 19th century (Harris, Fisk and Rank 1998). The 1919 Peace of Paris manifested a turning point in Western attitudes to war, intending to ensure a peaceful future through breaking up European empires into nation states, and the establishment of the League of Nations. After World War II and the founding of the UN system, a further stimulus for more rigorous approaches to peace and conflict studies emerged. Many schools of higher learning around the world began to develop university courses which touched upon questions of peace (often in relation to war) during this period. In the US, the first academic program in peace studies was developed 1948. The Peace Research Institute of Oslo (PRIO), founded by Johan Galtung and colleagues in Norway in 1959, was the first of its kind worldwide.

In the late 1960s, American students' concerns about the Vietnam War made universities offer courses about peace, whether in a designated peace studies course or as a course within a traditional major. Growth in the number of peace studies programmes around the world was to accelerate during the 1980s, as students became more concerned about the prospects of

nuclear war. As the Cold War ended, peace and conflict studies courses shifted their focus from international conflict towards complex issues related to political violence, democratisation, human rights and human security, development, welfare and social justice, focusing on producing sustainable forms of peace. A proliferation of international organisations, agencies and international NGOs, from the UN, EU, and others, began to draw on such research (Harris, Fisk and Rank 1998).

At present, looking at what globally characterised 2008 in terms of peace and conflict, 16 major armed conflicts, all of them intrastate, were active in 15 locations around the world. For the fifth year running, no major interstate conflict was active in 2008. However, troops from another state aided one of the parties in four conflicts; USA, Afghanistan, Iraq and Somalia (SIPRI Yearbook 2009, I). In addition to the human suffering and mass displacement caused by armed conflicts, global military expenditure in 2008 was estimated to be about \$ 1464 billion. This represents an increase in real terms of 45 % compared to 1999 (SIPRI Yearbook 2009, II).

There are signs of change in the world political climate. President Barack Obama has turned the international climate 180 degrees around, from Bush's discourse of otherness and confrontation to a discourse of change and cooperation. In his speech to the Muslim world in Cairo on June 4th, 2009, president Obama introduced a new understanding of peace and cooperation based on mutual respect and openness. Here, he outlined a new policy, seeking peace through "a new beginning", where countries would; "listen to each other, learn from each other, respect one another, and seek common ground". A more recent example is the UN Security Council's unanimous resolution reaffirming the UN's goal of a world without nuclear weapons. The resolution was passed unanimously on September 23, 2009. " We now face proliferation of a scope and complexity that demands new strategies and new approaches," president Barack Obama said in his first speech to the UN assembly (Obama 3). In his speech, president Obama used terms as 'partnerships', bridges and 'a new era' – encouraging cooperation on the basis that "old patterns should not hold anymore, - they are hindering progress. Old arguments are irrelevant for the challenges we face". This reveals a shift in policy. In discourse analytical terms, the US foreign policy has moved from a discourse of confrontation towards a discourse of world cooperation and transformative change.

How are the higher education systems attuned to such shifts in the global political climate? As the complexity and pace of the educational environment increases, the need for an adequate

response becomes more urgent all over the world (Aagaard 2009: 23, in Berg, 2009: 192). Academics of pedagogy urge for higher education attuned to a world of uncertainty (Barnett and Coate 2006: 41). Our present society is confronting us as citizens with the challenge of being adaptable to rapid change, and to act creatively through change. In the creative knowledge society, which constitutes the broader context for higher education, the ideals are; proactive, creative, adaptability to change, holistic rationality, team-orientation, and reflexivity (Berg 2009: 190-191). In discursive terms, this may be understood as *a discourse of change, adaptation and cooperation*.

Twenty years back, Chadwick Alger brought attention to the struggle between peace researchers and peace activists: “First, peace studies must position itself at the intersection of peace research, peace education, and peace action. Indeed, it was concern for the fragmentation of these three peace vocations that was a prime motivation for the founding of the Consortium on Peace Research, Education and Development ..., in May 1970 ... to confront the irrelevance of our research to peace activists, and the gap between our educational practice and the competencies required of citizens who would act effectively for peace.” (Alger 1989: 118). Peace education is a multifaceted field and one that has not been clearly defined. The following definition is offered by Salomon and Nevo in their book *Peace Education: the Concept, Principles and Practices Around the World*: “Employing a variety of means and approaches they try to cultivate understanding between adversaries, reconciliation, mutual tolerance, skills and dispositions of conflict resolution, and the healing of past wounds (Salomon and Nevo, 2002: xi). This definition does apply more to the lower school stages than it does to higher education for peace. It gives however, a context to the field.

The challenges that face the candidates after graduating from MPCT programmes are prolific and complex, many entering into a field also characterised by Fetherston and Kelly as dominated by “shortcomings of present conflict resolution (CR) practices for creating sustainable peace, justice and reconciliation in societies recovering from war... , and a growing critique of CR, practice and theorizing” (Fetherston and Kelly 2007: 264). Incorporated in this criticism is a growing focus on the candidates’ ability to unmask taken-for-granted understandings of the world, and the application of theory to induce critical change. These two educators and researchers also question to what extent MPCT programmes deal with multiple and competing frameworks for understanding society. Or, as Barnett phrases it:

A challenge for our pedagogies in higher education is that of imparting frameworks to students that enable them to view their studies in a genuinely critical way. In turn, this condition calls upon their lecturers themselves to show that their favoured intellectual frames can be criticised by other frames. *A genuinely higher education has to be an education of multiple frames.*

(Barnett 1997: 22, emphasis added).

Soul mates and kindred spirits in research interest

Shortly after I had contacted Department for Peace Studies at the University of Bradford to arrange my fieldwork, in May 2008, I found an article in *Journal of Transformative Education* by two researchers and lecturers at Department for Peace Studies, University of Bradford, stating among other interesting issues that there is a “lack of fit between the aims and ethos of Conflict Resolution as an academic subject and as a practice, and the way it is being taught in our department.” (Fetherston and Kelly 2007: 265). The article referred to a research project designed to track the impact on student learning and development of fundamental pedagogical changes in undergraduate conflict resolution teaching in the Department of Peace Studies, University of Bradford. Even though the research project focused on the undergraduate level, I found the article affirmative of my worries about the lack of coherence between topics, methods and competence aims in the MPCT programme at Centre for Peace Studies, University of Tromsø. Their view on praxis in MPCT studies as “action relating theory to practice, in a specific context that challenges limiting situations” (Shor, 1996, in Fetherston and Kelly 2007: 264) made a connection to my own view on pedagogy based on my former experience as a teacher of nursing. Interviewing one of these researchers two months later, a spontaneous sense of kindred spirits in research aroused: “The very privileged state that research has had on teaching in UK universities is a major part of the challenge for coherent education in MPCT programmes. It is not until recently that academics have had to qualify in teaching.” (Respondent K). My preliminary assumptions about pedagogy being part of the challenge in Norwegian universities were shared with colleagues across the pond.

The research by Betts Fetherston and Rhys Kelly has been inspirational in my own research process. It has been hard to find research done on the learning methodology in higher education for peace. The particular approach taken in my study has aimed to hold a mirror to these two MPCT programmes, hopefully allowing them to critically reflect on the aims, content and methods of teaching and learning. It is hoped, in a process of positive transformation.

Personal background and own assumptions about learning and teaching; what has guided my research?

My research methodology is also inspired by auto-ethnography, a descriptive qualitative method of social science. In auto-ethnography, the researcher's own experiences, narratives, perceptions and evaluations are part of the empirical material (Ellis and Bochner 2000, in Leming 2009: 41). An auto-ethnographic approach is the reflexivity of the researcher's situatedness in a given cultural or social system. By placing the researcher's own experience in a cultural and social context, particular phenomena can be explored, and knowledge can be produced.

I have extensive experience as a health worker and as a teacher of nursing. In addition to several specializations in nursing, I have a degree in teaching and in counselling, and I have been educating nurses within a praxis framework for seven years. As an experienced teacher of nursing, I have listened carefully to my own perceptions and reactions, reflecting on them in light of the pedagogical framework overarching my previous teaching career. In short, this is a framework that aims at educating reflective practitioners (Schön 1987).

I had hopes that my former education and professional experience would be challenged and asked for, as a fresh student at the MPCT programme at the CPS, Uni Tromsø. Starting in a student group of 20 individuals from 13 different countries, I felt like I had come to Educational Heaven, and I was looking forward to the diversity overflow of experience, culture and intellectual backgrounds of the student body. Compared to what I expected, the students' backgrounds have to a very little extent, at least in the classroom, been involved or asked for in the teaching and learning processes. This study therefore also explores which challenges the heterogeneity of the student group in their academic, cultural and language levels poses to processes of teaching and learning in MPCT programmes.

Jørgensen and Philips state that discourse analysis works towards "the aim to carry out *critical* research, that is, to investigate and analyse power relations in society and to formulate normative perspectives from which a critique of such relations can be made with an eye to the possibilities for social change." (Jørgensen and Phillips 2002: 2, emphasis original). This relates well to a phronetic social science approach. In this case, it is to critically reflect on how knowledge claims are constructed and contested in MPCT programmes, and the implications of this. The intention of this methodology is to perform non-violent critique that may lead to a process of positive transformation.

A brief overview

In the next chapter section, a multi-perspective theoretical framework for discourse analysis will be presented. On grounds of perspectivism, different approaches to transformation are combined to form a coherent framework to produce different forms of local knowledge rather than universal knowledge (Phillips 2000:173). The aim is to form a broader understanding of phenomena and concepts that are easily taken for granted within a single perspective. Different perspectives demonstrate that our world can be understood and constructed in different ways. In order to take seriously Barnett's (1997) call for educations of multiple frames, a multi-perspectival transformational framework is indispensable.

In chapter three, the methodology of the study is presented, and an example from the analysis format of the discourse analysis is given.

Chapter four presents the empirical findings and the discussion of the analysis. The main body of the empirical material represents the MPCT programme at CPS. In the middle section of this chapter, the voices from the MPCT programme at DPS contribute as a wider context for understanding the phenomena at CPS. The findings and discussion chapter starts out emphasising the discourse analysis of the empirical material. Gradually, the discussion involves more pedagogical theory, at the expense of the discourse analysis. The chapter is summed up around Flyvbjerg's value rational questions.

The conclusion points to the major findings, and to the implications of this. An epilogue addresses Flyvbjerg's fourth value rational question: What should be done? Here, some pointers will be given, in addition to proposing further research.

A list of conceptual definitions can be found immediately after the bibliography. These may be helpful, as discourse analysis and phronetic social science introduce concepts that may be new the reader.

Chapter 2. A multi-perspective theoretical framework

- Nature can never be completely described, for such a description of Nature would have to duplicate nature.

– Tao Teh King

What is considered valid knowledge in MPCT programmes is not only a matter within the academic society of peace researchers and educators. It also reflects the views on what is considered valid knowledge in academia, or Higher Education (HE), and in society in general. In his latest book *The Political Mind. Why You Can't Understand 21st-Century Politics with an 18th-Century Brain*, the American linguist George Lakoff states that neuroscience has shown that 98 % of the thinking our brain does, is outside our conscious awareness. As most reason is unconscious, below the level of consciousness, where do we then find it? We find it in the cognitive unconscious, in the unconscious thought that is *reflexive* – automatic, uncontrolled. Whereas conscious thought on the other side is *reflective*, like looking at your self in a mirror. “If all thought were conscious and reflective, you would know your own mind and be in control of the decisions you make. But since we don't know what our brains are doing in most cases, most thought is reflexive, not reflective, and beyond conscious control. As a result, your brain makes decisions for you that you are not consciously aware of.” (Lakoff 2008: 9).

The old view of reason that academia still seems to build on, dates according to Lakoff to the Enlightenment, “namely, that reason is conscious, literal, logical, universal, unemotional, disembodied, and serves self interest. As the cognitive and brain sciences have been showing, this is a false view of reason.” (Lakoff 2008: 4). The old dichotomy between reason and emotion saw emotion as the opposite of reason, and emotion as getting in the way for reason. Lakoff emphasises that reason requires emotion, and that the proper emotions are rational. “It is rational to be outraged by torture, or by corruption, or by character assassination, or by lies that lead to thousands of deaths.” (Lakoff 2008: 8).

Still, large parts of academia hinges on an Enlightenment view of reason. The Norwegian professor of pedagogy and action research, Tom Tiller, warns that the educational system needs to keep up with contemporary challenges. Rapid changing societies demand that we need to build educational cultures that are adaptable to learning, so that education is of relevance for its time, and has power and potential to implement necessary renewal and change (Tiller 2008: 65).

The HE sector is characterised by its search for the accumulation, ownership, defence, and sharing of knowledge. It is an environment which espouses that it encourages people to ask questions and that it allows significant room for individuality, idealised by Caplan as: “an intellectual community whose members search with passion and integrity for Truth and Knowledge...freedom from bias, freedom from worldly struggles for power and wealth... characterised by tolerance and openness” (Caplan, 1993:3). Still, there exist historical and value-based assumptions attached to views on valid knowledge in higher education. The valuing of knowledge, ability, expertise and competence are central to the workings and transmission of power, and the value of knowledge is central to academia.

Ideally, Barnett claims, higher education has the crucial task of supplying in large measure a reflexive capacity (Barnett 1997: 6). Barnett advocates three forms of critical being that higher education should aim at developing: critical reason, critical self-reflection and critical action (Barnett 1997: 7). *A discourse of education of multiple frames* focusing on candidates’ ability to unmask taken-for-granted understandings of the world, and the application of theory to induce critical change (Barnett and Coate 2006), is necessary if higher education is to keep pace with *a discourse of change, adaptability and cooperation*.

Discourse analysis and social constructionism

The starting point for the adapted constructionist understanding of discourse is the idea that discourse constructs the social world in meaning. Owing to the fundamental instability of language, meaning can never be permanently fixed. Different discourses are engaged in a constant struggle to achieve hegemony. Hegemony means to fix the meanings of language in their own way, and through this, create dominance of one particular perspective (Jørgensen and Philips 2002: 36-37). Four premises are shared by all constructionist approaches (ibid: 4-6, based on Burr 1995: 5, Gergen 1985: 268-269).

A critical approach to taken-for-granted knowledge. This position sees our knowledge and representations of the world as products of our ways of categorising the world. Our knowledge is not an objective reflection of the world. Hence knowledge should not be treated as objective truth.

Historical and cultural specificity. This means that our views of and knowledge about the world are products of historically situated interchanges among people, resulting in a historically and culturally specific and contingent worldview (anti-foundationalist position on knowledge). This implies that discourse is a form of social action that plays a part in producing the social world, including knowledge, identities and social relations – and thereby

in maintaining specific social patterns (anti-essentialist view on the social world). Different understandings of the world are produced under different context-dependent conditions. One understanding of the world is not necessarily better than another, and that the researcher's own production of knowledge must also be viewed as historically and culturally specific.

Link between knowledge and cultural processes. This rests on a view that knowledge is created through social interaction in which we construct common truths and compete about what is true and false.

Link between knowledge and social action. This understanding states that within a particular worldview, some forms of action become natural, others unthinkable. Different social understandings of the world lead to different social actions, and therefore the social construction of knowledge and truth has social consequences.

Jørgensen adds a fifth key premise that relates well to Foucault and Flyvbjerg's perspective; The understanding that *there is a connection between power and knowledge* (Jørgensen 2002: 27).

Social constructionism understands itself as different from, and as an alternative to, other theoretical directions like positivism, empiricism and foundationalism. The constructionist approach fits the field of my research as well as my methodology. It is suitable to explore how the context, the environment, history and social capacity present in the society or group (Miall, 2007: 85), in our case universities, are constructed, understood and contested. Thus, it also opens up for pathways of transformative change.

Discourse analysis as theory and method

In order to investigate how the Rhetoric, Rationalities and Realities in MPCT programmes are constructed and contested, and the consequences thereof, the theoretical framework in this study takes a multi-perspective approach. Such a multi-perspectival work requires that one weighs the theoretical approaches up against each other, identifying what kind of knowledge each approach can supply and modifying the approaches in the light of these considerations. Hence the sociological theories that comprise of the theoretical framework will be translated into discourse analytical terms. The metaphor of translation describes a process of transformation which takes place in the shift from one analytical discourse – sociological theory – into another – discourse analysis (Jørgensen and Philips: 159).

Jørgensen and Philips understand the concept of discourse in the following way;

“underlying the word ‘discourse’ is the general idea that language is structured according to different patterns that people’s utterances follow when they take part in

different domains of social life.... ‘Discourse analysis’ is the analysis of these patterns. proposing the preliminary definition of a discourse as *a particular way of talking about and understanding the world (or an aspect of the world).*” (Jørgensen and Philips 2002: 1, emphasis original)

This will be the general definition of discourse that informs this thesis. Discourses can be seen as different knowledge claims that struggle to appear as *the* understanding of the world. Patterns and structures may be found in all sorts of articulations, including institutional and architectural artefacts and designs. All social phenomena are understood and analysed using the same concept in this conception of discourse analysis (Jørgensen and Philips 2002: 35). Laclau and Mouffe’s understanding of discourse as an active reduction of possibilities will be central in the discussion of the findings. Their understanding of discourse *as material* is central in this study, treating individual articulations and social structures as a whole, not separating the discursive from the non-discursive (Laclau and Mouffe 1985/ 2001: 102, Jørgensen and Philips 2001: 177).

It must be noted that discourse is an analytical concept that the researcher projects onto the reality under study in order to create a framework for methodology. Hence the discourses that will be challenged in this thesis are my constructions of other people’s constructions of their world (cfr. Geertz, 1973: 9). They are determined strategically in relation to the research aim, and as such, they are mediated through my own perspective. The aim is to transform implicit taken-for-granted understandings into potential objects for discussion and criticism that are, hopefully, open for change (Jørgensen and Philips 2002: 178).

A transformational framework for understanding in Peace Studies.

The starting point of Peace Studies is the normative idea of creating peace (Galtung 1996: 10). This implies that the Master programmes of Peace and Conflict Transformation are value-based, to some degree. The question is which demands this puts on the educational programmes, in terms of producing candidates that will be able to contribute to create a more peaceful world through non-violent conflict transformation, which is the espoused aim of CPS (CPS 1). To promote peace, Galtung opines, a non-positivistic epistemology is indispensable (Galtung 1996: preface).

A transformative framework for Peace Studies provides “the best and most realistic basis of hope about how to work toward human embetterment, as understood and applied in many separate ways around the world” (Ramsbotham et al 2005: 322). This challenge for human embetterment centres on a non-violent transformation of present deep asymmetries and

unequal relations. According to the above mentioned scholars, this can only be achieved through a holistic conception of structural peace-building, and an inclusive understanding of cultural peace-building. Such peace-building reaches down to the discursive and institutional continuities that perpetuate direct, structural and cultural violence (Galtung 1996: 30-33). Jabri (1996) asserts that positivist or cognitivist assumptions about language as a transparent medium are seen to ignore the central role language plays in the reproduction of the structures of domination and exclusion that generate and perpetuate violence (in Ramsbotham, Woodhouse and Miall 2005: 296). Jabri further identifies two specific discursive mechanisms for the production and reproduction of war; Legitimation through repertoires of meaning linked to the state system and drawn upon by strategically situated agents, and the construction of exclusionist identities via discourses that reify particular ‘ways of knowing’ (ibid). This view of discourse connects to how Laclau and Mouffe understand hegemonic processes (in Jørgensen and Philips 2001: 36-37), and shows that applying discourse analysis in peace studies is highly relevant.

In recent years there has been shifts in thinking, which have given a greater recognition to peace-building from below, and to conflict transformation, which is more dynamic than the concepts of conflict management and resolution (Woodhouse & Ramsbotham 2000: 19). To those this framework inspires it hold up an arrow to the preferred direction of history and thereby informs theory of the field.

In discourse analytical terms, Galtung’s concepts of structural and cultural violence may be understood as a struggle between competing discourses underlying the world order that presently is taken-for-granted and produces deep asymmetries and unequal relations between human beings. When unmasked and problematised, they may be open to change. In discursive terms, the transformational framework is translated to a represent *a transformative discourse of knowledge*.

The framework of Conflict Transformation

The framework of Conflict Transformation, as described by Paul Lederach (2003), rests on two basic assumptions; First, that conflict is normal in human relationships. Secondly, conflict is considered a motor for change. Transformation provides a clear and important vision because it brings into focus the horizon toward which we journey – “the building of healthy relationships and communities, locally and globally. This goal requires real change in our current ways of relating” (Lederach 2003:5). Lederach’s perspective understands peace as

embedded in justice, and emphasises the importance of building right relationships and social structures through a radical respect for human rights and life. At its most basic, the language of conflict resolution implies finding a solution to a problem, to find a ‘re-solution’ (negative peace), whereas conflict transformation directs us towards *change* (positive peace), to how things move from one shape to another (ibid: 29).

Conflict transformation is;

“to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships” (Lederach 2003: 14).

In short, Lederach concludes that conflict transformation goes beyond a process focused on the resolution of a particular problem or *episode* of conflict (the visible expression of conflict rising within the relationship or system, usually within a distinct time frame) to seek the episcenter of the conflict. By episcenter is meant the web of relational patterns, often providing a history of lived episodes, from which new episodes and issues emerge (Lederach 2003 :31). Behind Lederach’s positive notion of social conflict is a social constructionist view, compatible with the ontology and epistemology of discourse theory.

Transformative learning Theory

Corresponding to a framework for conflict transformation in Peace Studies is a transformational framework for adult education, based on critical theory. Critical research is in discourse analytical terms understood as an investigation and analysis of power relations in society, aiming to formulate normative perspectives from which a critique of such relations can be made with an eye to the possibilities for social change (Jørgensen and Phillips 2002: 2). The traditional definition of transformative learning is a process by which previously uncritically assimilated assumptions, beliefs, values, and perspectives are questioned and thereby become more open, permeable, and better validated (Cranton, 1994, 2002; Mezirow, 1991, 2000, in Cranton 2003: 87). At the core of Mezirow’s conceptualization of transformative learning theory is the process of critical reflection. We transform frames of reference² through critical reflection on our own and others’ assumptions and beliefs. Although reflection need not lead to transformation, when it does, our frame of reference

² A frame of reference is a meaning perspective, the web of assumptions and expectations through which we filter the way we see the world (Mezirow, 2000, in Cranton 2003: 88). A frame of reference has two dimensions—a habit of mind and the resulting points of view. Habits of mind are the broad predispositions that we use to interpret experience.

becomes more open and better justified. Transformative learning theory is seen as an adult learning theory. It is assumed that in order to have an experience that transforms rigid beliefs and assumptions, the person must already have formulated and established those beliefs and assumptions at an earlier stage. Awareness of how cultural, historical, and biographical beliefs and feelings have tacitly structured your assumptions and expectations, are at the core of transformative learning theory (Mezirow 2000: xii). Transformative learning theory is based on a constructionist understanding of knowledge, identities and social relations, and can be translated into a transformational discourse of learning.

What should master Students of Public Policy learn?

Michael Woolcock describes three core competencies expected of Masters graduates of international public policy programmes, his own experience being mainly from teaching development studies. Masters degrees in public-oriented programmes should, according to Woolcock, focus on helping students acquire the skills of ‘the detective’ (locating, generating, analysing and interpreting information), ‘the translator’ (mediating a dialogue between very different constituencies – policymakers, managers, field staff, villagers, local officials, academics, donors) and ‘the diplomat’ (brokering differences, doing deals, moving agendas, negotiating agreements) in order to meet future international career trajectories (Woolcock 2007: 66-69, appendix 4b). Common for the students in international policy studies, which also includes students of Peace and Conflict Transformation, is a heterogeneity in their academic, cultural and professional backgrounds, as well as the enormous diversity of employment options and career trajectories they face after graduation. Hence the content of the programmes must be explicitly attuned to these challenges (Woolcock 2007: 57). Whereas the detective competence alone is possible to develop within what will be termed *a static discourse of academic knowledge*, the competences of the translator and the diplomat call for what in the discussion will be framed as *a transformational discourse of academic knowledge*. Policy-oriented master programmes, Woolcock claims, should strive to maintain the difficult balance between being influenced by “practical thinkers” and “reflective doers”. This implies that the students should both be taught by the ‘applied’ branch of academic social science theory and empirical research, and meet government officials, international bureaucrats and seasoned practitioners who reflect “more systematically on their hard-won experiences” (Woolcock 2007: 61).

The proposed three core competences from Woolcock may be translated into discourse analytical terms as something that is negotiated discursively in educational activity. The

extent to which one of them dominate over the others may be indicative of underlying taken-for-granted understandings of knowledge. These competences represent the outcome of discursive conflicts over knowledge in MPCT programmes, and may be seen as social and political implications of the negation of knowledge views in higher education.

Phronetic social science

Bent Flyvbjerg advocates for a phronetic social science based on context, judgement and practical knowledge. Social scientist must address contemporary challenges with social action and transformation (Flyvbjerg 2001: 24).

The rationalist perspective in social science focuses, Flyvbjerg argues, on those properties of human activity by which humans most resemble machines; rule-based deliberation based on formal logic (Flyvbjerg 2001: 22). This rationalist/cognitivist perspective in social science “has been elevated from being necessary to being sufficient, even exclusive”, causing one to be blind to phenomena such as context, experience and intuition (Flyvbjerg 2001: 24). In countering the rationalist perspective, Flyvbjerg draws on a broader learning epistemology based on Hubert and Stuart Dreyfus (1986) Novice to Expert model, where context, practical experience and value-deliberation are central aspects of knowledge development. The Dreyfus model operates with five levels in the human-learning process: 1) Novice, 2) Advanced beginner, 3) Competent performer, and 5) Expert (Dreyfus and Dreyfus 1986, in Flyvbjerg 2001: 10).

Flyvbjerg has developed Aristotle’s classical concept of phronesis to also include issues of power. He considers conflict and power as phenomena constitutive of social and political inquiry in modern society (Flyvbjerg 2001: 3). Of the three intellectual virtues episteme, techne and phronesis, Aristotle saw phronesis as the most important one. This was because phronesis is the activity by which instrumental rationality is balanced by value-rationality. Such balancing is crucial to the sustained happiness of the citizens in any society, according to Aristotle (Flyvbjerg 2001: 4).

The balancing element of phronesis will be used to question the educational activity in MPCT programmes in this thesis. In Aristotle’s words, phronesis is a “true state, reasoned, and capable of action with regard to things that are good or bad for man.” (Aristotle, The Nichomachean Ethics, in Flyvbjerg 2001: 2). Phronesis, variously translated as prudence or practical wisdom, goes beyond both analytical, scientific knowledge (episteme) and technical knowledge or know-how (techne). It involves judgements and decisions resembling those of a

virtuoso social or political actor. In discursive terms, the context-dependent, phronetic perspective will be translated into *a discourse of context-dependent phronetic value-rationality* in the discussion.

Conclusion of theoretical framework

The presented theory has attempted to create a framework for the discourse analysis of how knowledge views are constructed and contested in universities, and how some views are taken for granted and others are suppressed. A strong understanding of democracy must be based on thought that places conflict and power at its centre, Flyvbjerg contends. Combining this with Lederach's view on conflict as normal and a motor for change, the discussion will show that the content of 'to build something we desire' will at any point of history be an issue that must be debated in public dialogue. This 'something' cannot be prescribed by some universal standards or values. In discourse analytical terms, conflict has to struggle with consensus, if conflict transformation is the framework one chooses.

This section has laid out the concepts and theory that provide the context of the analysis and interpretation of the data answering the research questions and addressing the research framework; To describe the Coherence of Rhetoric, Rationalities and Realities in Master's Programmes of Peace and Conflict Transformation, and the consequences this has for competence aims, and for the methods of learning.

Two contrasting pedagogical perspectives can be read out of the multi-perspectival theory above, and translated into discourse analytical terms: At one side, the phronetic social science based *context-dependent discourse of transformational knowledge*. And, at the other side, the rationalist / cognitivist perspective of *a context-independent, static discourse of knowledge*. These will be much addressed in the discussion.

The above theoretical framework will be held up against the respondents' perception of coherence, and an analysis of the discourses that surface in the programmes. Thus the theory contributes in a process of critically challenging MPCT programmes on their espoused aims, values and content, and the explicitness of these. This study has a didactical aim in itself; to make clearer the context and content of the present curricula, and point some arrow to possible future transformations of MPCT curricula.

In the following chapter section, the methodology of the study is laid out.

Chapter 3. Methodology

From a constructionist understanding, knowledge does not come from knowledge, but from 'somewhere else'. And it is this 'somewhere else' that discourse analysis looks for. The struggle between different knowledge claims underlying MPCT programmes can be understood and empirically explored as a struggle between different discourses that represent different (taken-for-granted) ways of understanding knowledge, and construct different identities for speakers.

The data analysis will be based on an adaptation of some of the main aspects of discourse analysis. Within a multi-perspectival research framework, I have privileged discourse analysis in the analysis, in the sense that I have translated sociological theories into discourse analysis, as cues for analysis. The scope of the study is limited to the discursive dimension, a dimension I treat analytically different from other dimensions.

Data Collection and Systematisation

Interviews, observation and document analysis have been the methods for collection of empirical data in this study. I have interviewed staff and students at Centre for Peace Studies, University of Tromsø (CPS) and Department for Peace Studies, University of Bradford (DPS). Formal one-to-one tape recorded interviews with open-ended questions with staff and students represent the main body of the data. For anonymisation, respondents are given random letters from A-Z as alias identification in the thesis.

The study is based on a total of nine semi-structured interviews with staff (appendix 4a). Six of these (five males, one female) represent CPS, University of Tromsø (found in between respondent letters A-S), whereas three (all males) represent DPS, University of Bradford (found in between respondent letters T-Z). Staff and students of CPS will be found in between letters A-S, whereas staff and students at DPS will be found in between letters T-Z. Also, four semi-structured interviews with former and present students (one female, four males) is included (appendix 3). In addition, nine students (four females, five males) from CPS, Uni Tromsø have answered the same questions in a questionnaire (appendix 3). The students come from both African, Arab, Asian, South American and European countries, and cover the MPCT classes from 2002 to 2008. The effort to keep the respondents' identities covered, as they were promised, reduces the possibility to contextualise each respondent's narrative in terms of national background, age, academic background and MPCT class belonging.

The curriculum syllabuses will not be included or explored thoroughly in this study. Selected parts of the programme descriptions from the web sites of both CPS, University of Tromsø, and DPS, University of Bradford will be quoted in the empirical material, to represent the rhetoric of the programmes.

In all of the interviews with faculty staff of the MPCT programmes Woolcock's three core competencies were presented to the respondents for them to elaborate on to what extent these competencies are a guide for the respective educations (appendix 4a). As for ethical considerations, at the start of every interview, every respondent was told that if there would be sensitive information mentioned, unintentionally or intentionally, this information would be left out of the thesis, if so wished by the informant. In the strife for giving cover to the respondents identities, parts of the context for the respondents narratives has been left out. This may have reduced the possibility to contextualise the texts / narratives extensively. For instance could it bring nuances if one could see the narratives of the students in light of the different national and educational backgrounds, and the former and present students's perceptions of the programme in light of the distance they have to the programme, and which class they were representing. However, anonymity was promised, and has been sought kept to the best of my abilities.

Every respondent is given a random letter (i.e; 'Respondent C') in the material, to avoid a clear connection between quotes and respondents. Throughout the analysis, I have felt the heavy responsibility that lies on the researcher to be 'true' to the respondents in the sense that their narratives are used as quotes in a particular context (discourse analysis) in order to achieve a particular aim; that is, to shed light on how the rhetoric and realities of MPCT programmes is constructed and contested, as it is perceived by the respondents and constructed by the respondents' narratives. Performing the analysis, I have felt like a composer writing on a grand score, using the 24 voices of the respondents in composing discourses that hopefully can resemble the timbre, rhythm, harmonies and disharmonies of the phenomena disclosed. The task of the discourse analysis has been to make what Foucault called 'the positive unconscious'³, heard and visible.

Semi structured observations of classes, seminars and activities, events and architecture have added valuable nuances to the data body. This is compatible with Laclau and Mouffe's

³ Also referred to as the archive, that which regulates articulations. Foucault saw that as 'the representation of the past and the qualification of the future'. By others this has been termed a shift from representation to codification. This is by others called cultural memory... (Knut Ebeling, 2009)

understanding of discourse, viewing language and socio-material structures as a whole (Laclau and Mouffe 1985/2001: 102, Jørgensen and Philips 2002: 177).

Transparency, reflexivity and inter-subjectivity

In a constructionist approach, the strife for objectivity in the researcher position is treated at two levels; a level of principle, and a grounded level (Jørgensen and Philips 2002: 203-207). Following the implications of a constructionist view, at the level of principle, scientific knowledge is considered culturally and historically specific, and therefore contingent. This implies that scientific knowledge is bound by the same conditions as all other forms of knowledge. The grounded level to some extent adjusts this contingency, in the sense that utterances always are articulated in specific contexts that set narrow boundaries for what is understood as meaningful and meaningless, or what is perceived as true or false.

Validity and inter-subjectivity is also sought by the researcher's efforts to be 'showing the workings' through writing continually as the research process proceeds. This is what Holliday (2007) terms the judicious balance of qualitative research. The researcher must be constantly aware of its necessary contingency, therefore the researcher's presentation of the collected data must be as truthful and consistent as possible. One must resist the temptation to choose only selected parts which agree with the researcher's ideas, and be aware of the fact that, in spite of your intent to do otherwise, you still tend to select in accordance with your own subjective position (Holliday 2007: 8).

All data collected in recordings have been transcribed accurately and comprehensively. As Holliday states, "verbatim data is as much mediated by the presence of the researcher, what she chooses to ask, the way she says it, how she leads the conversation, how she frames the interview event, what she chooses to select from the broader corpus, how she interprets what she selects, and so on." (Holliday 2007: 61). This implies that verbatim data is not to be given a higher status than other data. Verbatim data therefore has to be managed for subjectivity just as much as other data forms. In describing something, you draw attention to something, often at the expense of something else.

The research interests are shaped by my own location within the research context. I am a Masters student at the Centre for Peace Studies, and my experiences throughout the courses have led me to examine the discourses of MPCT programmes through this study. As an active member of the CPS, I acknowledge that my interests, personality, identity and relationships with staff and students in the department have all affected the research process. I have to

acknowledge my embeddedness in the field I am researching, particularly the taken-for-granted knowledge I have as a student at CPS, Uni Tromsø. I will have to make efforts to ‘make the familiar strange’, as well as clarify how my background and embeddedness inform what I see and how I see things. Hence this needs to be addressed and questioned, in order to give a more transparent account for my role in the cultural and historical context that I am researching.

Inspired by Clifford Geertz’, I will keep in mind that the data I will gain from interviews will be other people’s constructions of what they have been up to at certain times and places (1973: 9). The descriptions in the texts and documents I will base my research on, can only cover parts of the context and historical background included in their interpretation of the events, “or whatever is insinuated as background information before the thing itself is directly examined” (ibid). This will be a key aspect of my data collection, interpretation and representation of MPCT educations; I will strive to remain open to what else there is to know about what we know. However, in the analysis, as a researcher I constitute the discourses where the quotes from the interviews appear. In this sense, the interviews become a part of my conscious and reflective objectification of identities and socially constructed meanings in a contingent terrain. As mentioned earlier, discourse is an analytical concept that the researcher projects onto the reality under study in order to create a framework for methodology.

Method of Analysis

The method of analysis is based on an adaptation of some of the main aspects of discourse analysis, with the emphasis on Laclau and Mouffe’s discourse theory. Seeing all reality as discursively constituted, Laclau and Mouffe propose, in principle, that discourse analytical tools may be used to analyse all aspects of the world, also those that we commonly consider as non discursive, that is, the material world (Jørgensen and Philips 2002: 177).

Discourse may be seen as a social practise that shapes the social world in meaning. Action in social practise is viewed as both concrete, individual and context bound on the one side, as well as institutionalised and socially anchored on the other side. Discourse itself is fully constitutive of our world, and created, maintained and changed in myriads of everyday practices (Jørgensen and Philips 2002: 19-20). This does not mean that there is no reality behind discourse, only that reality can never be reached outside discourse. As Roland Barthes have pointed out, individuals are both ‘masters and slaves of language’ (Barthes 1982, in Jørgensen and Philips 2002: 17).

Social structure is seen as both the relatively enduring product of, as well as the medium of, motivated human action. The structure of language is infused with culture and history that is easily taken for granted, but this naturalisation can be questioned and challenged through discourse analysis. Discourse is thus the object of analysis, and the task is to explore patterns in and across statements, and identify social consequences of different discursive representations of reality (Jørgensen and Philips 2002: 21). 'Statements' will in this sense both include 'material statements' like institutional organisational features, as well as transcribed utterances of the respondents in the interviews, which is the more traditional conception of statements. I will seek to base the content analysis on this understanding of discourse, and also perform a discourse analytical 'reading' of what is usually understood as the history and structure of the context. The discourses I present will be my constructions on the basis of my interpretation of the empirical material, and should not be considered as ontological entities.

Preparing the analysis of the empirical material, data have been transcribed, read repeatedly, and patterns identified. Based on an open⁴ coding of the data, these patterns were first categorised into domains in a common document for all the data with headings (nodal points) and subheadings. A *nodal point* is a privileged sign around which the other signs are ordered. The other signs acquire their meaning from their relationship with the nodal point. A discourse is established as a totality in which each sign is fixed as a moment through its relation to other signs (Jørgensen and Philips 2002: 56).

This systematisation provided the basis for the next step of 'reading' the empirical material as discourse. This phase can be viewed as an expanding and cyclic process between an overall understanding of the research material and the specific content analysis. Adhering to transparency, the context of this process must be sought shared with my reader. This consists of, in addition to the research questions and the theoretical framework, my personal ontological and epistemological assumptions that 'colour' my lens in the reading. These assumptions are accounted for above, but will be problematised in the discussion of the findings. Ideally, the themes should grow solely out of the material, but one cannot ignore the impact of the researcher's worldview and theoretical assumptions in this process. Hence transparency in the process of analysis is sought as the alternative ideal, to account for the inherent perspectivism that adheres to the constructionist epistemology.

⁴ I acknowledge the limitations to 'openness' that my personal experience, world view and assumptions represent. These are sought accounted for in the introduction chapter section.

Analysis format

The analysis is built up corresponding to the main focuses derived from an interplay between the interview material and the theoretical considerations into an analysis of the discursive construction and contestation of valid relevant knowledge in relation to the competence aims in the MPCT programmes.

To give an example from the analysis format, one of the located themes in the empirical material is *academic*. This is a key component in the construction of a discourse of what is considered as valid relevant knowledge in MPCT programmes, and is seen as a superior category ascribing meaning to other sub-categories in the empirical material. Hence academic may be presented as the *order of discourse*. An order of discourse is defined as a complex configuration of discourses and genres within the same social field or institution (Jørgensen and Phillips: 141). The order of discourse is the common platform of different discourses in the universities, and discourses are the patterns of meaning within the order of discourse (Jørgensen and Phillips 2002: 144). Hence, the order of discourse denotes a limited range of discourses who strive in the same terrain. In this sense, the *academic discourse* fixes the meaning of what knowledge is considered inside the academic discourse, and what is excluded, as other possible meanings of knowledge in other discourses (the field of discursivity).

One can emphasise on discursive change over time (from establishing MPCT to present) or on how people use discursive recourses rhetorically in social interaction. The interplay between the order of discourse becomes an important focal point in the analysis. It is in this interplay that the social consequences become most apparent; when two or more discourses in the same area present different understandings of the world, the researcher can begin to ask what the consequences it would have if one understanding were to be accepted instead of the other (Jørgensen and Phillips 2002: 145-46).

Politics is the social organisation that is the outcome of continuous political processes. Traces of these outcomes may be found in language structures, as well as in institutional and social structures in society. Power is understood as that which constitutes the social. It is power that creates knowledge, our identities and how we relate to one another as groups or individuals (Jørgensen and Phillips 2002: 37). This concept of power sees knowledge, identity and social relations as contingent; at any given time they take a particular form, but they could have been – and can become different.

The field of discursivity denotes all that a given discourse excludes. In this sense, a discourse is always constituted in relation to something else, and is in danger of being undermined by other ways of fixing the meanings of signs (Jørgensen and Philips 2002: 56). The term *elements* becomes relevant here, as signs with a ‘floating’ character, with potential meanings that have not yet been fixed. Discourses therefore strive to transform elements into *moments* in order to establish closure. *Closure* can be seen as a temporary stop to fluctuations in the meanings of signs.

Example:

Interviewer:

So what you say is that the MPCT programme needs to have a twofold aim; educate people both towards research and towards activism?

Respondent F:

“Yes, but remember, a master programme is primarily an academic programme, so we cannot... that’s the main thing.”

Here, the respondent attempts to establish closure by defining what lies within and what lies outside of the *academic discourse of knowledge*. By excluding activism from an academic discourse, the element ‘academic’ is made into a moment. *Research* is included in the academic discourse, and thus becomes a nodal point in the academic discourse of knowledge. Through this reduction of possibilities for what lies within and what is excluded, an instrumental/cognitivist rationality is held implicit and taken for granted. This perspective will in the following be termed *a static academic discourse of knowledge*. The concept of *floating signifiers* refers to signs into which different discourses try to invest (Jørgensen and Philips 2002: 28). In the example above, the respondent is not willing to include activism in academic discourse, hence activism is functioning as a floating signifier in the struggle between different academic discourses. Activism is thought of as intentional action to bring about social change or political change, or as the outcome of positive conflict transformation (Lederach 2003: 5).

By way of inclusion and exclusion, *academic discourse* legitimates particular forms of knowledge and upholds the boundaries for what can be considered academic. In the example above, the respondent hesitates to include activism into the academic discourse as he understands it. The concept of *hegemony* describes the development from political conflict to objectivity through hegemonic interventions whereby alternative understandings of the world are suppressed, leading to the naturalisation of one single perspective (Jørgensen and Philips 2002: 37).

Politics in discourse theory refers to the manner in which we constantly constitute the social in ways that exclude other ways (Jørgensen and Philips 2002: 36- 37). In this quote already, a tension arises between the rhetoric of conflict transformation as it is espoused in the name of the educational programme; Master of Peace and *Conflict Transformation*, and the underlying knowledge view. From the perspective of *a transformative discourse of knowledge*, change and activism are closely connected.

A discourse is formed through the partial fixation of meaning around certain *nodal points*, or *privileged signs*. In this analysis academic knowledge is the nodal point of academic discourse, meaning that knowledge is an element as there are several competing ways of understanding it. The discourses in play and their relations with one another are what, in sum, constitute the order of discourse (Jørgensen and Phillips 2002: 148). Following Laclau and Mouffe's terms, the empirical material is investigated with an eye to *temporary closures*, whereby other possibilities or understandings of 'knowledge' are marginalised or excluded (ibid: 39). Or, as it also may be, competing understandings of 'knowledge' living side by side, or struggling to be the prevailing one(s). Another challenge is to unmask taken-for-granted understandings. By identifying distinctive ways of ascribing specific qualities to signs, key components in a taken-for granted-discourse construction can be revealed and contested. This can reveal the structures and mechanisms behind discourse formation in Peace Studies programmes in particular, and in academia in general.

In the next chapter section, we will explore the ways in which people talk about knowledge, education and social relations in academia, and how knowledge views are constructed and contested. The relationship between rhetoric, rationalities and realities in the MPCT programmes will also be explored. The structure of the following findings and discussion chapter will try to address Flyvbjerg's value rational questions (Flyvbjerg 2001: 145). 1) Where are we going? 2) Who gains, and who loses, by which mechanisms of power? 3) Is it desirable? And 4) What should be done? The first two questions will be addressed together in the next chapter section. The third question will be addressed in the summary of the chapter. The last question: What should be done, will be addressed more briefly in an epilogue, after the conclusion.

I have not attempted to provide an exhaustive analysis of all the discursive practices identified in the interviews. Many socially significant patterns which have been identified in the

interview material have been omitted from this particular analysis. Hopefully these may form the focus of future publication.

Discourse analysis will be emphasised in the next chapter section, but in order to give space for a discussion of the epistemological and pedagogical implications of the findings, discourse analysis will be tuned down in some sections of the discussion.

Chapter 4. Findings and Discussion

Where are we going? Who gains, and who loses, by which mechanisms of power?

By concentrating on the different, competing discourses within the same domain, it is possible to investigate where a particular discourse is dominant, where there is a struggle between different discourses, and which common-sense assumptions are shared by all the prevailing discourses.

All CPS staff respondents express a lack of satisfaction concerning how the programme has become ‘very theoretical’ (respondents A, C, F, J, O). However, the responsibility for this they ascribe to different factors. Their justification for the dominating view of valid relevant knowledge is both polysemic and layered. Polysemy refers to that there are elements in the different discourses that have not yet been turned into moments, they are signs whose meanings have not yet been fixed. The signs in these discourses have multiple, potential meanings (Jørgensen and Phillips 2002-27). Hence some of the respondents’ narratives portray discourses that attempt to transform elements into moments by reducing their polysemy to a fully fixed meaning. In this way, the discourses seek to establish closure. By layered is meant that the justifications often belong to more than one discourse. In this empirical material, however, closure of academic discourses is established to a varying extent, indicating that they are open for change.

The CPS staff respondents also have in common that they identify what in the analysis will be framed as *a discourse of organisational constraints* as the main inhibiting factor for making the MPCT programme coherent and integrated. The structure of the university organisation will as previously mentioned, be considered as part of the discourses that underlie the knowledge views in MPCT programmes. The constraints created by the university organisational model is connected to higher emphasis on theoretical knowledge than practical and embodied knowledge, a stronger focus on teaching than on learning, individual work at the expense of collaborative work, and higher prestige on research than on teaching. This will be elaborated on in the following sections.

The staff respondents will be given some space before the students’ counter discourses enter the field. A *transformative discourse of knowledge* is constructed to represent a transformational view on conflict and pedagogy, as well as treating peace education as value based and applied (Galtung 1996, Barnett 1997, Mezirow 2000, Flyvbjerg 2001, Woolcock

2007, Tiller 2008). The *static discourse of knowledge* represents an instrumental and theoretical view on knowledge, based on aims/means-rationality, and understands knowledge as conscious, literal, logical, universal, unemotional and disembodied (Lakoff 2008: 4). Instrumental rationality ('epistemic' rationality) generally represents theoretical context-independent knowledge. Value rationality ('phronetic' rationality) represents knowledge developed in context (Flyvberg 2001: 24).

Where then, do the views of valid relevant knowledge in the MPCT programme 'come from'? In order to start exploring on this, a staff respondent, who has been connected to the MPCT programme at CPS since its second year, is given the word. He reflects upon the original intentions of the MPCT programme, referring to the programme description's quote "The teaching and learning methods will as far as possible be problem based" (CPS 2)

Respondent I:

.... it was a tremendous incentive in the beginning that there should be a problem solving approach, interactive... and again, this kind of desideratum was kind of interdisciplinary. But inter-disciplinarity was very difficult to do in terms of the contributors, because most of the contributors were ... what they preferred to do was to provide the students with lectures.

In using terms as 'problem solving approach', 'interactive' and 'inter-disciplinary' in a chain of equivalence, the respondent seems to draw on *a discourse of praxis*, as defined by Shor as "action relating theory to practice, in a specific context that challenges limiting situations" (Shor, 1996). This may be seen as a sub-discourse within the transformational discourse of knowledge. Respondent I places himself outside of the process of constructing understandings of knowledge. The use of 'it', 'there', 'the contributors' and 'they' involves a degree of distancing from the process, may imply that his subject position identifies with the original incentive. Hence, in the rhetoric of the MPCT programme, praxis may seem to be included in the view of valid relevant knowledge in the MPCT programme. However, in reality, this has been "very difficult to do", because what "most of the contributors ... preferred to do was to provide the students with lectures". The respondent does not give the answer to why most of the contributors preferred the format of the lecture. Emphasis on lectures may be attributed to a weak⁵ pedagogical culture in the university, or, to a very traditional environment in terms of

⁵Drawing on my own experience, a strong pedagogical culture is represented by teachers who have the students' learning as a focus. The professional didactic principles of my personal praxis as a nurse educator may be represented by the following acronym; AMACVISQ; Actualisation-Motivation-Activity-Communication-Variation-Individualisation-Socialisation-Questioning. These, in addition to the traditional What, Why and How of pedagogy, function as the guiding principles when the student learning process holds the focus, and more complex capacities and skills are to be developed. This will represent *a discourse of learning* in the following discussion.

the taken-for-grantedness of the lecture as the mode of teaching in the university. This will be elaborated on in the following.

Several CPS staff respondents (A, F, J, O) emphasise Johan Galtung's influence on the original intentions of the MPCT programme. In the words of respondent O:

...this whole centre would not have happened if Galtung had not come here in the first place, in 1993-94.

Since the start, there have been some contradictions between different staff's understanding of valid relevant knowledge for the MPCT programme (respondents J, O). Action learning through problem based methods, and action research, that was Galtung's influence, have slowly been marginalised and excluded from the curriculum as presented. This illustrates how different actors and institutional features within academia strive to fix the meanings of knowledge in their own way, and through this, create dominance of one particular perspective. Many of the respondents in the empirical material point to a perceived bias in the present merit system in the university (respondents A, I, J, O). It gives credit to the staff for doing research to a much larger extent than it does for teaching⁶.

Staff respondent I creates his own identity from a theoretical point of view. He is more concerned with educating good 'detectives' than with training practitioners;

Respondent I:

I was more concerned with that than I was with training practitioners; people who would be out in the field, doing conflict mediation and things of that kind. And part of the reason for that is theoretical prejudice on my own side, perhaps an underrated practice in itself, because I had other concerns and worries, about peace studies being perceived as a training program without the intellectual credentials...

There was actually a lot of training before I got involved, and there was probably less afterwards. But we had problems in that respect, i.e. the heavy involvement of [N.N.], who was a very good teacher, and very practical. And there were a lot of questions and raised eyebrows in the university about his lack of qualifications.

Interviewer:

You mean a lack of traditional formal academic training?

Respondent I:

Yes, formal academic qualifications ...

⁶ This feature of the UiT was already pointed to in 1987, in Tiller's report to the university administration from the research project 'Universitetet i Tromsø Mot År 2000' (Tiller 1987: 158).

Interviewer:

In my experience, you can do the training only, but you can also do the training and at the same time have a parallel meta process on the training process...then you share the platform and the underpinnings of what you are doing... So there is not an either/or, in my opinion. Practical training can be done very academically, in my experience as a former teacher of nursing.

Respondent I:

Yeah, and I think there is a scope in developing that side of it. And ... I think that is the key, really, insofar that we are able to engage in problem solving learning, that we have people that are able to engage in that kind of learning, really. And there is potential there, for uniting a certain kind of training in conflict mediation and praxis.

The respondent admits that at present the programme is out of balance, dominated by a focus aiming at the competence of the detective. He refers to the initial phase of the programme, when it was more oriented towards theory-practice integration. However, the person who then contributed much to making the programme more practical, was found unqualified in terms of academic qualifications. In the end of the quote, he opens up for a potential change in the present conditions.

A discourse of organisational constraints

Later in his narrative, Respondent I turns to draw on a *discourse of organisational constraints* in characterising the present situation, exploring why the heterogeneity of the student group and their backgrounds are not too much taken into consideration.

Respondent I:

And I think there were a number of factors that played into that, an English program, with people who largely have English not as a first language, less comfortable with an interactive format for that reason, teachers feeling more comfortable with the well prepared format of lectures, with the language, but also... I think there is a fairly surprisingly traditional environment of teaching here at the university, I have to say. ... And the culture here is very old fashioned... At the institutional level, the way that they calculate our time... if our teaching is a seminar, the calculation is two hours or so, if it is a lecture, then it's conceived as three, and the conception is that in the seminar you just sit there and chat, which should be a misconception.

In a *discourse of organisational constraints*, the constitution of an educational programme is understood as complex and influenced by factors that are out of the staff actors' reach. The respondent draws upon a *discourse of organisational constraints*. Through linking the moments 'fairly surprisingly traditional environment of teaching', 'old fashioned', and 'misconception', he identifies himself in discourse counter to what the university represents, making his own position different from the naturalised meanings, without making visible his

own view on teaching. The result is the creation of a hybrid *discourse of organisational constraints* which reflects a traditional environment of teaching, mixed with a *market-oriented discourse* which can be found behind the calculation of time to spend on preparation for teaching. This resonates with Dag Østerberg's sociological concept of the socio-material field also contributes to shed light on how 'the latent structures of oppression and domination' in the university organisation, hinder development and implementation of new ideas (Østerberg 2000).

Institutional limitations for the intended practices in the MPCT programmes may also be understood and interpreted in terms of Galtung's structural and cultural violence (1996: 30-33). By this is meant that discourses may be seen as frameworks that limit the subjects' scope for action and possibilities for innovation. There is a discursive struggle between sedimented discourse established in the structure of the university organisation, and the pedagogical understandings of learning that are implied in the rhetoric of the MPCT programmes. The organisational constraints that reflect the university organisational structure, thus set narrow limits for what can be said and done in the programme.

The incompatibility between mono-disciplinary organisation and inter-disciplinarity – underlying sedimented rationalities

Organisations might evince rhetoric of change, of openness and of 'empowerment', but contain, in their culture and practices, a deep resistance to change (Barnett 1997: 14). The following points to a sedimented discourse in academia that gives research a higher status than teaching:

Respondent A:

... we have teachers who don't gain much from practice, they gain much from the research side... Their whole life depends on their research side.. ..

.. from the university side, where you are rewarded, and that is on the basis of your research work. Not how much practical relations you have had to the work you do. And this is not a problem that is limited to peace studies here at Uni Tromsø, it is like that in applied social science programs all over the world, in UK So actually, most of the people who come in, the come from mono disciplinary backgrounds – sociologists, anthropologists, and – this is a structural problem...

Like the respondent points to, privileging research over teaching does not apply to this particular university only. The overwhelming message of the sociology of knowledge is that the academic identity is maintained within definite cognitive frameworks with their own norms, values and territorial defences (Kuhn 1970; Bloor 1976; Bourdieu 1988; Becher 1989, in Barnett 1997: 15). Research is still more prestigious and merited higher than is teaching in universities (respondents A, I, J, O, T). Through acts of inclusion and exclusion, academic

identity easily enforces what Michel Foucault called ‘regimes of truth’ – the appropriate forms of discourse, evaluation, subject matter, questions, and interpretations concerning knowledge and behaviour (Foucault (1980), in Shor 1996: 14). Mono-disciplinary organisation contributes to fragmentation and hinders multi-disciplinary contributions to be integrated into interdisciplinary work connected to a common core understanding of the subject of peace and conflict transformation (respondents A, C, F, I, O).

All staff respondents, both at CPS and DPS, commented on the complex relationship between theory and practise, or context- independent and context-dependent knowledge. Often, the justification to this often belonged to *a discourse of organisational constraints* triggered by the incompatibility between mono-disciplinary and multidisciplinary organisation.

Respondent A.

Yes, there are a lot of complications, and a lot of politics, and more so, in a centre like this, with contributions from a lot of disciplines, with different research interests, it is difficult.

Respondent J:

You know, multidisciplinary studies are hard to place in a system that is mainly disciplinary

In these extracts from interviews with staff connected to CPS, they both recognise the tension between espoused theories and theories in use. Or, in the terms of Barnett and Coate; between curriculum as planned and curriculum as presented. The rhetoric of the MPCT programme espouses an understanding of inter-disciplinarity as cooperation and an integration of the contributions from different disciplines relating to a common core. At CPS, the staff respondents ascribe responsibility for incoherence between rhetoric and realities to organisational factors. In doing this, the organisational structure seems to be taken-for-granted, outside the influence of the individual staff member. The culture is referred to as the ‘nature’ of the university system. Such organisational problems often demand collective efforts to find their solutions. The lack of team approaches to such problems may be indicative of little communication and collaboration between the individuals in the task of operating the MPCT programme.

Galtung’s conflict triangle may point to what underlie *a discourse of organisational constraints*. *A discourse of organisational constraints* can be understood as structural violence. Structural violence can be addressed by transforming behaviours, attitudes and structures. The ideal is to ‘transform them into reciprocal webs of growth for all’ (Galtung 1996). Based on Lederach’s understanding of conflict transformation, such contradictions, or conflicts, rest on two basic assumptions; First, that conflict is normal in human relationships. Secondly,

conflict is considered a motor for change. Instead of viewing these organisational constraints as intractable, the contradictions they represent may be turned into productive ways of transforming the university structure to keep pace with an age of uncertainty and rapid change. That is, with *a discourse of change, adaptability and cooperation*.

The name of the MPCT programme at CPS; Master of Peace and Conflict Transformation creates expectations that *a discourse of Transformation* will characterise the programme.

“Therefore, the main task for the Centre for Peace Studies (CPS) at the University of Tromsø is to promote nonviolent *conflict resolution* and the creation of peace. “ (CPS 1)

As one can see, the rhetoric is not consequent, resolution and transformation is, as shown above, used vicariously as the framework for MPCT at CPS. This is also apparent in the CPS strategy document (appendix 9). The espoused perspective in Master’s of Peace and *Conflict Transformation* is struggling with an inconsistent language. Lederach holds that conflict transformation provides a perspective on conflict that is different than that of conflict resolution (2003: 29).

How do we end something we do not desire and *build something we desire*? (Lederach 2003: 30). Lederach further holds that conflict resolution is content-centered, whereas conflict transformation centres its attention on *the contexts of relational patterns*. Both directions claim to be process-oriented. However, whereas transformation envisions the problem as an opportunity to engage a broader context, resolution sees the development of the process as centered on the immediacy of the relationship where symptoms of crisis and disruptions take place (Lederach, J. P. 2003: 6).

According to Lederach, there exists a creative tension between themes of resolution and transformation that may sharpen our understanding of the field, if we engage critically in the debate (2003:6). Organisational compatibility may be understood as referring to the degree to which the organisational structure is in coherence with the aims of the department / programme (promotes rather than restrains/hinders knowledge-based development). In adhering to conflict transformation as a guiding principle, problems and constraints may be addressed productively in a process of non-violent change. Inspiring to peace studies, the concept “satyagraha”, or “peaceful fighting”, was coined by Gandhi to describe the process of looking for the truthful aspects of each side’s position, building on the notion that truth has many facets. Nothing should go unchallenged, Gandhi asserted (Jürgensmayer, 2002: 18). Integrating this understanding with Lederach’s perspective of conflict transformation, would,

in my opinion, contribute to hold focus on the critical aspects of conflict transformation theory, and can possibly contribute to address the organisational constraints constructively.

A discourse of fragmentation is connected to lack of pedagogical competence

When reflecting on why the lecture has been the dominant mode of teaching in the MPCT programme, another staff respondent at CPS attributes this to a *discourse of fragmentation*. This *discourse of fragmentation* is related to a lack of broader pedagogical competence in the university staff:

Respondent O:

... we had to spread all the teaching at ten-twelve institutes so it is up to the department giving the course, ..., module, or the contribution, to choose teaching methods..

It is quite clear that if we couldn't and cannot mobilize the academic staff at the University of Tromsø, this would be dead. And I will say that we were fairly successful in that regard, for look at how many people have been – and are- involved in this, at a high academic level. ... And they have had all the academic freedom that they wanted ,to teach exactly what they wanted to. ...

From what surfaces in this empirical material, it seems as though “ all the academic freedom that they wanted to teach exactly what they wanted to”, has been materialised in lecturing as the dominant mode of teaching. Success is made meaningful through a chain of equivalence linking the moments ‘mobilize’, ‘fairly successful’, ‘how many people ... at a high academic level’, and ‘academic freedom’. As one can read, these are more quantitative than qualitative terms, and do not in themselves, guarantee learning success. The focus is on lecturing more than it is on the students’ learning processes. This may reflect the very small academic permanent staff at CPS; with only 2.2 academic positions, teaching resources must be borrowed from other institutes. The phrase “And they have had all the academic freedom that they wanted, to teach exactly what they wanted to. ...” likely reflects the fact that the coordination of the contributions were lacking. In the following, this is elaborated on:

Interviewer:

And here it says *problem based learning* (reads programme description). Did you get much response from the other lecturers on this concept? To what extent do the university lecturers have an education in teaching? Could they recognise such concepts?

Respondent O:

Since you ask; the answer is generally: No. And the answer is also, generally, that this was maybe registered, generally disregarded. ... I think, for several reasons, probably for the most; time, - it never happened.

The espoused learning philosophy / pedagogical method was ‘maybe registered, generally disregarded’. Here, the respondent identifies ‘time’ as the main inhibiting factor for the

pedagogy of the programme description to be realised. One way of understanding ‘generally disregarded’, is that ‘academic freedom’ outrules the espoused curriculum. Also, it reflects sedimented discourse in that the lecture has become the dominant mode of teaching in the university. Sedimented discourse is the result of hegemonic processes over time, leading to the naturalisation of one single perspective (Jørgensen and Philips 2001: 36-37).

In the theory chapter section, Lakoff contended that neuroscience has shown that 98 % of the thinking our brain does, is outside our conscious awareness (Lakoff 2008). In light of this, one would expect that academia, as the avant-garde of society, would incorporate this acknowledgement into their teaching practise. From this empirical material, however, academia still seems to build on the old view of reason that reason is conscious, literal, logical, universal, unemotional, and disembodied. In this sense, the conventional understanding of knowledge seems to have a stronger foothold in academia. In spite of the fact that new research implicates a change in our epistemology and should lead to differentiated pedagogical methods, the cognitivist, static view of knowledge has become sedimented discourse. What once was introduced as culture in academia, the Enlightenment view on reason, seems to have become naturalised, and represents a barrier to implementing new epistemology and pedagogy.

Of this follows that the university organisation represents, more often than not, *a discourse of organisational constraints* that a *contemporary discourse of change, adaptation and development* struggles with. The result is that a research-based pedagogic praxis is excluded from the academic discourse of knowledge. The academic freedom seems to make this image even more complex, making it up to the individual teacher to decide the pedagogy of his/her part of the curriculum. The metaphor of individual teachers as satellites rather than cooperating colleagues, comes to mind. This is confirmed by the following;

Respondent O:

Well, so, the methods of teaching have been based on individual initiatives, the system level of teaching seems to have been weak

A transformational discourse of knowledge as praxis may be constructed analytically to incorporate both the conscious and the unconscious; literal (what you can know) and tacit (what you must show); universal and concrete/variable; unemotional and emotional (what your body reaction can inform you about if you are aware and sensitise), and embodied (inspired by Katz 1989, Carr and Kemmis 1991, Johannesen 1993, Shor 1996, Barnett 1997).

Fetherston and Kelly 2007, Lakoff 2008). So far, *the praxis discourse* is only present in the rhetoric of the MPCT programme.

Another staff respondent (F) also mentions fragmentation as a characteristic of the MPCT programme:

Respondent F:

And I think this has to do with what we talked about before, since each lecturer is doing his or her disciplinary contribution, fragmented, and we lack the core.... nobody taking responsibility for the core...., the role modelling is lacking, and that is important, because for the candidate... you have to have something that is more than the other discipline or the sum of the two disciplines...

Here, this respondent, too, starts out by drawing on an ideal *discourse of praxis* in referring to “role modeling” and an ideal understanding of interdisciplinarity in referring to “the core” of peace studies. The ‘core’ may be understood as a nodal point in a discourse of praxis. The respondent constructs a self-identity out of fragments of disparate discourses. He acknowledges the negative impact of the competing *discourse of fragmentation* in saying that each lecturer is “doing his or her contribution, fragmented”. A discourse of fragmentation is inspired by a analytical rationality; rule-based deliberation based on formal logic (Flyvbjerg 2001: 22). But in a following section, following a discourse of praxis seems to fall outside what he considers to belong to an *academic discourse* (the order of discourse):

Respondent F:

Yes, but remember, a master programme is primarily an academic programme, so we cannot... that’s the main thing.

As shown in the analysis format example, this may imply that his subject position is somewhat ambivalent to his personal view on academic knowledge, or at least in relation to what he thinks is valid relevant knowledge for MPCT programmes. A constructionist view implicates that subjects are created in discourses, decentered, rather than being an autonomous and sovereign entity, as the standard Western understanding of the subject had it. Steinar Kvale expresses this in the following way: “The subject no longer uses language to express itself; rather language speaks through the person. The individual self becomes a medium for the culture and its language.” (Kvale 1992: 36, in Jørgensen and Philips 2001:14).

In stating; “you have to have something that is more than the other discipline or the sum of the two disciplines...” the respondent draws on an understanding of *interdisciplinary discourse* which involves addressing a subject from various angles and methods, eventually cutting across disciplines and forming a new method for understanding the subject. However,

the respondent appears to act from a hybrid, contradictory discourse, resulting in ambivalence. In this sense, his subject position is overdetermined (Jørgensen and Philips 2001: 41). This means that he is positioned by several conflicting discourses among which a conflict arises. In Laclau and Mouffe's discourse theory, discourses always designate positions for people to occupy as subjects. Corresponding to these positions, there are certain expectations about what to say and not to say, and how to act and not to act. The example above show that there are always several conflicting discourses at play. The subject is not autonomous, but is determined by discourse. That he occupies several different positions each day is not necessarily realised by the individual. The respondent's articulation may also reflect that he is influenced by a taken-for-granted view on academic knowledge equalling that of Enlightenment reason.

A New Public Management discourse is identified at the University of Tromsø

Respondent I is less inclined to take the culture for nature, as he presents the following analysis of the situation:

Respondent I:

.. the university is being re-fashioned on the model of the market. .. it makes the departments competitive rather than collaborative. And at the direct cost of interdisciplinary work, common work rather than competition, - the environment has made multi-disciplinarity extremely difficult. So I have learned that there is a very special challenge CPS is facing right now... it has become extremely difficult now, this structural, institutional problem... there is a neo-liberal reform happening, and it is no more advanced, strangely enough, than in Tromsø. Because we have gone further down this road than any of the other universities. Which, is strange, considering that this used to be considereda very progressive university ... and it has made the incentive structure such that the departments just ... its not 'rational', in a way, for them to allow their staff to teach on other programs.

Here, the responsibility for the organisational constraints is attributed to the university organisational system's New Public Management (NPM) adherence, creating the mitigated conditions for academic work. The shift from 'the environment' to 'it' in the first sentences involves a degree of distancing from the conditions, implying the general conditions are outside his control. Then, going back again to 'I' (in line 3), the respondent addresses this as 'a challenge', even though it has become 'extremely difficult'. In inter-disciplinary cooperation, ideally, there is a synergy produced from broader perspectives, where the sum is more than the parts added. Inter-disciplinarity belongs to a discourse of change, adaptability and cooperation.

A historical and temporal focus is brought in, ‘considering that this used to be considereda very progressive university’ – the university has changed course, to a situation that has restrained the academic members’ possibilities to work interdisciplinary. This appears as a paradox; at a time when contemporary challenges call for more complex competences, the university organisational model narrows down the possibilities to implement multidisciplinary studies.

In Laclau and Mouffe’s terms, the university organisational system’s adherence to NPM may be read as a *discourse of the market*, drawing on the fact that ‘capitalist conditions of production has penetrated individual and collective activities changing society into to a grand market where new relations of domination is founded on the results of commoditisation of life worlds” (Laclau and Mouffe 1997: 121). More than the intellectual choice of academic actors, the pedagogical methodology seems to be constructed from relations of domination drawing on a *bureaucratic discourse*. In Foucault’s terms, the power and agency seems to be (accidentally?) dispersed into the university structure, more than it is ascribed to individuals or groups of staff.

Effects of the *NPM discourse* can also be found in the following example:

Respondent F:

In these times when output was so important, if the Ma-programme could be reasonably successful...we could show some output every year, and when we compared the output with political science and social anthropology, we could easily compete, because it was so organized and many had a very good flow through, even though some took a little longer time. So now we have got 65-70 through the programme, totally, over those five years.

The use of the terms ‘output’, ‘compared’, ‘compete’ in a chain of equivalence points to a NPM discourse of the university based on the model of the market. The way ‘good flow through’ is negated with ‘even though some took a little longer time’ reveals a perspective of streamlining the master programme in terms of output rather than quality of learning. The use of the phrase ‘now we have got 65-70 through the programme’ enhances the market oriented perspective.

It is possible for respondents to link together disparate discourses in their narrative. In the following example, the respondent draws on both a transformational (marked in *italic*) and a static/cognitivist discourse of knowledge:

Respondent F:

So success number one is the Ma-programme, *although you can discuss do we use the right methods, do we have the right core*, we had to rely on teachers from other disciplines to get established the programme.

Here, also, the respondent justifies the inconsistency by drawing on a *discourse of organisational constraints*; ‘we had to rely on teachers from other disciplines to get established the programme.’ The multidisciplinary MPCT programme may represent a site for struggle between the different forms of rationalities that mono and multidisciplinary studies represent.

Ambiguous understandings of interdisciplinarity

Respondent I further problematises the interdisciplinary ambition in relation to the organisational structure of the university, and the consequences this has on the methods of teaching:

Respondent I

... because it was an interdisciplinary program, then the question was how to make it interdisciplinary, and to find a balance between that and keep it yet coherent.

.... You know you have this program that revolved around people who were volunteering to contribute, and ...there was a lot of talk about that we had to be integrated and interdisciplinary, but the actual reality was individual contributors who knew next to nothing about what everybody else were doing.

..... in my own teaching, I emphasised that that the individual students would have to make those connections themselves, because the teachers weren't necessarily going to do that, - and inevitably they didn't, so to some extent I resigned myself that this was in a way how it should be at the master's level, that the students aren't led, they have to themselves do the stitching together....

In this sequence, the respondent draws on an ideal; inter-disciplinarity as integration and collective work, the ideal being communication and cooperation towards common aims. He presents this in a perceived context struggling with realities of a *discourse of organisational constraints*, resulting in ‘the actual reality was individual contributors who knew next to nothing about what everybody else were doing’. An identity of great talkers/not so great implementors, is ascribed to the participants. The actual reality was fragmented contributions “the teachers weren't necessarily going to do that”. He copes with the situation and takes responsibility, it seems, by emphasising to the students that “, they have to themselves do the stitching together....”. He creates an identity for himself of one ‘who resign myself’ and makes the best out of it, within the frames. What would have happened if these frames were challenged, collectively? The subject of power and discourse is of particular interest for Centre for Peace Studies (CPS), considering its focus on values of equality, justice and transparency, and on conflict transformation. Such values could, if they were translated into

practice through cooperation and collective efforts contribute to expand the frames that constitute the organisational constraints. In this empirical material, however, the picture shows individuals as individual satellites rather than a group that represent common interests. Hence, integration suffers, and “the core” is ambiguous (cfr. Respondent F, p.36).

How do the students view this? The question of integration is responded to in different ways by both student and staff-related respondents. One student uses a metaphor to describe he perceives the degree of integration in the MPCT programme at CPS:

Respondent K

My metaphor for the level of integration in the MPCT programme is as if someone put their hand in a bucket of paint and splashed it at the wall, and then hoped for the students to find a pattern.

Interviewer:

Do you have any examples with good learning experiences, though?

Respondent K:

Yes, the seminar on political economy was very good, and made very relevant connections to the readings. Also, the thesis seminars have been very good, - with feedback and dialogue between students and staff. And it must also be noted that the staff representatives in SSL [Student-Staff Liason committee] have been very receptive and willing to do the practical changes that we have proposed, like fixing the pause room and contributing to the extra-curricular mediation course that students had asked for

Students and staff seem to agree that the students mostly have to do the stitching together themselves. This quote could have been elaborated on, but instead we will proceed with other voices to fill in the picture. The described situation may reflect the discontinuation of staff resources that has characterised the situation at CPS until quite recently. As Respondent F explained this: “We have done as good as we can. Now we have a new academic leadership, and a new time begins” (as of August 2008).

Another perspective to see this from, is to say that the *discourse of teaching* (deliver lectures, transmit knowledge) struggles with *a discourse of learning* (stitching together, integrate/bridge the learning). As Ira Shor has put it: “Power is a learning problem and learning is a power problem” (Shor 1996: x). In the following example, another staff respondent at CPS explores:

Respondent A:

(The bridging of the learning) is a serious challenge, you need someone... You need a referee! Who has a fair idea of the roles and aims, and then try to look at the individual contributions, and direct them

towards those aims, predominant aims. And as you just said, the originators of the programme, or the architects, had some good ideas, but there is a long way from ideas to realities, there is a big gap

Here, “referee” may be seen as a metaphor for an imagined co-ordinator/mediator that has the authority and legitimacy to direct the individual contributors towards some pre-defined common aims. Such a person can ask important and necessary questions such as: Are there considerations that should transcend the different disciplines, or is each field of knowledge a law unto itself?

Respondent A creates his subject position by acknowledging the ideas and rhetoric of the originators of the MPCT curriculum at the same time as he identifies the gap between rhetoric and realities. In doing so, he acknowledges that he is over-determined by the conflicting relationship between rhetoric and realities. At present, only 2.2 academic positions do not provide much time and space for transformational changes of the MPCT programme. The metaphor of a referee creates new views in the struggle between rhetoric and realities in the MPCT programme: it points an arrow to possible changes in the coordination of the education, given that there is a competent person that can invest time in such a role. It also presupposes funding for such functions.

‘Knowledge in the head’ – lectures as the dominating mode of teaching.

Staff Respondent O introduces the phrase “head heavy” in referring to what characterises the negative evaluations from the students, as he perceives it:

Respondent O:

The way I see it, is that students here complain [in evaluations] about what students many places feel,- that there is too little involvement of the body. It’s too head heavy – too top heavy.

Opening up for student voices, we can go deeper into what the empirical material can reveal. Student respondents’ narratives support the dominance of lectures as teaching mode, as well as the lack of interdisciplinary cooperation and integration of learning processes:

Respondent E:

... we had a lot of different teachers, and none of the teachers knew what the other ones were doing . And the lectures were very lecture-like. We were sitting there in the classroom, with the teachers up front talking for two hours. And occasionally of course people had some questions, but the teachers didn’t expect me to, they didn’t use the students as the starting point of the lectures.

The student’s narrative illustrates how she perceives to be ascribed an identity as a passive recipient identity rather than one as an active human being. Despite she expresses a hope of students used as the starting point of the lectures, the classroom situation does not provide a

sense of *the students as human beings* as distinct from being inquirers after specific knowledge and possible skills. This again is illustrative of the tension between dominant interests, interested in, respectively, ‘students as persons’ and ‘students as recipients of a tradition’ (Barnett and Coate 2006:19).

Interviewer:

And in the class there was a very unique diversity of backgrounds among the students..

Respondent E:

Yes, of course and I was expecting..., and it also said in the written info that it would be very based on the students’ experiences and things like this. That’s why I expected it to be like that. But when I started, it was more like... I experienced the complete opposite. So there was a lot of frustration..

Interviewer:

Did you address this in evaluations?

Respondent E:

Yes, we did, but we also felt that our critical comments mostly were rejected, or evaluated as not valid, or that we were mistaken in everything that we said, at least that is my feeling, because when we said things, like can we do this in a different way, we felt the responsible teachers kind of had this attitude that they had all the right answers, that we were wrong, and that we shouldn’t complain And the responsible persons, or in charge, always expressed such satisfaction with the program.

The distribution of access to various discourses within the order of discourses is an important focal point in discourse analysis. Everyone does not have equal access to all discourses (Jørgensen and Phillips 2002: 142). Truth-claims are often more closely connected to ‘experts’ like staff, than to ‘ordinary people’ like students, whose opinions often are framed as ‘opinions’ rather than truths. Hence there is displayed an imbalance of power between discourses of ‘staff’ and ‘students’.

In this quote, the student is constructing a subject position for herself as having expectations to the MPCT programme based on the programme description, wishing as a student to “be the starting point of the lectures”, becoming “very bored” from what can be referred to as an asymmetrical relationship between lecturers and students. This is illustrated by; “Like, I am the teacher, and I am lecturing you”. She ascribes responsibility for the situation to “the responsible persons in charge”. In evaluations, that are intended to be an arena for critique, the respondent’s perception of this is that students’ claims are “rejected” or “not valid”. In discursive terms, this reflects the question of *who are competent to say something about the MPCT programme*. That is, who have authentic and legitimate claims to the understandings

of knowledge and pedagogical methodologies. In this sense, the students' discourse may represent a counter-discourse to the staff ('expert') discourse, perceived by this student as "less valid".

Nevertheless, students' utterances represent an important counter discourse to the dominant academic and pedagogical discourses. From the students' responses, the counter discourse that their quotes add up to, draws a lot on the *praxis discourse*. Phronesis is that intellectual activity most relevant to praxis. It focuses on what is variable, on that which cannot be encapsulated by universal rules. Phronesis operates via a practical rationality based on judgement and experience, hence it focuses on specific cases and contexts. Practicing phronesis requires an interaction between the general and the concrete; it requires experience, consideration, judgement, and choice. Phronesis concerns the analysis of values – 'things that are good or bad for man' – as a point of departure for managed action (Flyvbjerg 2003: 372-373). Such interaction requires situations or simulations where students actively engage in their own learning process. Such situations and spaces seem to be sparse in the MPCT programme, since lectures dominates the mode of teaching.

Argyris and Schön's have provided an evaluation model based on the view that learning involves the detection and correction of error. Where something goes wrong, a starting point for many people is to look for another strategy that will address and work *within* the governing variables. In other words, given or chosen goals, values, plans and rules are operationalised rather than questioned. This is single-loop learning. An alternative and more thorough response is to question the governing variables themselves, to subject them to critical scrutiny. This they describe as double-loop learning. Such learning may then lead to an alteration in the governing variables and, thus, a shift in the way in which strategies and consequences are framed. At the organizational level, double-loop learning occurs when error is detected and corrected in ways that involve the modification of an organization's underlying norms, policies and objectives. (Argyris and Schön, in Anderson 1997).

Concluding from this empirical material, it may seem as single loop learning is what has characterised the evaluation process at CPS (respondents A, C, E, F, K, O). This relates well to my own experience, it seems as the capacity to ask deeper questions to the philosophy and pedagogy underlying the programme has been low. Lately, however, there have been signs that these issues will be addressed. One recent example is a questionnaire sent to alumni students (appendix), that seeks to contribute to a deeper evaluation of the MPCT programme.

The quote from student respondent E on teaching methods is supported by other student responses in the questionnaires (Respondents G, H, K, M, R, S, P, Q, L). In the words of respondent P;

Respondent P:

The studies are highly (a bit too much) theoretical and short of in depth knowledge. So maybe in the future after graduating there is some use for the knowledge. But it is noteworthy to mention that the practical content is missing.

In this sense, students also draw on a *discourse of context-dependent knowledge* as a counter discourse to the hegemonic discourses of knowledge in the university, and at CPS. There also seems to be a struggle between the discourses of rhetoric of the programme description, and the discourses of how the programme realities are perceived by the students. This indicates a struggle between what in Flyvbjerg's perspective may be conveyed as *a discourse of context-independent knowledge* struggling with *a discourse of context-dependent knowledge*.

Students' expectations based on the programme description rhetoric are not realised

Some students connected what they thought was missing to their expectations, based on the programme description info that they had read before applying:

Respondent G:

I hoped that my studies would be more active oriented, where students actively shared information and experiences.

Respondent R:

I was expecting that we will have like workshops, more discussions, more practical orientation

At the rhetoric level, CPS does wish to include practical skills in its concept of knowledge:

“The Master's degree programme offers insights into the nature and causes of conflicts, *and practical skills for handling conflicts* by peaceful means and peace-building processes” (CPS 1, emphasis added)

Hence ‘workshops, more discussions, more practical orientation’ are reasonable expectations after reading the programme description. However, student respondent R's view is shared by other student respondents:

Respondent L:

On competence building I pictured a better focus on work related tasks: communication strategies, learning how to analyse / see a case etc. ... the competence aims are not worked out as said in the description. I don't feel that we have spent any time on that. My competence is reading, understanding what I'm reading and then writing a coherent text...

The competence is “reading, understanding writing....” In a recent book review of Schram and Caterino’s (eds) 2006 book, *Making Political Science Matter: Debating Knowledge, Research, and Method*, D.J. Greenwood concludes that political science should seek to improve society and not just study how society works. This commitment “reverses a trend evident for nearly a century by which the academic social sciences retreated completely from engagement with social problems as actors to occupy what Donald Schön (1983) called the ‘high, hard ground’ where things are clear but trivial rather than occupying the swamp where things are complex, dynamic and confusing but hugely important” (Greenwood 2008: 192-193).

Some of the students speculated on the possible roots to the above situation:

Respondent P:

The mixture of so various academic backgrounds [in the students group] is seemingly preventing the depth of content for the studies.

Also, a individual focus combined with stronger focus on teaching than on learning surfaced in the students’ responses:

Respondent E:

My experience is that the focus is definitely on the individual, and a higher emphasis on teaching more than on learning

The need for research on the area of educational activity in higher education has recently been addressed by one of the professors of University of Tromsø in the local newspaper (Brekke: August 14, 2009).

Coping with organisational constraints at DPS, University of Bradford

Across the pond, at University of Bradford, another element that folds into the *discourse of organisational constraints* is the large number of students attending the programmes.

Example, Respondent U:

We are into a very interesting discussion here, because it has to do with how you develop knowledge, how you develop understanding, how you develop theory, critical skills and practical skills. And it is very... - because of the number of people you have to process through the degree schemes you cannot, -or it is difficult to be innovative and creative about... because the logic of the numbers we are dealing with lays restraints, quite significantly, I think. So in the Master of Conflict Resolution they get all the theory, and they get all the academic knowledge at what I think is a quite high level.

In the first lines, as an ideal state, the respondent draws on a broader *discourse of context-dependent knowledge*. In this discourse, knowledge contains understanding, theory, critical skills and practical skills. Then he points at the restraints that the NPM (New Public Management, universities following the model of the market) lays on the teaching methods. In the next sentence he turns to draw on a *static discourse of knowledge*, equalling “all the theory” with “all the academic knowledge”. These discourses contradict each other, leaving the impression that the respondents view on what is ‘academic’ is ambiguous.

Respondent U:

Another way on the Master course of peace keeping and peace building which I teach with a colleague, we have got elements of both individual work and group work. Which doesn’t sound very radical, and it isn’t. But at least it is not just an exam or an essay question.

Here also, the respondent reveals and acknowledges his ambiguity by saying “Which doesn’t sound very radical, and it isn’t.” This indicates a position where the respondent makes the best out of what is possible within the restraints laid by the student numbers and other organisational constraints. He refers to the assessment culture, which is mainly individual writing, as he says “But at least it is not just an exam or an essay question”. Below, he gives an example of how you can incorporate more ideal methods of learning, here; group work and process learning into narrow institutional frames in the Conflict Resolution ma-programme.

Respondent U:

Because, students are given a brief to solve a problem for an international organisation, as a group. They have to cooperate as a group to fulfil a task and provide a solution. So while they are doing academic learning, they also have to learn the dynamics of working in that group. They have to deliver a report, which is the product of group work, and it has to be consensus based. Meaning that they all agree that this is what their findings are, this is what they proposed, and what their recommendations and solutions are. And if they say; “Look, we had too many arguments, we cannot agree”, then they have to find a way to sort it out.

This respondent from DPS, University of Bradford, seems to have a conscious understanding that the *static discourse* of academic knowledge is ‘riding up front’. Group work is excluded from *the academic discourse* of knowledge (‘while they are doing academic learning, they also ...). The above described assessment is a way of broadening the students’ competence, with full knowledge that the master programme is very theoretically based. Staff respondent X at University of Bradford elaborates further on this complex situation of accommodating the different actors’ wishes and demands:

Respondent X:

.. on the Conflict Resolution (CR) course, on the one hand there is one group of student who call for more practical issues, practice orientated teaching, mediation techniques and role plays and that sort of things. The CR people claim that the type of teaching is far more resource intensive than the more normal lecture / seminar /essay model. And another thing, is balancing practice orientated work with the fact that they are doing an academic degree, they are in a university doing an academic subject, so they need that kind of proper grounding in the theoretical debates, as well. Which also brings me to the fact that while you have one group of students who ask for practice, there is also a group of students that claims there is not enough theory. So you have to find a middle way, or a triangulated way, rather; What the practice orientated students think is right, what the theory orientated students think is right, and what we as academics think is appropriate for that particular course.

The respondent here draws on several discourses in explicating how the programme seeks to accommodate between conflicting wishes, demands and structures. Bakhtin's concept of heteroglossia comes to mind when I am trying to flesh out the different discourses in the narrative:

....at any moment of its historical existence, language is heteroglot from top to bottom: it represents the coexistence of socio-ideological contradictions between the present and the past, between differing epochs of the past, between different socio-ideological groups in the present, between tendencies, schools and so forth, all given a bodily form. These 'languages' of heteroglossia intersect each other in a variety of ways, forming new socially typifying 'languages'" (Maybin 2001: 67).

Heteroglossia according to Bakhtin, is the dynamic multiplicity of voices (glossia = tung, hetero = mixed) of genres and social languages that cohabit, supplement and contradict each other in the social struggle of discourses. In respondent X's narrative, a *discourse of organisational constraints* intersects with a *static academic discourse of knowledge*, struggling with two different student-driven discourses; A *context-dependent educational discourse* confronting a *context-independent discourse* ('proper grounding in the theoretical debates'). Under all of this, a *NPM discourse* is defining what is inside and outside reach in terms of how 'resource intensive' it will be: Teaching praxis "is far more recourse intensive than the more normal lecture / seminar /essay model". In his narrative, Respondent X shows that he is acquainted with the complexity that 'cohabit, supplement and contradict each other' in the Conflict Resolution programme at DPS.

Students appreciate the theoretical level at DPS:

Respondent Z:

Exposure to the theory. Never had that much knowledge, - I am studying at this level, fascinating!

The domination of a static discourse of knowledge is contested at DPS

At DPS, university of Bradford, staff respondent X emphasises the domination of theoretical aspects of the programme in the following way:

Respondent X:

... we are doing an academic degree here, not a vocation degree. We are not training people ... for the field. If they want that, they need to go somewhere else, not to Bradford. What I think Bradford is about, is about delivering to the students knowledge about an area, whether it be Peace Studies or Conflict Resolution or International Relations, whatever the current body of academic policy is, the state of play in that knowledge, and giving them the kind of theoretical debates and policy debates around those issues. So I think there is, particularly in CR, a scope for that kind of practical mediation training. But I think there is a limit for how much of it in the kind of degree programs we are running here.

Here, the respondent establishes his identity as an academic person through a chain of equivalence of 'an academic degree "delivering to the students knowledge', and '*giving them* the kind of theoretical debates and policy debates' (emphasis added). This draws on a static cognitivist discourse of knowledge as well as a discourse, keeping reason and analysis inside the academic discourse, and excluding 'a vocational degree'. At the same time, this respondent keeps the door slightly open for a wider understanding of knowledge and 'texts':

Respondent X:

... and your other issue, what is considered as 'text'. I think that at the moment we are quite weak here. Because I think we do, well there are exceptions to this, but I think looking at issues that have to do with culture, visual imagery and film, literature and that kind of non-academic literature, if you like, the novel, ...

Interviewer:

Those are different kinds of case studies... you know....

Respondent X:

Yeah, that stuff, I think we can do more on it. We do... myself and a colleague have done a bit on that sort of film, an idea of, in my critical security studies module, but we don't have a dedicated module to looking at film and international politics of film and peace or culture, or violence and culture. There are lots of gaps that I could point at in the curriculum, but that is one of them, and probably one of the more important ones

Interviewer:

We revived the Student Network for Peace Film Club in the fall semester of 2007. That was necessary for us as students, to be able to connect the theory to some particular cases. Also, I have taken an elective course called 'Image, Culture and War'. It has been expanding the way I think about the world and about myself, and about myself in the world. Especially the media part, how perception is coloured

and tainted by things that are not given credit, academically. Still they influence the way we perceive and discuss the world

Respondent X:

Yes, I do think that is something we could do more on here. You know, having a much more rigorous investigation of film, theatre and art, and how it links in to peace. Having said that, the Africa centre does some work on culture and peace building.

Wittgenstein claims that the cardinal problem of philosophy is the distinction between *what can be spoken of, and not* (Johannessen 1991). This implies that domain of knowledge is larger than the domain of (written) language. A large proportion of our cultural knowledge is tacit, outside our awareness (Polyanyi: 1967, Spradley 1980: 7, Lakoff 2008). To expand our unconscious knowledge, social sciences also should include other tacit forms of ‘language’ and ‘texts’, such as images, film, and examples, metaphors, analogies, imagined dialogues.

DPS student respondent V:

You know, when you are reading about cultural differences But I suppose, when 10 people sitting from 10 different countries, and you talk and you understand each other better. That is a better way of learning the cultures, you know. You appreciate the cultural differences.

Also, at DPS, however, there exist counter discourses to the cognitivist view of knowledge.

Example, Respondent T:

The very privileged state that research has had on teaching in UK universities is a major part of the challenge for coherent education in MPCT programmes. It is not until recently that academics have had to qualify in teaching.

In explaining how research has had “a very privileged state” (equals in discursive terms temporary closure), this staff respondent from University of Bradford addresses *a static academic* discourse to emphasis that this discourse now is being challenged. It is challenged on its content by forces that want to introduce transformative learning as praxis (Fetherston and Kelly 2007: 262) into the traditional academic discourse in order to achieve “coherent education”. In their research, these educators at DPS suggest some gaps in the current levels of understanding of transformative learning as praxis (ibid).

In the above quote, research is a privileged sign in the conventional academic discourse. Teaching, on the other side, has a floating character within this discourse; it is an element that gets its meaning through its relation to, and its difference from, other elements. It belongs to the academic discourse, but its content is disputed. Identity is in discourse theory seen as a product of language structure (Laclau and Mouffe 2001: 105). In the quote, the respondent’s

subject position creates an identity through language use as one who connects the lack of qualification in teaching as connected to the lack of coherence in MPCT programmes.

During the last three years, work has been done to change from a teaching to a learning focus (Fetherston and Kelly 2007, Kelly and Fetherston 2008). However, this approach to learning is only developed at the BA-level. For the Ma-level, the academic staff is still hesitant to change the programme

Respondent T:

CR was too narrow, there was not very much connection between theory and practise, and the assessment was an essay, on theory, quite superficial.... We wanted to focus on ...integrated learning – head and body....

This quote represents a realistic counter-discourse to the static discourse of knowledge. It also draws on several discourses and produces a new discourse: a discourse of learning. It relates to a discourse of transformation in addition to a discourse of context-dependent knowledge. The *discourse of learning* is understood as; student-activity, self-reflection and reflection-in-collective, meta-learning and theory-practice integration.

As a counter discourse, aiming at being relevant for *a discourse of change, adaptability and cooperation*, staff respondent T at DPS, University of Bradford, focuses on teaching for understanding:

Respondent T:

..what I got out of my teaching training was understanding that what we should be doing is teaching for understanding. That the emphasis shouldn't be on the teaching, but on learning ... Once you start thinking - 'what are the students learning, and what process can assist with that' - instead of thinking - 'what am I going to teach' – the focus on me as a teacher,, It is a SHIFT from teaching to learning... You think differently about your time with the students it makes teaching more interesting, ... it can be liberating ...

Ultimately, teaching is for me about dialogue and relationships, the challenge is how to do that with 80 students to model the dialogue... and ...for or the students; to practise raising your voice is important..

Here, understanding is included in the concept of knowledge, not as knowledge and understanding, but a wider concept of knowledge where learning is the main focus.

Students also focus on the personal aspects of learning:

Respondent Z:

There is this problematic thing in the Ma-programme; Relationships are treated as concepts; Justice, truth, Human Rights, democracy. Not as experience / practice..... There is this disconnection, - I want to struggle to connect knowledge and action.

Respondent Y:

What I am missing is some practical experience and focus. They need to put a practical focus into the study. And more presentations by the students, – to build up confidence. You need to practise raising your voice.

Respondent T says the following about changing the focus from teaching to learning in the Ba-programme:

Respondent T:

For the students, practise raising your voice is important ... the impact on confidence in the students from our project ... There is a loss of confidence when starting the university, traditionally .. There is a need for spaces to develop confidence and skills of conversation. A range of spaces is necessary

[To] reflect critically implies that one steps outside of roles ... Having a sense of self – question how what you are doing has an impact on other people

.... action is part of the educational process, not something for its own sake.. If we are asking our students to be reflective, we should be reflective, too

This respondent touches upon how the traditional focus on teaching is connected to ‘a loss of confidence when starting the university’. This is connected to the absence of spaces, (different from the auditorium with large numbers of students) where students feel safe enough to raise their voices. Smaller groups where safety and confidence is provided, are necessary for this kind of learning (cfr. Fetherston and Kelly 2007, Kelly and Fetherston 2008, Tiller 2008, Barnett and Coate 2006).

‘Stepping out of roles’ and ‘reflect critically’ on one’s choices, perspectives and actions is connected to ‘having a sense of self’. This approach to learning processes is close to what Flyvbjerg advocates for social sciences to focus on. Conflict and power are phenomena constitutive of social and political inquiry, and are essential to the policy worker’s navigation in the field (Flyvbjerg 2001: 3, Woolcock 2007: 69, cfr. P. 20). As presented earlier in chapter section 2, phronesis is a true state, reasoned, and capable of action with regard to things that are good or bad for man (Flyvbjerg 2001: 2). This resonances with ‘having a sense of self – question how what you are doing has an impact on other people’. Students need to relate to questions like: What are the dilemmas that you approach as a peace maker, and how do you deal with them? To answer such questions draws on the involvement of the students as critical beings, knowers and actors.

Contemporary and future challenges release and encourage much more of those of being-in-the-world rather than forms of being-in-knowledge “... the students’ capacity to ... sustain themselves, to engage with the wider world, to be resilient and to prosper – not just economically – in it” (Barnett and Coate 2006: 119). Respondent T draws on a transformational discourse of knowledge, which aims at educating broader competences, close to those of the ‘translator’ and the ‘diplomat’.

The competences of the Detective, Translator, and Diplomat

Returning to Norway and the discourses underlying the knowledge view at CPS, we go on to look at the competences that the MPCT programme aims at. When asked the question to which extent Woolcock’s three core competences are aimed at in the MPCT programme, both students and staff emphasised the detective competence as the dominant focus of the MPCT programme. Student respondent E elaborated on this:

Respondent Q:

Reading, discussing and writing individually has been the dominant mode of learning

In light of Woolcock’s emphasis that the diplomat skill requires “skilled team players and negotiators *who are capable of doing together what they know cannot be done alone*” (Woolcock 2007: 68, emphasis made), the learning methodology as described above does not take the MPCT students in the direction of the diplomat competence. This impression resonances with the previously displayed focus on “knowledge in the head”, and with lack of training of communicative and relational, face-to-face skills.

Respondent E:

To me it seems like the detective is the role most in focus, definitely. As for expressing yourself, it is mostly in terms of writing papers and thesis, and occasionally telling your class what you are working on.

CPS staff share this understanding:

Respondent A:

I think, not to overplay our hands... that now we are educating detectives, that is what is in our course content. Training detectives... I don’t know how successful we are there, that’s a different... But I think, whilst training these detectives, we are trying to create a platform, a learning experience for them, to be diplomats, to be deal brokers, by giving them international experience, that they can manage greater conflicts, from these petty conflicts, or not conflicts, but petty differences, like in reading rooms, that they can have face to face contact with kinds of people that they earlier only have seen on TV, and have face to face interactions with them, and see that it is not all that dangerous with difference.

Staff Respondent O answers by referring to student evaluations of the programme:

Respondent O

... there were critiques; The methods, which are lectures. And then, too little practice.

Students named the detective competence as the dominant in the programme (respondents B, E, H, K, P, Q):

Respondent H:

The detective competence was given most space in our course.

Respondent P:

My previous background has been asked for and built on in the learning process / lectures, in my opinion, to a too small extent. ... The dominant mode of learning has been lectures and home exams.

As described above, academic credentials are necessary in order to teach at university programmes, whereas practical experience is not. Unfortunately, the mix of reflective doers and practical thinkers are not commonplace in the university setting, according to respondent A;

Respondent A:

... we have teachers who don't gain much from practice, they gain much from the research side... Their whole life depends on their research side. So it is like, from the university side, where you are rewarded, and that is on the basis of your research work. Not how much practical relations you have had to the work you do. ... So actually, most of the people who come in, they come from mono disciplinary backgrounds – sociologists, anthropologists, and – this is a structural problem... We should also give them [Peace activists...] the chance to come over and spend periods of cooling off from the field. One month, two months, three months.... And share experience...

In advocating for peace activists and peace workers in the field to have periods of time at Centre for Peace Studies, and 'share experience' and 'cool off', this respondent for a *praxis discourse* that is created through the interchange of practical and relevant know-how from the field and theoretical reflection on action. Such interchanges may improve both the teaching staff and the learning of the students in the MPCT programme, as well as the level of reflection on experiences from the field of the practitioner/researcher. In this sense, the respondent advocates for phronetic social science; a value-rational deliberation on practical experience (Flyvbjerg 2001: 166). When the link between basic and applied science is absent, Flyvbjerg warns, the result may be that one educates people who are flexible enough to administer and execute the kinds of measures dictated by whatever is considered instrumental at a given moment. Such projects are based on a natural science-inspired fallacy. They assume a close association between, on the one hand, theoretical, basic science (episteme) and, on the other, practical, applied science (techne). On the other hand, a value-rational deliberation on practical experience contributes to what Flyvbjerg has called a "techne with a head on it", a techne governed by value-rational deliberation (Flyvbjerg 2001: 167).

Woolcock voices the same worries when he warns that development workers “risk becoming part of the problem rather than the solution” (Woolcock 2007: 62). Fetherston also addresses this phenomenon: “Moreover, our understandings of war are both constituted and constituting of the social institution and practices of war – we participate in the continuity. It is also probable that our management and resolution efforts, *if unproblematised*, work to continue, rather than challenge, these same institutions.” (Fetherston 2000: 196, emphasis made).

Whereas Woolcock’s detective competence is rational, closer to the Cartesian "cogito", the translator and mediator competences include a reflective involvement of the body. In his *Phenomenology of Perception* (first published in French in 1945), Maurice Merleau-Ponty developed the concept of the body-subject as an alternative to the Cartesian "cogito." This distinction is especially important in that Merleau-Ponty perceives the essences of the world existentially, as opposed to the Cartesian idea that the world is merely an extension of our own minds. Consciousness, the world, and the human body as a perceiving thing are intricately intertwined and mutually "engaged."

Is what is taught as valid knowledge in the MPCT programmes sufficient for the student and graduate in a field setting? A basis for this question is the assumption that not only intellect, the Cartesian ‘cogito’, but also emotions and experience influence on a person’s actions in the field (Schön 1983, Mezirow 1996, Barnett and Coate 2006, Lakoff 2008, Starrin 2009). The question is then, are these two latter categories ‘trained’ as well during the master’s programmes? And, how does one train/ reflect in order to improve one’s repertoire of action for stressful situations in the field of policy workers? How does one avoid un-reflected distress to spill over into the interpretation of the situation/ data, and the choices one makes?

The most unambiguous answer to whether Woolcock’s three core competences were within reach was expressed in the following:

Respondent C:

I think we should have a very sober and reflective attitude towards if our programme currently can be expected to realise those [Woolcock’s] 3 competences.Because if you put the translator concept into an anthropological setting, it means that you have a basic grasp on what is the basic preconditions for people’s life worlds, - the immense gaps between different life worlds, and how you are to start approaching different life worlds and communicate across them. *So I am somewhat doubtful if our student group at CPS as a whole will be able to gain that kind of competence.* Perhaps some of them... the translator competence is quite a demanding category

Woolcock also seems to be concerned with ... people who are able to speak across the divide between academia and the practise fields.... who know how to convert the message from a specific topic to a kind of message that is particularly attuned to a specific context of practical work...

*And I would assume that perhaps some of our students could develop those kinds of competences
But I am not sure that this is the merit of our programme or if it is the merit of those who also have professional backgrounds...*

Here, in the emphasised segment, the respondent implicitly expresses doubt that the present curriculum can take the merit for those who develop more than the detective competence from the MPCT programme.

Further on in the interview with Respondent C (who represents a recent shift in thinking at CPS) the different types of competences related to the heterogeneity of the student body are elaborated on:

Interviewer:

But as students, I feel that our previous experiences and competences are not asked for...

Respondent C:

That is absolutely bad news to me. If that is the case, we have to do something very promptly.....

Because, - quite some of our students have practical knowledge from a range of life worlds, both professionally and non-professionally. So we need to have a fair amount of understanding of what those imply, in terms of skills and knowledge.... More than that, we also need to understand what kind of educational environment they are coming from, to really understand to what degree they are equipped with the kind of analytical basic understanding which we assume our Scandinavian and European students are equipped with. And I know very well, that often they are not. So we need to have a very careful and open attitude to map this for the individual students.

And we have to sensitise, - and that is another thing – I am not sure that all the teachers, if they don't have backgrounds from these life worlds, really understand the challenges we are having in the programme. So maybe there is a need also to have some kind of process with the teachers to build some common understanding here.

Through a chain of equivalence of 'life worlds', 'understanding', 'careful and open attitude', this respondent creates a professional identity that draws on *a transformational discourse of knowledge*. The respondent gives sound arguments for her view based on anthropological perspectives, and contemplates whether or not "all the teachers, if they don't have backgrounds from these life worlds, really understand the challenges we are having in the programme".

The challenges that this respondent identifies, also include, in my opinion, the teachers as role models for the students as future candidates in complex settings of conflict. The ways the teachers show interest in the students individual backgrounds, and how they model the dialogue, may reflect their understanding of cultural relevance and cultural sensitivity for peace and conflict processes. The extent to which the teachers are interested in the students' heterogeneous backgrounds may also be seen to reflect their understanding of Western outsider "neutral" mediator activity, as opposed to the idea of insider partial peacemaking, building on indigenous empowerment approaches. Writing about critiques of conflict resolution and peacekeeping, Tom Woodhouse, (2000: 22) uses John Paul Lederach's "indigenous empowerment approach" to peace-building from below. In the same vein as Woodhouse emphasises the importance of identifying the cultural modalities and resources within the setting of a conflict, I would like to connect this to empowerment of students on the basis on their previous backgrounds and experiences. Ethnoconflict theories (theories derived from locally constructed common sense views of conflict) and ethnopraxis (techniques and customs for dealing with conflict derived from these local understandings), Woodhouse asserts, need to be developed and incorporated into the construction of general peace theory (Woodhouse 2000: 22-23). Here, I see a parallel between peace building from below, as described above, and pedagogy in MPCT programmes. When teachers forget to build on the students' backgrounds and instead take an outsider "neutral" approach to the student group, (or do not "take the students as the starting point of teaching", respondent E), valuable learning opportunities are lost. Empowering students on the basis of their life worlds thus seems to be neglected.

What respondent C signals, is already picked up by the CPS related staff, according to respondent D's view on the students' heterogeneous backgrounds:

Respondent D :

Furthermore, I find it important to give more time to the individual student, and I hope and think that the new leader at CPS will follow up on this."

On the positive end, this student emphasises the non-tutored activities that the students themselves organised as study groups (in the class of 2003-2005):

Respondent M:

There could have been more of this. I didn't have the feeling that this was very much valued in the program by staff and the academics. However, we had study groups with other students, where everyone read and presented different parts of the literature. In these groups, we gave a lot of

importance to the background of the students when distributing the material, because this increased the chances of a good presentation.

As a student myself, I would like to expand on this quote and point to the broad international mix of students that are studying together in a small building such as the CPS Lower Pavillion. The physical size of the building, together with the openness and flexibility of the staff, provide possibilities of daily face-to-face communication between students, and between students and staff. These may be taken for granted / not made visible by the students' responses. Still, they represent a valuable learning experience that may contribute to developing the translator and diplomat competences. Also, the regular visits of researchers and Nobel Laureates bring to CPS stories and tales that are inspirational, as much as they are challenging (i.e. Mohamed Yunus fall of 2008, Shiring Ebadi spring semester 2009).

Ideally, when students' backgrounds are the starting point for learning, the sharing of experiences and perspectives in the 'classroom' can provide a rich variety of 'texts' that can be identified, diversified, challenged and acknowledged, both individually and collectively. Individually, the student can become aware of how her / his own background influences perspectives and judgements (cfr. Mezirow in appendix 6). Collectively, by listening to others' stories and life worlds, students can start a process of awareness of where their own judgements 'come from', and acknowledge the vast variation of understandings and perspectives that co-exist, and gain a larger 'repertoire' of knowledge about different life world. And dis-cover that there behind the same concept may lye different content, depending on your culture and the perspective you see from.

Michael Woolcock points out that the policy-oriented programmes must be explicitly attuned to the challenges that the heterogeneity in the students' backgrounds represent. Woolcock warns that educators may not fully understand the complicated task of teaching these such heterogeneous groups. He further claims that students must learn to be "reflexively self-conscious of their own assumptions and predispositions, the better to accommodate those of others", and therefore need both negotiation *skills* coupled with, and grounded in, an abiding *awareness of* how and why different people make sense out of the world as they do (Woolcock 2007: 69, emphasis added).

The way I interpret Woolcock, he here speaks of context-dependent knowledge. How do students become "reflexively self-conscious of their own assumptions and predispositions"? The traditional definition of transformative learning is a process by which previously

uncritically assimilated assumptions, beliefs, values, and perspectives are questioned and thereby become more open, permeable, and better validated (Cranton, 1994, 2002; Mezirow, 1991, 2000, in Cranton 2003: 87). At the core of Mezirow's conceptualization of transformative learning theory is the process of critical reflection. We transform frames of reference through critical reflection on our own and others' assumptions and beliefs.

Interviewer:

Did you feel that you were challenged on self knowledge and introspection in some ways, to see yourself and your values active in a situation?

Respondent E:

No, that is not a memory I have at all, I may have forgot, but no ...

Habits of mind are the broad predispositions that we use to interpret experience. To make our interpretation of experience transparent, we need to reflect on how our worldview is constructed. These are all guided processes that need time and space to be productive, with an interchange of reflection on the relation between theoretical knowledge, practical training and personal experience. Although reflection needs not lead to transformation, when it does, our frame of reference becomes more open and better justified. The process is not about changing one's mind from one thing to another or adopting the "right" point of view but rather about becoming more open. As this student respondent puts it:

Respondent E:

Yes, like whose peace are we talking about? Like ..., for Israelis, peace equals security, for Palestinians peace equals sovereignty and freedom. So both groups want peace, it's a fact, but not the same thing. But it is perceived as hugely different things and concepts.

Here, the student displays reflective capacity. She questions the framing of peace and switches between different frames of reference held by different parts in conflicts. She recognises the complexity of the issues of peace and conflict that MPCT candidates are confronted with. A frame of reference is a meaning perspective, the web of assumptions and expectations through which we filter the way we see the world (Mezirow, 2000, in Cranton 2003: 88, see also appendix). A frame of reference has two dimensions—a habit of mind and the resulting points of view. The student's report of not being challenged on self knowledge and introspection is in line with my own experience as an MPCT student. Rather, I would say that at CPS, reflection is understood narrowly, as analytical reflection on theories and concepts. Since previous experience, values and feelings shape the individual student's perspectives, processes that address these can help the student become aware of where her or his perspectives 'come from'.

During my experience as an MPCT student myself, I have reflected on why the use of more than one teacher, what we in nurse education often refer to as the two-teacher system, where one of the teachers take the role of the challenging and opposing perspective(s) or position(s), has not been developed more in the MPCT programme. If widened to embrace not just the capacities to think critically, but to understand oneself critically and to act critically, higher education becomes the formation of critical persons who are not only subject to the world, but also able to act autonomously and purposively within it. A higher education for the modern world becomes a process in which critical being is realized (Barnett 1997: 4).

The role of context in the development of competence

A phronetic social science is based on context, judgement and practical knowledge. Flyvbjerg asks a question that is relevant to the education in MPCT programmes, and to the research question in this study: “What role does context play in human knowledge and skills?” (Flyvbjerg 2001: 9). He is interested in how people acquire knowledge and skills, and turns to a phenomenology of human learning formulated by Hubert and Stuart Dreyfus, useful for understanding the linkage between knowledge and context. It addresses the question whether knowledge about human activity can be context-independent. Thus, it is more than relevant to the discussion of theory and praxis in MPCT programmes.

Referring to the process prior to starting the MPCT programme at University of Tromsø, respondent J indicates that there has been other than organisational reasons for the conflict between rhetoric and realities of the underlying view on knowledge:

Respondent J

There was a dissension put in writing about the relationship between getting knowledge and theory on the one side, and practical skills on the other. The working group concentrated on the first of these

Still, in the CPS programme description one can read:

“The MPCT programme enables students to

- Develop their peace-building skills through role plays, team work and communication“

(CPS 1)

Staff Respondent O:

The methods of teaching have been based on individual initiatives, the system level of teaching seems to have been weak Problem Based learning was generally disregarded

Student Respondent P:

“My expectations were getting both theoretical and especially practical knowledge of peace work. Competent and inspiring lecturers, practical exercises and excursions, team work...”

This student emphasises expectations of context-dependent learning in her questionnaire response; “especially practical knowledge of peace work” On the other hand, in the reality, this first year student has experienced this differently:

Respondent P:

“The programme description at CPS is not coherent enough to the competence aims in terms of in depth and practical knowledge.” (Respondent P)

What the students seem to ask for is personal involvement in practical situations, and spaces where knowledge can be developed with experience. This is what characterises the level of *Competent Performers* in the Dreyfus learning epistemology. With increasing experience, *Competent Performers* learn to apply a hierarchical, prioritising procedure for decision-making, choosing a goal and a plan with which to organise the information about a concrete situation. They are personally involved in their actions, and their actions comprise an element of interpretation and judgement (Flyvbjerg 2001: 12-16). A good start for learning to become critical is to use Mezirow’s Learning theory to question and deconstruct the ‘naturalness’ of the spaces and structures that surround the educational setting where MPCT students study (cfr. Appendix).

It may seem that a front-back pattern of dialogue is taken for granted and naturalised as the mode of teaching. This is in line with Kincheloe’s view, expressed as : “These contexts of education are shaped in the same ways language and knowledge are constructed, as historical power makes particular practices seem natural—as if they could have been constructed in no other way.” (Kincheloe 2008: 24). In discursive terms, the architecture and design of the educational setting may be understood as another type of organisational constraints that perpetuate at pattern of lecturing rather than engaging in alternative pedagogical activities. Still, in the basement classroom, role plays and simulations may very well be facilitated.

Properties characteristic of the higher levels in Dreyfus and Dreyfus’ learning process are; context, judgement, practice, trial and error, experience, common sense, intuition, bodily sensation (Flyvbjerg 2001: 23). Applying Bent Flyvbjerg’s *phronesis* focus, the incoherence between rhetoric and rationalities at the CPS MPCT programme can be said to reflect a struggle between a *discourse of context-independent knowledge*, or rule-based, theoretical knowledge, and a *discourse of context-dependent knowledge*. The latter is understood as a type of knowledge that is situated in cases and examples, where context, values and power deliberations are central. Here, the relationship between knowledge and the individual knower

is closely connected. An experience of this type of learning process is exemplified by the student respondent E referring to what she recalls as good learning experiences:

Interviewer:

Do you have any examples with good learning experiences, though?

Respondent E:

Yes, there were some good ones, the seminar with nn (and the one with NN was good, too.) We had some role plays, it was a very practical seminar, where we were learning about dialogue skills, and skills, - how to do conflict mediation and conflict resolution. And that was quite engaging, and an example of a learning process where us the students were the main starting point, and he used us and our experiences, and from that we were able to extract some abstract knowledge out of it. And that's how I feel it should be, maybe not every day, but at least some parts of the program should be like that. Because I think a peace program is quite useless if you only study some abstract philosophy about peace education and peace work, and you have no skills about what to do and how to do with that. And it does not necessarily have to be concrete skills about what to do in a conflict how do we solve a conflict between you and me, but it could be a practical skill in an abstract sense, still you should learn something about that empowers you on the basis of your knowledge.

What the student here accentuates is education as praxis. The concept of praxis has in educational discourse sought to more richly capture the nature of a particular type of practice that transcends basic rules and procedures and goes beyond technical/rational actions. Enacting praxis is understood as acting wisely and carefully in a particular situation. (Smith 2008: 65, in Kemmis and Smith). Kemmis and Smith express concern that praxis is slowly being edged aside by in late modern times by that form of practice that amounts simply to following rules (Kemmis and Smith 2000: 5).

Comments to methodological and theoretical fit of the empirical material

Transparency, reflexivity and inter-subjectivity has been sought through sharing with the reader the choices made throughout the writing process. The combination of the level of principle and the grounded level is, in Jørgensen and Philips' conception, the concept of critique. They see critique as a positioned opening for discussion, through which research explicitly positions and distances itself from other alternative representations of the world. The particular representation of the world that a specific research is grounded in is just one among other possible representations, and hence it is open for further discussion.

Inter-subjectivity is in this sense an understanding of scientific knowledge as *truth that can be discussed*. Both of the challenges to constructivism that relativism and perspectivism represent, has been sought kept at a reflective level to enable the reader to question both the

empirical material and the analysis of it. The aim has been to transform implicit taken-for-granted understandings into potential objects for discussion and criticism that are, hopefully, open for change (Jørgensen and Phillips 2002: 178).

I have adhered to Jørgensen and Phillips' principle that the most important criterion is to *explicate and follow the criteria of validity* (Jørgensen and Phillips, 2002: 173). Qualitative content analysis is here seen as a circular process between the specific textual analysis and an overall understanding of the empirical material. A question related to the validity of the text analysis thus becomes: when to consider it as completed, and when can or should the analyst break the interpretive circle and stop the analysis? Jørgensen and Phillips claim that there is no final answer to this question. However, they make some suggestions. First, the analysis should be *solid* - that is, it should ideally be based on more than one textual feature. The volume of the narratives represented here has sought to live up to this criterion. Second, the analysis should be *comprehensive* - that is, the questions posed to the text should be answered fully and textual features that conflict with the analysis should be accounted for. The extensiveness of this I will leave up to the reader to judge. Discourse analysis is a very theoretical method, and the size of the included empirical material may have made the analysis less "thick" (Geertz 1978) than a smaller material would have allowed. Third, the analysis should be *transparent* - that is, the analysis should be presented in a transparent way. The reader of the analysis should be allowed as far as possible to 'test' the claims made. By displaying the tools as well as the texts explored, I mean to have followed these criteria.

In the analysis of the data, institutional limitations for the intended practices in the MPCT programmes also have been understood and interpreted in terms of Galtung's structural and cultural violence (1996: 30-33). By this is meant that discourses may be seen as frameworks that limit the subjects' scope for action and possibilities for innovation (Jørgensen and Phillips 2002: 17). Hence, the task of criticality has both been connected to the theoretical framework of transformation, and to the discourse analytical methodology. The epistemology, or the theory of knowledge that the theoretical perspective is based on, has informed the methodology, as much as the methodology has informed, as well as questioned, the theoretical perspective.

Summary of findings and discussion

The findings and discussion section has sought to answer the first two of Flyvbjerg's four value rational questions by sketching out the discursive landscape surrounding MPCT

programmes. In this landscape knowledge is constructed, sustained and contested. The task of phronetic social science is to clarify and deliberate about the problems and risks we face and to outline how things may be done differently. The third question; Is it desirable?, will be addressed after this summary. The fourth question; What should be done? - will mainly be left for future research to explore, since the empirical material does not extend to this. However, some pointers will be given in an epilogue, after the conclusion. Also, significant change proposals from staff and student respondents can point out future directions. These can be found in appendixes

One can question to which extent Woolcock's 3 core competences are designed and may be functioning in our context. Nevertheless, these competences have been pointers to the possible aspirations of the MPCT programme, and in the interviews, they have been productive in bringing forth articulations of the respondents' subject positions and identification with the different aspects of knowledge. Woolcock (2007: 69) warns that educators may not fully understand the complicated task of teaching these hard-won practical skills. He further claims that students must learn to be reflexively self-conscious of their own assumptions and predispositions, the better to accommodate those of others, and therefore need both negotiation skills coupled with, and grounded in, an abiding awareness of how and why different people make sense out of the world as they do.

In accordance with the anti-essentialist constructionist approach to this research, it needs to be emphasised that the perspectives constructed through this discourse analysis do not claim to be the 'truth' about the MPCT programme at CPS. Rather, they are perspectives that are context-dependent, as well as historically specific. As such, they contribute to shed light and hold a mirror to the educational activities, and can at any time be contested.

Where are we going?

The analysis supports Lakoff's (2008) view that despite the limited range of conscious reason, academia still hinges on such Enlightenment reason. This implies an understanding of reason as conscious, literal, logical, universal, unemotional disembodied and individual. In this study, this represents a static academic discourse of knowledge. Or, as one student respondent has put it: "My competence is reading, analysing and writing texts".

A transformational discourse of knowledge, which one would infer from the rhetoric of the MPCT programme, is struggling with a static, cognitivist discourse of knowledge at the University of Tromsø. The consequences of this is that the competence of the detective, a

theoretical/analytical competence, is identified as the dominating competence that the students gain from the MPCT programme at CPS. The competences of the translator and the diplomat are aimed at in the rhetoric of the programme description, but not realised in the programme as presented. Both students and staff at CPS identify Woolcock's 'detective' competence as the dominant focus of the programme. What this implies for the competences and capabilities of the students and graduates of the MPCT programme, further research should seek to investigate. The competences of the translator and the diplomat are seen as valuable by staff, but are hindered by lack of pedagogical diversity among the staff and the perceived organisational constraints.

Context-independent knowledge (universal, analytical knowledge) is the dominant form of knowledge in the MPCT programme. Knowledge developed in context (particular and variable/local) is much asked for by students, who strive with making connections between the different subjects, but scarcely offered. Despite the espoused focus on problem based knowledge, context-dependent knowledge is marginalised in the programme-as-presented.

At CPS, the static discourse of knowledge in academia does not seem to be too strongly contested by others than the students. However, most staff respondents express a hope for providing a more coherent programme, and staff and student respondents agree that there is a too strong emphasis on theoretical knowledge and that there is a lack of focus on practical knowledge and self-reflective knowledge.

Who wins and who loses, by which mechanisms of power?

The discourse analysis has shown how what is considered valid relevant knowledge in MPCT programme is constituted through speech acts of inclusion and exclusion. Language plays an important role in the social construction of knowledge. The connection between knowledge and power has surfaced particularly in the struggle between the rhetoric of the programme description and the sedimented, taken-for-granted understandings of academic knowledge in the university culture. Such understandings underlie and penetrate the university organisation model, and represent hindrances for the multi-disciplinary MPCT programme to implement its philosophical and pedagogical underpinnings. The structure of language is infused with culture and history that is easily taken for granted. This naturalisation can be questioned and challenged through discourse analysis.

Put more bluntly, it seems like old frames hinder new ideas to take hold in the university culture because of objective discourses; discourses that are so firmly established that their

contingency is forgotten. In addition, multi-disciplinary studies that seek to build broader competences also collide with a university model of the market. A university model that adheres to New Public Management ideas seems to contribute to mainstream teaching and assessment into literal forms that can be ‘assessed economically’, as one staff respondent has put it.

Laclau and Mouffe’s understanding of discourse as an active reduction of possibilities should in this thesis be modified on the grounds of my empirical material to: Discourse is a passive and persistent reduction of possibilities through uncontested organisational constraints that hinder the development of diverse pedagogical methods and interdisciplinary cooperation. This resembles what Donald Schön has called “dynamic conservatism” in institutions; a tendency to fight to remain the same (Schön 1973: 9).

Power is dispersed; agency seems to lie more in the structure and tacit institutional memory of the university organisation model, than in the staff respondents’ agency. Hence; agency is invisibility and lack of questioning. The organisational constraints are taken-for-granted as the nature of the university organisation. Staff cooperation and collective struggle are not visibly present, hence the organisational constraints do not seem to be collectively challenged.

Students do not learn to think on their feet (Schön 1987), through reflection-in-action and reflection-on-action, since action and self-reflection is not given much space in the programme. This has implication for the competences the students possibly can gain from the MPCT programme. Criticality can be further developed through higher emphasis on questioning frames of representation (Mezirow: 2000, also in appendix 6).

The heterogenous backgrounds of the students are to a very little extent asked for and used in the classroom. Hence, a vast repertoire of local and diverse knowledge is neglected, as the students come from many different countries, cultures and walks of life. Despite the good intentions when establishing CPS, the programme realities as perceived by students and staff are not coherent with the programme description of the MPCT programme.

The following curriculum areas are connected by the respondents to the lack of coherence between rhetoric and realities in the MPCT programme at CPS:

- the monogamy of theory and reason at the expense of other aspects of knowledge
- reason is more emphasised than self-reflection and action

- intrapersonal and interpersonal aspects of knowledge is given little attention
- a stronger focus on teaching than on learning
- the lecture as the dominant mode of teaching
- the weak focus on the students' learning processes and backgrounds
- the lack of practical and embodied, cooperative methods of learning
- the merit and incentive systems that privilege research over teaching
- the exclusion of activism and change as an aim for academic activity
- frames of reference that are not thoroughly addressed and questioned
- an assessment culture based on individually written texts only
- that evaluations seem to work within governing variables instead of questioning these
- market influence on the university organisational model and the quantitative focus

For many of the students, myself included, the twenty-four-seven access to the CPS building, as well as staff goodwill, represent unique possibilities for student-driven extra-curricular activities. Such activities contribute to a widened repertoire and to expand the students' learning possibilities. These are taken advantage of by some of the students through the Student Network for Peace Film Club, campaigning activities, student-initiated mediation courses and the like. More students could take advantage of these extra-curricular possibilities.

Is it desirable?

Represented by a discourse of change, adaptability and cooperation, the challenges to contemporary society, I will propose, call for a broader view on knowledge and competence building underlying MPCT programmes than what is the reality at present in the MPCT programme at CPS. At the University of Tromsø there exists a paradox in the university organisation; at a time when contemporary challenges call for more complex competences, the university organisational market-oriented model narrows down the possibilities to implement multidisciplinary studies.

Descriptive and causal knowledge is dominating in the MPCT programme at Centre for Peace Studies, University of Tromsø. There is a stronger focus on teaching activities about the nature and causes of conflict (the detective competence), than it is on practical skills for handling conflicts (the translator and diplomat competences) espoused in the MPCT programme description (CPS 1, appendix 1). Tiller observes that the transition from a research arena of description to an arena of action and realisation is well guarded in

educational practice, “with a lot of closed gates” (Tiller 2008: 71). At present, it seems as though the university organisational model represents obstacles to running a multidisciplinary programme where the espoused conflict transformation approach can be operationalised through its pedagogical methods. These obstacles need to be addressed and transformed, as the future demands that we can transcend the established practices. Understanding what and why is no longer sufficient. Creativity is needed to lead into better tracks of how to produce desired changes.

It may seem unfair to compare CPS, University of Tromsø, with its 2.2 academic staff, to DPS, University of Bradford, that have some 30 staff, in addition to some 90 ph.d. students that contribute to the educations there. In light of the small size of staff at CPS, it is impressive that the MPCT programme has been creating so much activity, despite small resources to coordinate the high number of external teachers. Looking at the world around us, I don't find it desirable that both MPCT programmes emphasise the detective competence at the expense of broader competence building. At DPS, the detective competence is targeted more consciously and developed through refinement of the theoretical teaching. This is also in line with the rhetoric of their programme description, which espouses an analytical / theoretical approach. Viewing the MPCT programme at CPS in light of the thirty years older programme at DPS, one can say that the programme at Centre for Peace Studies at the University of Tromsø is in its first phase of evolution. Instead of following the course of DPS to a more theoretically explicit programme, CPS can choose its next steps and align them to the challenges of contemporary and future society, represented by a discourse of change, adaptability and cooperation. Significant change proposals from the interviews with student and staff respondents at CPS can be found in appendixes 7 and 8.

In a recent national newspaper article, the lack of critique in peace research was addressed. The historian Gudleiv Forr writes in a publication to the 50 year anniversary of PRIO, the Peace Research Institute of Oslo, that PRIO has moved from power critique to being an executor of power. He points to the originator of PRIO, Johan Galtung, who saw action research as the core of PRIO's research. Fifty years later, Forr finds PRIO's research too strongly dependent of financial aid from the Norwegian ministries, particularly the Ministry of Foreign affairs. This has resulted in a less critical research (Morgenbladet October 23.- 29., 2009).

Traces of Galtung's contributions to establishing the MPCT programme at CPS in 2002 are still visible in the programme description, particularly his focus on action learning and conflict transformation. There have been phases where the action oriented perspective has been contested and tuned down, as several staff respondents have commented on. Since last spring, however, a strategy process on the development of the MPCT programme has taken place. The fact that this phronetic research study has been encouraged and drawn on in the development process (cfr. appendix 5), reveals a sincere ambition to evaluate and transform the MPCT programme at the Centre for Peace Studies.

In this empirical material, closure of the academic discourses of knowledge at CPS, University of Tromsø, is established to a varying extent, indicating that they are open for change. The metaphor of a referee (respondent A), or a skilled coordinator, seems to be much needed to unite in a collective process of curriculum transformation, towards wholeness, integrity, complexity, and change.

Chapter 5. Conclusion

If Nature is inexpressible, he who desires to know Nature as it is in itself will not try to express it in words.

– Tao Teh King

Through making the invisible visible and by questioning what is taken for granted in academia, I will claim that the discourse analysis has contributed to dis-cover how social practices in the universities seem to have fixed certain understandings of knowledge as if they are natural. The merit / incentive systems that privileges research above teaching, the mono-disciplinary organisation model, and the dominance of lectures as the main mode of teaching, have been among the things that are taken for granted within the universities, or, ‘what everybody knows’. The sedimented understanding of knowledge that this reflects, hinders the implementation of the rhetoric of the MPCT programme into realities as it is presented to the students. In sum, there is low coherence between pedagogical rhetoric and realities.

The findings support that for the MPCT programme to become coherent with its espoused pedagogical rhetoric, there is a need for incorporating what in the theory section composes a transformational discourse of knowledge (Galtung 1996, Barnett 1997, Mezirow 2000, Flyvbjerg 2001, Lederach 2003, Woolcock 2007, Lakoff 2008, Tiller 2008,). Also, constraints created by the university organisational model needs to be addressed and transformed to achieve coherence between rhetoric and realities. These are connected to higher prestige given to theoretical knowledge than to action and adaptability to change, a stronger focus on teaching than on learning, individual work at the expense of collaborative work, and higher prestige on research than on teaching. More fundamentally, a shift from a teaching focus to a focus on learning is needed.

The analysis reveals that the university organisation logic seems to be carried on through the teachers’ attempts to optimise their performances within the organisational constraints, instead of contesting the organisational constraints collectively. The findings is in line with Foucault’s (1980) analysis of power, which has alerted us to the way that sovereign power has been partially displaced by the exercise of disciplinary power: Self-discipline is exercised by the subjects themselves who conduct their own self-censorship and self-surveillance at their own sites of life and practice (Brookfield 2005: 37). The university tacitly holds on to old views on knowledge and exercises censorship towards new epistemologies and multi-disciplinary programmes, that, like Galtung (1996) has asserted, need to build on non-positivist, multi-perspectival epistemologies in order to address multi-dimensional problems.

There are signs of change based on the new leadership at CPS. I will argue for basing this change on making the conflict transformation framework more explicit and fundamental in the MPCT programme, and connect this to a praxis perspective. This perspective includes many of the aspects that are called for in the empirical material; such as integrating theory and practice through the students' personal involvement and action, team work, value-deliberation, reflexivity, and the building of knowledge in context. This praxis perspective of learning has been described as a level of competence that requires deliberation of what one is really doing in particular situations, and reflection upon what different kinds of consequences that will follow from the chosen action. Teaching praxis requires methods of learning theoretical, technical and practical skills through trial and error, combined with reflecting on action - and reflecting in action - in order to educate reflective and critical practitioners.

To meet the demands of contemporary society, candidates are expected to host capabilities such as adaptability to change, holistic rationality, team-orientation, creativity, and reflexivity (Berg 2009). I have argued that through phronetic social research, social science may contribute to reflexive analysis and discussion of values and interests, as well as contribute to social change. Here lies an interesting connection to peace research, being a multi-disciplinary strain of social science. Peace research also has its primary focus on values and interests, as well as on issues of conflict and power, and is still searching to define its scientific core and methods (Alger 1989, Katz 1989, Harris, Fetherston 2000, Kelly and Fetherston 2008). Candidates will enter into challenging careers in an even more complex society. Value-rational deliberation and action should be included in the competences MPCT programmes aim at.

Politics in discourse theory refers to the manner in which we constantly constitute the social in ways that exclude other ways. "Old patterns" of the Enlightenment view of reason have come to penetrate our educational institutions to present day, at the expense of broader understandings of knowledge. We need to be reminded that knowledge, identity and social relations are contingent; at any given time they take a particular form, but they could have been – and can become different. Here lies, in my conception, a particular contribution of discourse analysis to Peace and Conflict Transformation programmes; society as it is perceived is not a fixed entity with structures that we have to accept. Structures are human made, temporal and contingent, and open to transformative change at any time. It is possible to re-imagine and re-make the world.

Epilogue: So, what should be done?

To some extent, reflective praxis can be assessed through written texts. But, since life is larger than language, I will propose further exploration and research on assessment forms that transcend the traditional evaluation form. To evaluate practical and relational capacities and skills call for other types of assessment than the traditional written form. In a time when ‘input’ and ‘output’ reflect how universities adhere to the model of the market, and students are measured ‘economically’ in universities, these proposals will most likely be unpopular. Nevertheless, broader and more flexible competences than those who build on the Enlightenment view of reason are much needed if educational institutions are to respond to the challenges of our time and our future. A discourse of education of multiple frames, focusing on candidates’ ability to unmask taken-for-granted understandings of the world, and the application of theory to induce critical change, is a necessary framework if higher education is to keep pace with a discourse of change, adaptability and cooperation that reflects our present world.

As a personal attempt to illustrate the perceived lack of coherence between rhetoric and realities, and hence also the lack of role modelling “the talk”, a metaphor of how light is shed from a chandelier comes to mind. I once heard some say; “there is such lack of light at the foot of the candle”. This is meant to illustrate how those who try to develop strategies for handling larger issues often spread their light outwards, and may forget to check how their strategies apply to their own practices. The light shines outward, but the foot of the chandelier lies in the shadow. Maybe now is the time to direct some light to the candleholder, CPS, itself?

Further research is needed in order to answer Flyvbjerg’s fourth value rational question. Considering the small size of permanent staff at CPS, alliances with other educational programmes should be sought. Also, funding should be given from the university to expand and strengthen the pedagogical milieu at CPS. This could benefit the MPCT programme as well as the institutional diversity in the university as a whole. Transformative learning theory and action research correspond with the framework of conflict transformation, in terms of transformation as a reflection and action upon the world, in order to transform it.

The MPCT programme could benefit from incorporating this perspective in order to come closer to developing competences like those of the ‘translator’ and ‘diplomat’. One can view action research as a research tradition in which society is understood as being created in

human action and, therefore, it can also be changed by human action (Tiller 1997). Action learning is simply a form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their practices, “their understanding of these practices, and the situations in which these practices are carried out” (Carr and Kemmis 1991:162). Action research may contribute in a process of educational change in the MPCT programme at Centre for Peace Studies. In such a process; bold question must be asked: How can we build educations that imagine our futures creatively on the basis of peace, justice, equity and diversity?

There are signs of change based on the new leadership at CPS. Last spring, the new leadership initiated a strategy seminar on how to further develop the programme (appendix 5). Here I was invited to share the preliminary results of my research. Several teachers then said that this was their first encounter with fellow-contributors to the MPCT programme. Hopefully, the mirror held to the educational terrain that this thesis represents, will contribute to a process of making the MPCT programme more coherent with the espoused values of the programme description. Alternatively, and less ambitious, a change of the programme description is needed to make it more coherent with the realities of the MPCT programme.

I will argue for the first of the two options, based on the theoretical framework of this study, the narratives of those implicated in the programme, and the contemporary challenges of rapid change, adaptability and international cooperation. In such a process of educational transformation, one must collectively address the organisational constraints that this study has made visible. These organisational features hinder realisation of the aspirations espoused in the MPCT programme description. In such a transformative process, there are good chances for CPS to contribute to a higher degree of institutional diversity at the University of Tromsø.

In order to change from traditional to more creative ways of teaching, one needs to disturb habitual ways of thinking about teaching and learning. Furthermore, the teachers’ toolboxes can be expanded through pedagogical training, so that the teachers actually can choose from a larger repertoire of teaching and learning methods, instead of being confined to lecturing only. University curricula must be designed to develop the forms of human capability that an age of rapid growing complexity calls for. Voicing the challenges and constraints that multidisciplinary programmes meet within a university organisation that is mono-disciplinary structured, may be considered a motor for change that may benefit not only the MPCT programme, but the entire university educational community. In a process of educational

transformation along the perspectives drawn in this study, the naturalness and taken-for-grantedness of the university as we know it, should be questioned creatively. In the pursuit of congruent and coherent educational programmes, thinking outside the box may be rewarding. One of the findings in this study is that there is a lack of communication between the different teachers at the MPCT programme at CPS. Hence, coordinated effort should be encouraged in addressing the challenges that CPS face.

Capacity for value-rational deliberation and action is needed in order to “counter the erosion of value-rationality” and question the impact of “the growing incursion of a narrow means-rationality into social and political life” (Flyvbjerg 2001: 167). To meet the challenges that building such complex competences and capacities pose to higher education, Barnett and Coate (2006) advocate a curriculum that spans over the three dimensions of knowing, acting and being. More than theory is needed in situations like those the ‘diplomat’ will encounter: “the ... capacity to negotiate,, because not only will they often be neutral (if strategic) bearers of the ‘message’ , they will also be senders and receivers in a field cluttered with a vast assortment of interests, aspirations, world views, capacities, and concentration spans.” (Woolcock 2007: 67).

In my experience as a teacher of nursing, these competencies call for more than theoretical lecturing, they call for a variety of methods in order to be developed through education. They also call for a broader discourse as to what academic knowledge is, as well as to different assumptions of how different categories of knowledge are learned through different educational methods. These complex types of competences and capacities need more than theoretical background to be developed. It takes practice, introspection and self-reflection, reflection in-action and reflection-on-action, as well of trial and error in face to face encounters, real or simulated (Schön 1983, Mezirow 1996, Grendstad 2000, Barnett and Coate 2006). Woolcock explicates that in reality, diplomacy is a high-stakes negotiation “between parties with legitimate differences, conducted by professionals *who understand the other’s hopes, agendas, values and concerns*” (Woolcock 2007: emphasis added).

Fetherston and Kelly’s research and work with the Ba- programme at DPS, University of Bradford, may give pointers to possible ways of making the MPCT programme at Centre for Peace more coherent and integrated. At DPS, they have started a process towards making the Bacheloar-programme in Conflict Resolution more coherent and attuned to contemporary challenges(Fetherston and Kelly 2007, Kelly and Fetherston 2008).

Bibliography:

Alger, Chadwick F. (1989) "Peace Studies at the Crossroads: Where Else?" *Annals of the American Academy of Political and Social Science*, Vol. 504, Peace Studies: Past and Future (Jul., 1989), pp. 117-127

Anderson, L. (1997) *Argyris and Schön's theory on congruence and learning*. <http://www.infed.org/thinkers/et-schon.htm> (accessed 2008-03-31)

Argyris, Chris and Schön, Donald. (1978) *Organizational Learning: A Theory of Action Perspective*. Mass.: Addison Wesley.

Bahm, Archie J. (1972) *Tao Teh King by Lao Tsu*. New York: Frederick Ungar Publishing Co.

Barnett, Ronald (1997) *Higher Education: A Critical Business*. Buckingham. Open University Press

Barnett, Ronald, and Coate, Kelly (2006) *Engaging the Curriculum in Higher Education*. Berkshire, England: Open University Press

Berg, Pernille (2009) "Forankringen av Forandringen. Det Umuliges kunst?" In Heden, U, Jakhelln, R, Svenningsson, E, Tiller, T (2009) *Våga Lära. Aktionslärområdet i Helsingborgs Skoler*. Helsingborg: Skol- och Fritidsförvaltningen

Brookfield, Stephen D. (2005) *The Power of Critical Theory for Adult learning and Teaching*. Maidenhead, Berkshire: Open University Press

Caplan, Paula J. (1993). *Lifting a Ton of Feathers. A Woman's Guide to Surviving in the Academic World*. Toronto: University of Toronto Press.

Carr, Wilfred and Stephen Kemmis (1991). *Becoming Critical.. Education, Knowledge and Action Research*. London: The Falmer Press

Dreyfus, Hubert, Dreyfus, Stuart (1986) *Mind Over Machine: The Power of Human Intuition and Expertise in the Era of the Computer*. New York: Free Press.

Fetherston, Betts and Kelly, Rhys (2007) Conflict Resolution and Transformative Pedagogy: A Grounded Theory Research Project. *Journal of Transformative Education*.2007; 5: 262-285

Fetherston, A. B. (2000) "Peacekeeping, Conflict Resolution and Peacebuilding: A Reconsideration of Theoretical Frameworks." In Woodhouse, T. and Ramsbotham, O. *Peacekeeping and Conflict Resolution*. Oxon: FRANK CASS PUBLISHERS

Flyvbjerg, Bent (2001) *Making Social Science Matter. Why social inquiry fails and how it can succeed again*. Cambridge; University Press

Furu, E. M., Lund, T., Tiller, T. (red.) (2007) *Action Research. A Nordic Perspective*. Kristiansand S.: Høyskoleforlaget

Galtung, Johan (1996) *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*. London: Sage

Geertz, C. (1973). "Thick description: Toward an Interpretive Theory of Culture." In *The interpretation of cultures: Selected Essays by Clifford Geertz*. New York: Basic Books,

Greenwood, D.J. (2008) Book Review of Sanford F. Schram and Brian Caterino (eds), "Making Political Science Matter: Debating Knowledge, Research, and Method" New York University Press, New York, 2006
Systemic t Practice and Action Research (2008) 21:191–196

Grendstad, Nils Magnar (2000) *Hva Styrer Min Atferd?* Oslo: Didakta Norsk Forlag as

- Harris, I. M. (2004) "Peace Education Theory." *Journal of Peace Education*. Vol. 1, No. 1, 5-20
- Harris, Ian, Larry J. Fisk, and Carol Rank. (1998). "A Portrait of University Peace Studies in North America and Western Europe at the End of the Millennium." *International Journal of Peace Studies*. Volume 3, Number 1. ISSN 1085-7494 (http://www.gmu.edu/academic/ijps/vol3_1/Harris.htm Accessed 2009-04-18)
- Holliday, A. (2007) *Doing and Writing Qualitative Research*. London: Sage Publications
- Johannessen, Kjell S. (1993) *Wittgenstein's Sen-filosofi*. Bergen: UiB publ
- Jürgensmeyer, M (2002) *Gandhi's Way*. London: University of California Press, Ltd.
- Jørgensen, Marianne, and Phillips, Louise (2002) *Discourse Analysis as Theory and Method*. London:Sage
- Jørgensen, Marianne Winther (2002) *Refleksvitet og Kritik. Sosialkonstruktivistiske Subjektposisjoner*. En ph.d.-afhandling fra Roskilde Universitetsforlag
- Kalleberg, Ragnvald. 1996. Forskningsopplegget og samfunnsforskningens dobbeltdialog. In Harriet Holter og Ragnvald Kalleberg (red.). 1996. *Kvalitative metoder i samfunnsforskning*. Oslo: Universitetsforlaget.
- Katz, Neil H. (1989) "Conflict Resolution and Peace Studies." *Annals of the American Academy of Political and Social Science*, Vol. 504, Peace Studies: Past and Future (Jul., 1989), pp. 14-21
- Kelly, Rhys, Fetherston, Betts (2008) "Productive contradictions: dissonance, resistance and change in an experiment with cooperative learning." *Journal of Peace Education*, Volume 5, Issue 1, 97 - 111
- Kemmis, S, Smith, T.J. (2008) *Enabling Praxis*. Rotterdam: Sense Publishers
- Kitchenham, Andrew (2008) "The Evolution of John Mezirow's Transformative Learning Theory" *Journal of Transformative Education* 2008; 6; 104
- Kvale, Steinar . (1996) "Evaluation as Construction of Knowledge". Pp 117-140, In Hayhoe, R. and Pan, J. (eds.) *East West Dialogue in Knowledge and Higher Education*. Armonk, NY: M. E. Sharpe
- Laclau, Ernesto, Mouffe, Chantal (1985/2001) *Hegemony and Socialist Strategy. Towards a Radical Democratic Politics*. London: Verso
- Lakoff, George. (2008) *The Political Mind. Why You Can't Understand 21st-Century Politics with an 18th-Century Brain*. New York: Penguin
- Lederach, J. P. (2003) *The Little Book of Conflict Transformation*. Intercourse, PA: Good Books
- Leming, Tove. (2007) "Action Research: Well-Suited to Change and Development of An Education student's Attitude?" In Furu, E. M., Lund, T., Tiller, T. (red.) (2007) *Action Research. A Nordic Perspective*. Kristiansand S.: Høyskoleforlaget
- Longino, Helen. (1990). *Science as Social Knowledge*. Princeton: Princeton University Press.
- Marcuse, H (1968) *One Dimensional Man*. London: Sphere Books Ltd.
- Martinsen, Kari (1993) *Fra Marx til Løgstrup. Om Etikk og Sanselighet i Sykepleien*. TANO AS

- Maybin, Jeanet. (2001) "Language, Struggle and Voice: The Bakhtin / Volosov Writings." In Wetherell, M. (ed.) *Discourse, Theory and Practice. A Reader*. London: Sage
- Mezirow, Jack (2000) *Learning as Transformation. Critical Perspectives on a Theory in Progress*. San Francisco, CA: Jossey-Bass
- Mezirow, Jack (1997) "Transformative Learning: Theory to Practice." In *Transformative Learning in Action: Insights from Practice. New Directions for Adult and Continuing Education NO. 74.* (Cranton, P., ed.) pp. 5-12. San Francisco, CA: Jossey-Bass
- Mezirow, Jack. (1991) *Transformative Dimensions of Adult Learning*. San Francisco, CA: Jossey-Bass
- Miall, Hugh. (2007) *Emergent Conflict and Peaceful Change*. New York: Palgrave Macmillan
- Morley, Louise. (2006). Hidden transcripts: the micropolitics of gender in Commonwealth Universities. *Women's Studies International Forum*. 29. pp.543–551.
- Opdal, P.M.. (2007) 'The Distinctive Character of Education.' In Furu, E. M., Lund, T., Tiller, T. (red.) *Action Research. A Nordic Perspective*. Kristiansand S.: Høyskoleforlaget
- Philips, Louise (2000) "Mediated Communication and the Privatization of Public Problems: Discourse in Ecological Risks and Political Action." *European Journal of Communication* 2000; 15; 171-207
- Polyanyi, M. (1967) *The Tacit Dimension*. New York: Doubleday, Anchor Books
- Ramsbotham, Oliver, Woodhouse, Tom, Miall, Hugh (2005) *Contemporary Conflict Resolution*. Cambridge: Polity Press
- Robson, Colin (2002) *Real World Research*. Oxford: Blackwell Publishing, 2nd Edition
- Rogers, P., Ramsbotham, O. (1999) "Then and Now: Peace Research – Past and Future." *Political Studies*, XLVII, 750-754
- Sadokierski, Zoe (2008) Book Review on: Sunil Manghani, Arthur Piper and John Simmons, *Images; A Reader*. London: Sage, 2006. In *Visual Communication* 2008; 7; 119
- Salomon, Gavriel, Nevo; Barush (2002) *Peace Education; The Concept, Principles, and practices around the World*. Mahwah NJ, Lawrence Erlbaum Associates Publishers
- Shor, Ira (1996) *When Students have Power. Negotiating Authority in a Critical Pedagogy*. London: The University of Chicago Press Ltd.
- Silvermann, D. (2005) *Doing Qualitative Research*. London: Sage
- Smith, Tracy J. (2008) "Fostering a Praxis Stance in Pre-Service Education." In Kemmis, Stephen, and Smith, Tracy J. (2008) *Enabling Praxis. Challenges for Education*. Rotterdam: Sense Publishers
- Spradley, James P. (1980). *Participant Observation*. USA: Thomson Learning, Inc.
- Tiller, Tom. (1987) *Universitetet I Tromsø Mot År 2000*. Utredningsarbeid om Universitetspedagogikk. Tromsø: UiT
- Tiller, Tom(1999) *Aksjonslæring*. Kristiansand: Høyskoleforlaget
- Tiller, Tom (2004) *Aksjonsforskning i Skole og Utdanning*. Kristiansand S: Høyskoleforlaget

Tiller, Tom (2007) "From Spark to Learning Flame – Experiences from a Norwegian Action Research Project." in Furu, E. M., Lund, T., Tiller, T. (red.) *Action Research. A Nordic Perspective*. Kristiansand S.: Høyskoleforlaget

Tiller, T. (2007) *Samklang. Nye Læringsutfordringer I Utdanning og Yrke*. Oslo: Høyskoleforlaget

Tiller, T. (2008) *Ti tanker om Skolen – brev til Storm*. Oslo: Høyskoleforlaget

Woolcock, M. (2007) "Higher Education, Policy Schools, and Development Studies: What Should Masters Degree Students be Taught?" *Journal of International Development*, 19, 55-73

Woodhouse, Tom and Ramsbotham, Oliver (2000) *Peacekeeping and Conflict Resolution*. Oxon: FRANK CASS PUBLISHERS

Links:

Bradford 1: <http://www.brad.ac.uk/acad/peace/about/> , accessed 2008-11-06

CPS 1:

http://www2.uit.no/www/ansatte/organisasjon/studier/artikkel?p_document_id=85210&p_dimension_id=31177
accessed 2008-11-06

Bradford 1:

O'Connel, J, Whitby, S (2002) Constructing and Operating a Department of Peace Studies at the University of Bradford: A Reflection on Experience Between 1973 and 1995

<http://www.brad.ac.uk/acad/peace/about/history.pdf> (accessed 2008-11-11)

Handbooks:

Bradford 2:

Ma-Phil handbook, Department of Peace Studies, University of Bradford 2007-2008

Bradford 3:

Department of Peace Studies. (2006). Annual Report 2006. *Peace and Conflict Research at Bradford*. Bradford: University of Bradford.

Nobel Peace Prize Announcement October 9, 2009-10-15

<http://www.youtube.com/watch?v=H1tNenRCrSk> (accessed 2009-10-15)

Obama 1: 'Barack Obama Inaugural Address January 20, 2009'.

<http://www.youtube.com/watch?v=MjUTymL1T5s&feature=related> (accessed 2009-10-12)

Text: <http://www.123spill.no/spill/2235.php> (accessed 2009-10-12)

Obama 2: ' President Obama Speech to the Muslim World in Cairo, "A New Beginning" June 4, 2009.

http://www.youtube.com/watch?v=B_889oBKkNU (accessed 2009-10-12)

In writing: <http://www.msnbc.msn.com/id/31102929/#storyContinued>

Obama 3: President Obama's at UN Security Council Summit on Nuclear Non-Proliferation and Nuclear disarmament September 24, 2009

<http://www.youtube.com/watch?v=4zjRbdQrLpo> (accessed 2009-10-15)

Obama 4: Nobel Peace Prize 'A Call to Action'. October 9, 2009
<http://www.youtube.com/watch?v=p7bHkH779qg> (accessed 2009-10-12)

Donald Schön 2008: [Schön - Educating the reflective practitioner](http://educ.queensu.ca/~russellt/howteach/schon87.htm)
<http://educ.queensu.ca/~russellt/howteach/schon87.htm> (accessed 2008-03-31)

SIPRI (Stockholm International Peace Research Institute):
<http://www.sipri.org/>

SIPRI Yearbook 2009, I:
<http://www.sipri.org/yearbook/2009/02/02A> (accessed 2009-09-28)

SIPRI Yearbook 2009, II:
<http://www.sipri.org/yearbook/2009/05>

SIPRI Yearbook 2009, III:
<http://www.visionofhumanity.org/gpi/home.php>

UN 1:
<http://blogs.abcnews.com/politicalpunch/2009/09/president-obama-convenes-meeting-of-un-security-council.html> (accessed 2009-09-28)

Wiki 1: http://en.wikipedia.org/wiki/Peace_and_conflict_studies (downloaded 2009-09-14)

Newspaper articles:

Brekke, Mary (2009): Univisningskvalitet ved Universitetet I Tromsø. Nordlys fredag 14.august 2009, side 3

Gravdal, Tove (2009) Fra Opprør til Makt. Morgenbladet 23.-29. oktober

Conceptual definitions:

- Analytical rationality: a cognitivist rationality where people are seen as problem-solving beings who follow a sequential model of reasoning consisting of elements-rules-goals-plans-decisions (Flyvbjerg 2001: 14).
- Agency: the distinction between being an agent and being an operative demands creative thinking, compassion and critical consciousness. This implies thinking outside or beyond rules (Kemmis and Smith 2000: 5).
- Conflict: “Something standing in the way for something else” (Galtung 1996: 70). Galtung’s understands conflict as:
Attitudes/assumptions + behaviour + contradiction/content.
He identifies three levels of violence; direct, structural or cultural violence. Conflicts can be latent or manifest contradictions in incompatible goal-states in a goal-seeking system. Latent contradictions are connected to assumptions/attitudes/emotions and contradictions, whereas manifest contradictions are connected to identified with behaviour (Galtung 1996: 71).
For Lederach, conflicts are seen as normal contradictions that can be a motor for transformative change if they are addressed non-violently (Lederach 2003: 5).
- Conflict transformation: “is to envision and respond to the ebb and flow of social conflict as life-giving opportunities for creating constructive change processes that reduce violence, increase justice in direct interaction and social structures, and respond to real-life problems in human relationships” (Lederach 2003: 14).

- Critical research: To investigate and analyse power relations in society and to formulate normative perspectives from which a critique of such relations can be made with an eye to the possibilities for social change (Jørgensen and Phillips 2002: 2).
- Discourse: the fixation of meaning within a particular domain (Jørgensen and Phillips 2002: 141).
- Discourse analysis: underlying the word ‘discourse’ is the general idea that language is structured according to different patterns that people’s utterances follow when they take part in different domains of social life.... ‘Discourse analysis’ is the analysis of these patterns. proposing the preliminary definition of a discourse as *a particular way of talking about and understanding the world (or an aspect of the world).*” (Jørgensen and Philips 2002: 1, emphasis original)
- Expert level of knowledge: Thinking and behaviour that is rapid, intuitive, holistic, interpretive, and visual. This represents the highest level in the Dreyfus and Dreyfus epistemology “From Novice to Expert” (Flyvbjerg 2001: 14)..
- Hegemony: The concept of *hegemony* describes the development from political conflict to objectivity through hegemonic interventions whereby alternative understandings of the world are suppressed, leading to the naturalisation of one single perspective (Jørgensen and Philips 2002: 37).
- Intuition: The ability to draw directly on one’s own experience – bodily, emotional, intellectual – and to recognize similarities between experience and new situations (Flyvbjerg 2001: 21)

| | |
|---------------------------|---|
| MPCT programme: | Master programme of Peace and Conflict Transformation. In this thesis it will be used as a cover-term for both the 2 year long Master programme of Peace and Conflict Transformation at the Centre for Peace Studies at the University of Tromsø, Norway, and the three semester long Master of Conflict Resolution at the Department for Peace Studies, University of Bradford, UK |
| Objective discourses | Discourses that are so firmly established that their contingency is forgotten are in discourse theory called (Jørgensen and Philips 2002: 36). |
| Phronetic social science: | social science based on context, judgement and practical knowledge (Flyvbjerg 2001: 24) |
| Phronetic research: | a praxis where researchers deliberately seek out information for answering questions about what structural factors influence individual actions, how those actions are constructed, and their structural consequences. The task is to clarify and deliberate about the problems and risks we face and to outline how things may be done differently (Flyvbjerg 2001: 138-140). |
| Praxis: | Action relating theory to practice, in a specific context that challenges limiting situations (Shor, 1996) |
| Rational fallacy: | The effort of raising analysis, rationality and rules into the most important mode of operation for human activity (Flyvbjerg 2001: 23) |
| Rationalities: | Ways of knowing, the assumptions informing choices and actions |
| Rationality: | From lat: 'ratio' – to calculate or reason. Rationality in the West has become identical with analytical thinking. That is, with conscious separation of wholes into parts (Flyvbjerg 2001: 22) |

| | |
|--------------------------|---|
| Rationalist perspective: | Considers science as rational argumentation aiming at universal truths (Jørgensen 2002: 27). Focuses on those properties of human activity by which humans most resemble machines; rule-based deliberation based on formal logic (Flyvbjerg 2001: 22) |
| Reflexivity | – the relationship between knowledge and the knower (Jørgensen 2002: 10) |
| Reflexive theory | - a theory that itself is included in the area it is a theory for Theories within social constructionism agree on that their own theories have to be understood within a cultural and historical context, as must all knowledge (Jørgensen 2002: 27) |
| Rhetoric | Espoused theories about the MPCT programmes, “how text and talk are oriented towards social action” (Jørgensen and Philips 2002: 112) |
| Sedimented discourse | – a long series of social arrangements that we take for granted and therefore do not question or try to change (Jørgensen and Philips 2002: 55). |
| Social Constructionism: | What is called Social Constructionism in this thesis is in many other texts labelled ‘social constructivism’. Jørgensen and Philips (2002: 23) apply this term to avoid confusion with Piaget’s constructivist theory |
| Uni Bradford: | University of Tromsø, Norway |
| Uni Tromsø: | University of Bradford, UK |

Appendixes:

Appendix 1:

CPS 1:

http://www2.uit.no/www/ansatte/organisasjon/studier/artikkel?p_document_id=85210&p_dimension_id=31177

Accessed 2008-11-06

Plan of Study

Professional prospects

The Master's degree programme in Peace and Conflict Transformation prepares students for challenging careers in sectors as diverse as security and diplomatic services, emergency and humanitarian assistance, international aid and donor agencies, non-governmental organisations and professions such as journalism, teaching and research.

Qualification awarded

Master of Philosophy in Peace and Conflict Transformation.

Admission requirements

Students must document, at least, three years of study at the university level, equivalent to a bachelor degree, cand. mag. or equivalent qualification in the social sciences, health sciences, humanities, law or education.

Entry into the programme is competitive and based on:

1. Academic qualifications (educational background)
2. Statement of Purpose

Applicants must enclose an essay (max 2 pages) stating their purpose for and interest in pursuing this master's degree programme - i.e. relating prior academic achievements and professional experiences to the core concerns of the degree programme. All applicants must write in English.

The programme is taught in English and applicants must document adequate proficiency in English.

Number of study places is restricted and a certain number of places will be reserved for Non-Nordic applicants.

Application deadline

Quota students: 1 December

Self-financed international students: 1 February

Norwegian and Nordic students: 15 April

Local admission, study code 9292

Programme description

The Master's degree programme offers insights into the nature and causes of conflicts, practical skills for handling conflicts by peaceful means and peace-building processes.

While traditional peace research focuses on violence and its consequences, the MPCT

programme takes a different perspective. It emphasises non-violent conflict handling and explores possibilities for reducing violence. The geographical position of Tromsø in the relatively peaceful Far North provides students with a unique context to study peace. This is a region with a history of peaceful co-existence of diverse ethnic and cultural identities. Non-violent handling of conflict has been an important experience in the region throughout its history. Both the perspective and outlook of the master's programme is clearly global: it actively recruits students from all over the world, creating an environment for cross-cultural teaching and learning experiences.

During the first year, the teaching is intensive. The theoretical and methodological dimensions of the programme, such as conflict, violence, conflict management and peace, are addressed through the compulsory courses. The second year focuses mainly on students' independent projects. Such projects are designed by students depending on their interests. It is possible to do fieldwork up to three months to support these individual projects.

Programme structure

| Term | 10 ects | 10 ects | 10 ects |
|-------------------------|--|---------------------------------|--|
| 1. semester (autumn) | SVF-3021 Integrated Peace and Conflict Studies | | SVF-3022 Culture, Conflict and Society |
| 2. semester (spring) | SVF-3024 Conflict Resolution and Conflict Transformation | | Optional course |
| 3. semester (autumn) | SVF-3901 Master's Thesis | Optional course | SVF-3023 Project seminar |
| 4. semester (spring) | SVF-3901 Master's Thesis | | |

Learning outcomes

The MPCT is designed to provide students with in-depth knowledge of peace and conflict studies as a distinct and an applied field of study, in addition to developing general academic capabilities.

Students, who have successfully completed the MPCT programme, are expected to have achieved the following:

Knowledge and analytical understandings:

- History and evolution of peace and conflict studies as a field of study - nature of cross-disciplinarity, and the interconnections between peace and conflict, peace and violence, peace and war, positive and negative peace, and normative and positive knowledge
- Nature and causes of violent conflicts at all levels of human interaction (inter-personal, group, community and international). Topics covered range from poverty, social exclusion and gangsterism, organised crime, forced migration, terrorism, resource management, rebel financing, environmental change to energy security
- Major concepts underlying contemporary debates such as realism, liberalism, critical theory, just war traditions, state-building, structural and cultural violence, gender and ethnicity, human rights, humanitarianism and international law

- Measures designed to avoid or reduce violence (negative peace) and enhance the capacity for conflict transformation (positive peace). Topics covered include peace education, democratisation, restorative justice and truth commissions, disarmament, demobilisation and re-integration of refugees and insurgent groups, post-war reconstruction and development, UN and peace operations.

Skills and competences

The MPCT programme enables students to

- Relate theoretical and methodological frameworks from a variety of disciplines to violent conflicts and peace-building processes
- Develop their peace-building skills through role plays, team work and communication
- Design and carry out a research project that involves the use of diverse data sources
- Take responsibility for one's own learning by working independently towards realisation of the objectives of a degree programme

Language of instruction and examination

English

Teaching and assessment methods

The teaching and learning methods will be problem-based, as far as possible: Using problems and issues informing everyday life as a starting point, the teaching will be organized as recurrent cycles of instructions, readings, seminars, discussions and academic production under the guidance of an academic staff. The teaching methods will be worldly, grounded and driven by field knowledge and thereby facilitate the problem-solving capabilities of students.

All students will be appointed an academic adviser in the first year of study. The supervision will be given through seminars and individual tutorials.

The type of examination is specified in each module. Evaluation is based on the grading system, A-E, F = fail.

Programme evaluation

The programme is evaluated annually. Courses informing the programme will be evaluated at least once during the two-year programme period. Such evaluations will involve inputs from students and lecturers.

Apendix 2:

Course Handbook 2007-2008, Department of Peace Studies, University of Bradford, pp.30-31: Programme specifications

PROGRAMME SPECIFICATIONS

| | |
|---|--|
| <i>Awarding and teaching institution:</i> | University of Bradford |
| <i>Final award:</i> | MA; Postgraduate Diploma |
| <i>Programme titles:</i> | Peace Studies; International Politics and Security Studies; Conflict Resolution |
| <i>Duration:</i> | 1 year full-time |
| <i>UCAS code:</i> | not applicable |
| <i>Programme accredited by:</i> | not applicable |
| <i>Subject benchmark statement(s):</i> | not applicable |
| <i>Date produced:</i> | original: June 2000; last updated: July 2007 |

The Department of Peace Studies offers four postgraduate MA awards and four Postgraduate Diploma awards: Peace Studies; International Politics and Security Studies; Conflict Resolution; and African Peace and Conflict Studies.

The Department aims to:

- Develop students' knowledge and understanding of a coherent, current and intellectually stimulating body of theory and analysis.
- Encourage students to develop an independent, critical and scholarly approach to their field which will enable them to apply their knowledge and develop their understanding.
- Encourage students to relate academic study to questions of public concern in the peace and conflict field.
- Provide a curriculum supported by active scholarship, staff development and a research culture that promotes breadth and depth of intellectual enquiry and debate.
- Help students to develop a valuable range of key skills and personal attributes for a wide variety of careers.
- Provide a friendly and supportive learning environment.

The Programme outcomes indicate what a graduate should know and understand and be able to do on successful completion of the programme. Having completed the MA, you will have acquired the following:

Knowledge and Understanding

- an understanding of the theories and concepts of peace and conflict and their application to global, regional and local contexts.

A graduate in *Peace Studies* will also acquire:

- an advanced understanding of the emergence, nature and significance of peace Studies as a distinct field of academic enquiry;
- an advanced understanding of the main concepts in the field and their application to contemporary issues;

- an ability to evaluate and engage effectively in key debates in the field at recognised Postgraduate Diploma level.

A graduate in *International Politics and Security Studies* will also acquire:

- an advanced understanding of the nature and significance of politics, security and co-operation as global, regional and local activities;
- an advanced understanding of the origins and evolution of the international political and security system; including contemporary changes;
- an ability to evaluate different interpretations of world political and security events and issues and to articulate such evaluation at a recognised postgraduate diploma level.

A graduate in *Conflict Resolution* will also acquire:

- an advanced understanding of the emergence, nature and significance of conflict analysis/conflict resolution as a distinct field of academic study;
- an advanced understanding of the nature of conflict and the variety of mechanisms and processes available for its management and resolution;
- a strong ability to evaluate different explanations of conflict analysis/conflict resolution and to articulate such evaluations at recognised postgraduate diploma level.

Discipline Skills

- the ability to critically evaluate competing theories, interpretations and discourses in the field of peace and conflict studies;
- an independent and critical ability to gather, organise and analyse relevant primary and secondary evidence or data so as to present coherent and clearly reasoned arguments which address specific problems;
- the ability to apply conceptual frameworks and research methodologies to case-studies.

Personal Transferable Skills

- an ability to communicate effectively and fluently in speech and writing, use communication and information technology for the retrieval of and presentation of information, work independently, demonstrating initiative, self-organisation and time management and collaborate with others to achieve common goals.

Scheme of study

The MA courses extends over a period of three semesters (full time) or five semesters (part time). Students must study units amounting to 180 Credits at level M or/and Level 3, including at least 160 Credits at level M which includes a dissertation worth 60 Credits and taught courses amounting to 120 Credits. Full time students must take taught courses amounting to 60 Credits in each semester.

The Postgraduate Diploma course extends over a period of two semesters (full time) or four semesters (part time). Students must study units amounting to 120 Credits at Level M or/and Level 3, including at least 100 Credits at level M. Full time students must take taught units amounting to 60 Credits in each semester. Students may take the MA or Postgraduate Diploma on a part-time basis over two years. Part time students must take 60 Credits in their first year, and a further 60 taught credits in their second year. Standard University regulations apply: see http://www.brad.ac.uk/admin/acsec/QA_Hbk/Postgrad_Taught_Regs.html

Appendix 3: Interview guide MPCT students

Thank you for taking your time. Please use all the space you need to answer, save and return the document on e-mail to unniab@online.no

I am / was a student of class:

Expectations

When you applied to the MPCT programme, you probably had read the programme description. If you think back;

What were your expectations starting the programme?

What were you hoping for in terms of content, methods of learning and competence building?

Meaningfulness

Have you found the progression of the courses clear and meaningful? In which sense?

Usefulness

Have you found the content useful? In which sense(s)?

Participation

To which extent do you feel that your previous background has been asked for and built on in the learning process / lectures?

Do you prefer individual or group work?

What has been the dominant mode of learning?

Coherence

To which extent do you perceive coherence between programme description, methods of teaching/learning, and competence aims?

Motivation

How was your motivation when starting as an MPCT student?

Is it the same now? If higher or lower, - what has changed?

Do you have any examples with good learning experiences?

If you were to propose changes in the MPCT programme, what would that be?

Thanks again!

Appendix 4a : Interview guide, MPCT staff

Intro: What was your role in establishing and operating the MPCT programme?

How did you become involved?

Ia What were the intentions when establishing the MPCT programme?

Where are these intentions present in realities and practices in the process of operating your MPCT programme?

Ib What has directed the original intentions into other realities and practices?

(Structural or cultural factors, multi-disciplinary considerations, focus on discipline > pedagogy?)

II a What is considered as knowledge in the discourses of the field of MPCT studies?

Is there equal emphasis on theoretical, technical and practical/ethical knowledge?

How is this reflected in the curriculum?

II b How is this reflected in practical teaching and learning?

See didactics, next page....

III What is representative for the evaluations of the MPCT programme?

What are the consequences of evaluation?

IV To what extent are Woolcock's three competencies of the 'detective, the 'translator' and the 'diplomat' reflected in your MPCT programmes? (cfr. The following page)

V Which understanding of the concepts of 'borders' and 'texts' are reflected in your curriculum?

VI If you were to name one critical change in your MPCT programme, what should that be?

Appendix 4b: Woolcock’s three core competences for international policy workers

Michael Woolcock (2006: 57) describes three core competencies expected of Masters graduates of international public policy programmes. Common for these students in international policy studies is a heterogeneity in their academic, cultural and professional backgrounds, as well as the enormous diversity of employment options and career trajectories they face after graduation. Hence the content of the programmes must be explicitly attuned to these challenges.

Masters degrees in public-oriented programmes should focus on helping students acquire the skills of **‘the detective’** (locating, generating, analysing and interpreting information), **‘the translator’** (mediating a dialogue between very different constituencies – policymakers, managers, field staff, villagers, local officials, academics, donors) and **‘the diplomat’** (brokering differences, doing deals, moving agendas, negotiating agreements) in order to meet future international career trajectories.

Woolcock’s (2008) three core competencies expected of Masters graduates of international public policy programmes will be applied to discuss the relevance of the two programmes for the students’ future career trajectories.

Woolcock warns that educators may not fully understand the complicated task of teaching these hard-won practical skills, as well as knowledge of how different groups are guided in their thoughts and actions. He further claims that students must learn to be “reflexively self-conscious of their own assumptions and predispositions, the better to accommodate those of others”, and therefore need both negotiation *skills* coupled with, and grounded in, an abiding *awareness of* how and why different people make sense out of the world as they do (Woolcock 2007: 69, emphasis made).

Woolcock, M. (2007) “Higher Education, Policy Schools, and Development Studies: What Should Masters Degree Students be Taught?” *Journal of International Development*, 19, 55-73

Appendix 5: CPS Strategy Seminar
Programme, 19 March 2009

Peace and Conflict Studies: Any Unsettled Definitional Issues?

Venue: CPS, Lower Pavilion, U-06
(Medium: Norwegian and English)

10.15 Welcome and Opening Tone Bleie

10.30 Programme Status Percy Oware

10.45 Noen veivalg i fredsstudier. Et lærerperspektiv.
Vidar Vambheim

11.05 Is the Talk Walked? Unni A. B. Sørensen

11.25 Pause

11.35 Erfaringar som fredsstudent og nokre tankar om framtida
Lodve A. Svare

11.55 Master's Degree Programmes Need a Niche Concept!
Floyd W. Rudmin

12.15 Lunsj

13.00 Discussion

13.30 No Peace No War Societies Tone Bleie

13.50 Transformative Opportunities in Conflict
Percy Oware

14.10 Historiske perspektiver og relevansen for CPS' Policy Statement
Randi R. Balsvik

14.30 Pause

14.45 Discussion

15.15 Summing up and Closing Tone Bleie

Appendix 5 CPS Strategy Seminar Invitation

Dear Unni,

You are cordially invited to the maiden **CPS Strategy Seminar** on 19 March 2009 (tentatively 10.15-15.30).

Hoping you can partake in the seminar, as it is an important step in a broader effort to consolidate both CPS and MPCT.

Please, kindly confirm your attendance by Tuesday 17 March.

Kind regards,

Tone Bleie and Percy Oware

Theme: Peace and Conflict Studies: Any Unsettled Definitional Issues?

Definitions and contents of Peace and Conflict Studies are varied and contentious. Every particular definition is linked to, embedded in and reflects certain conceptual understandings of peace and conflict. These understandings give clues to what the field of study is or ought to be about - especially thematic concerns, the interplay between theory and practice, the format for disciplinary conversations (multidisciplinary, cross-disciplinary or interdisciplinary), and career trajectories. The seminar is thus intended to contribute to a debate over and (if needed) a clarification of key terms and concepts in order to facilitate common understandings, energise the MPCT programme, and identify new (or deepen existing) research topics, strategies and partnerships and also create a platform for revising the CPS policy statement, as discussed during the last Board Meeting.

Keywords: Negative/positive peace; peacemaking/-keeping/-building; conflict resolution/management/transformation; forms of violence (e.g. structural, social); just and unjust war (peace/war versus justice); no peace no war societies; and cross-disciplinarity/multi-disciplinarity/interdisciplinarity.

Recommended readings (see attachments):

Alger, C. F. (1989): Annals of the American Academy of Political and Social Science, No. 504. *Peace Studies at the Crossroads: Where Else?* (pp 117-127).

Barash, D. P. & C. P. Webel (2009): Peace and Conflict Studies. London: Sage (2nd Edition). *The Meanings of Peace* (pp. 3-12); *The Meanings of War* (pp. 13-41).

Diehl, P. F. (2008): Peace Operations. Cambridge (UK): Polity. *Introduction* (pp. 1-27).

Galtung, J. (1996): Peace by Peaceful Means. Peace and Conflict, Development and Civilization. Oslo/London: PRIO/Sage. *Introduction* (pp. 1-8); *Peace Theory* (pp. 9-11 & 13-16); *Conflict Theory* (pp. 70-73).

Katz, N. H. (1989): Annals of the American Academy of Political and Social Science, No. 504. *Conflict Resolution and Peace Studies* (pp. 14-21).

UD (2004): Utviklingspolitikens bidrag til fredsbygging. Norges rolle (strategisk rammeverk). *Fred og utvikling – voldelig konflikt og fattigdom* (pp. 10-11); *Hva er fredsbygging* (pp. 13-15).

Walzer, M. (2006): Just and Unjust Wars. A Moral Argument with Historical Illustrations. New York: Basic Books (4th Edition). *The Crime of War* (pp. 21-33); *The Rules of War* (pp. 34-47); *Law and Order in International Society* (pp. 51-73); *War's Means, and the Importance of Fighting Well* (pp. 127-137); *Noncombatant Immunity and Military Necessity* (pp. 138-159).

Woolcock, M. (2007): Journal of International Development, Vol. 19. *Higher Education, Policy Schools and Development Studies: What Should Master's Degree Students be Taught?* (pp 55-73).

□□□□□□□□

Invitations to:

- Ole D. Mjøs (Executive Board)
- Randi R. Balsvik (Executive Board)
- Tor Dahl-Eriksen (Executive Board/CPS Research Committee)
- Holger Pøtzsch (Executive Board/CPS Research Committee)
- Unni A. B. Sørensen (Executive Board)
- Vidar Vambheim (Programme Board/MPCT lecturer)
- Christine Smith-Simonsen (Programme Board/MPCT lecturer)
- Bror Olsen (Programme Board)
- Are Sydnes (MPCT supervisor)
- Jarle Weigård (MPCT supervisor)
- Fredrik Fagerthun (MPCT lecturer)
- Tormod Sund (MPCT lecturer)
- Stuart Robinson (ex Academic Coordinator MPCT)

From CPS:

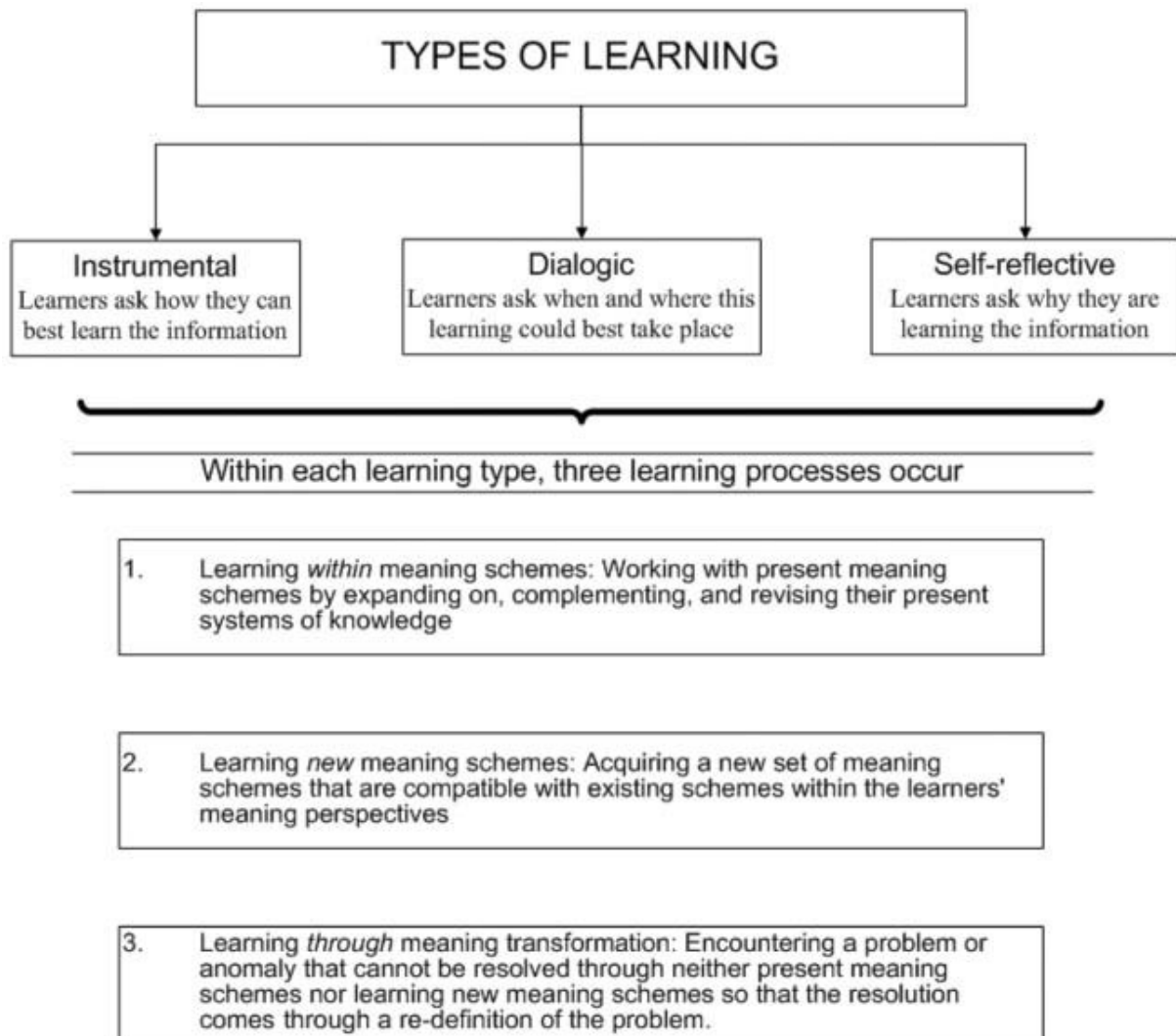
- Tone Bleie
- Percy Oware
- Ida Hydle
- Lodve A. Svare
- Carina Haug

APPENDIX 6 For deeper introduction to working with types of reflection, their related actions, transformations and depths of change, see Kitchenham (2008: 111-116).

Figure 1

Diagrammatic Representation of Mezirow's (1985)

Revised Transformative Learning Theory (from Kitchenham 2008 : 111)



In the first learning process, *learning within meaning schemes*, learners can work with what they already know by expanding on, complementing, and revising their present systems of knowledge.

The second learning process within each of the three learning types is *learning new meaning schemes* that are compatible with existing schemes within the learners' meaning perspectives, can be worked on at all three levels; instrumentally, dialogically and self-reflectively.

The process of *Learning through meaning transformation* requires “becoming aware of specific assumptions (schemata, criteria, rules, or repressions) on which a distorted or incomplete meaning scheme is based and, through a reorganization of meaning, transforming it” (Mezirow, 1985, p. 23). In short, the learner encounters a problem or anomaly that cannot be resolved through present meaning schemes or through learning new meaning schemes; the resolution comes through a redefinition of the problem. Transformation occurs by critical self-reflection of the assumptions that supported the meaning scheme or perspective in use.

Appendix 7

Significant change proposals from Student Respondents:

CPS student respondent H:

Focus on practical relevance, with field visit of peace practitioners and with student exam reflecting practical challenges.

CPS student respondent E :

“So, well, in my opinion, the most important thing about programs like that is that it relates to the world, and to current events, and that the students develop a sense of critical thinking about what is happening in the world today, and why it is happening. And second, the most important thing; what do we do with that, and how can we act to change things.

CPS student respondent R:

Bring more qualified teachers. Have more workshops, make it more pragmatic.

CPS student respondent P:

The CPS could try to make connections to other study programmes, research institutes etc. in order for us to get either academical connections or even possibilities for intern and work opportunities (as a substitute for the lack of practical knowledge).

DPS student respondent V:

Let people with much experience be given space to share with the rest of the group. It is much better than many of the lectures. Sharing experience and getting the courage to share. Re-thinking about experience is a great learning opportunity for both parts.

In the start we had tutor groups once a week, later once a month. Between tutor groups we could send messages – it was very helpful.

DPS student respondent Y:

I think, in the future, if these courses can include some project work What I am missing is some practical experience and focus. They need to put a practical focus into the study. And more presentations by the students, – to build up confidence. **You need to practise raising your voice.** I think it would be good if 30 % of the assessment would have been on practical work. That is my suggestion.

DPS student respondent Z:

One significant change ... intrapersonal challenges, there should be more focus on your relationship skills, and on your knowledge of yourself.

Another; Practical modules that focus on contemporary challenges (we have 14 lectures per semester) mediation, negotiation, conflict resolution, analysing yourself / intrapersonal understanding ... Actions and exercises that connect thinking and emotions....

Appendix 8

Significant change proposals from staff respondents:

CPS staff Respondent I:

Yes, there has been an extremely rich recourse in the student groups that we have not been able to adequately make use of, really. Because we have students coming with incredible experiences.

CPS staff Respondent F:

I think to focus on the policy document, to go through that, and the basic question of what causes peace, not only of what causes war... And what are the mechanisms for an area to be.. to solve problems before they are acute, to work for peace instead of conflict. That kind of things, like going back to the 'bible' or something.

Yes, I think all this is within reach, and I think that your focus on this can only be a benefit for us now that we are in a position where we can do something...

CPS staff Respondent C:

I really want to look into how we can better involve the students' fuller capacities, - their personal life worlds as well as their professional. To what degree one is mostly concerned with theorizing on a comparative basis on similarities in i.e. causes of conflicts. But that is a very different kind of exercise than having a case approach and try to understand the dynamics over time in a concrete conflict, you see. I am wondering if we are equipping our students with I am not sure if we are just giving them some kind of causal understanding of a very academic nature... So, I really have to find out.

CPS staff Respondent O:

... I think the first half year should be together, and it should only for didactical reasons there should be more role play, more hands-on practical courses in the first half year. Because I think that should be a shared, common, like a certificate in peace. General certificate in peace. But then, the half year, the course during the spring, should be to a much larger degree – that's the critical change – should be devoted directly to ... conflict resolution, mediation, diplomacy work... and all this in practice.. And also, because part of this also is referred to concepts and the head, direct information from mediators who have done it. Peacemakers who have made real peace..

Track one are the politicians that sit on the table, the ones who negotiate directly with people with guns. And then there are all the helpers of these. We want to know what they do and what they think and where they are. And then there are the mediators of all kinds, as well as,... Well, if this is track one, and this is track two, then mediators may be track four, actually, because track three would be people who do the support work, and that is a large logistics. Typically I would say medical workers of all kinds are support workers. There would be no peace in Aceh if it had n't been for thousands of medical workers. Because this peace came as a consequence of tsunami reconstruction and welfare. So this is track three.

And track four are those damned journalists..... who mediate and tell about these things. Those four groups can all come into conflict resolution and conflict mediation courses in the spring

Tracks: 1) politicians, 2) those who 'whisper the king in the ear' 3) support workers 4)journalists

CPS staff Respondent A:

Master of Peace and Conflict Transformation..... I would have changed the title! I think the program title is restrictive.... It is single issue.....Peace studies and conflict rightsfrom the goal, there is a lot of study insecurities, and students go out from the program with a paper that says that they can only handle conflict situations. NGOs that are providing water... our students are detectives, and reflecting upon such cases, can be of help the. But we arm them with a certificate that says MPCT.....

Yes, and if the broad base certificate, with a lot of specialisation, those who are interested in conflict transformation, those who are interested in development, they could have done that. So yes, I am saying that there should be a masters in international development, with peace studies, development studies, indigenous studies and culture management as areas of specialisation. So instead of this single issue, we would be better off.

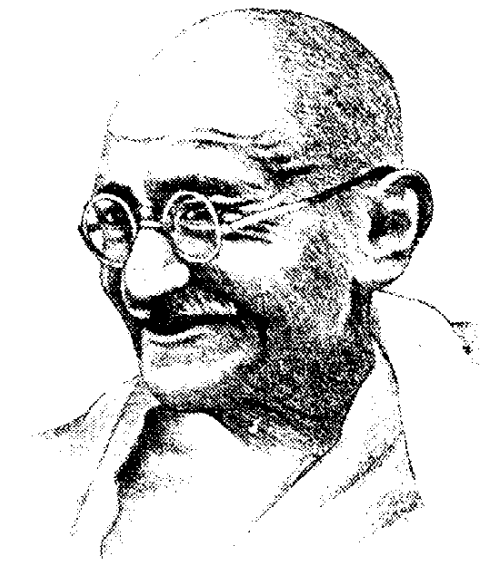
DPS staff Respondent U:

I think that peace education, - and that is another thing that is lacking in our curriculum – we have not got a course that is called peace education in the PS department. In the CR area, our team – there is five of us – we have this planning group amongst ourselves, and we talk about how the research we are doing is connected to our teaching. And what has come out of that is a recognition that we should be connecting CR more to this broader, more radical idea about peace education, and what that will be for the next stage of development in PS. They are doing this at Ba levels now... We wish the students could learn more about process. In addition to what they are doing at the Ba levels, I am trying to have partnerships with practice-based organisations. I hope for the students to be exposed to more reality.

DPS staff Respondent X:

I do think that is something we could do more on here. You know, having a much more rigorous investigation of film, theatre and art, and how it links in to peace.

Policy Statement



Traditional peace research has focused on violence and its consequences. Such a focus may divert attention from nonviolent conflict resolution and similar actions, which often exist even in the midst of massive violence. It is possible that traditional peace research has thus neglected nonviolent conflict resolution as well as the capacity for nonviolence in peoples and cultures.

Therefore, the main task for the Centre for Peace Studies (CPS) at the University of Tromsø is to promote nonviolent conflict resolution and the creation of peace. We believe that valuable knowledge may be found in areas of low levels of violence and that more useful lessons may be learned from successful conflict resolution than from areas of atrocities and failed resolution efforts.

Peace studies are concerned with inter-state relations, but also with a wide range of other social conflict lines, such as those related to gender, generation, culture, class, race, ethnicity and nation, as well as the conflict between human society and nature. Our studies are global, and our position in the peaceful Far North with a vast and sparsely populated area in a tough natural climate and a history of complex ethnic and cultural relations including the problems of hierarchy, recognition and cultural oppression, gives us a chance to learn from a wide range of nonviolent conflict resolution methods. The wider region of the North of Europe also gives us a unique context in which to study conflict resolution while enabling us to compare our experience with experiences from other areas.

Peace studies consist of theoretical-empirical, critical and constructive work. As an applied science, peace studies should pay attention to the constructive part of the work.

From numerous and diverse cases ranging from everyday quarrels to large-scale massive unarmed revolutions in the last two decades, there are valuable experiences to study which may have been underestimated, lost or unjustly treated as insignificant by researchers. Even in the midst of violent conflicts, there are often actors using active nonviolence. CPS will study nonviolent conflict resolution empirically and comparatively and will apply a multi-disciplinary pluralistic approach. We will discuss the theoretical implications and communicate the results to a wide audience.

Appendix 10: Letter to Tom Woodhouse – Fieldwork request

Tromsø, 2008-05-15

To:

Professor Tom Woodhouse,
Director at the Department of Peace Studies, University of Bradford, UK.

Dear Sir.

I am a Norwegian Master's student at the two years Master of Peace and Conflict Transformation (MPCT) programme at Centre for Peace Studies (CPS), University of Tromsø, Norway. I am now planning my Master thesis.

My research interest addresses the policies of constructing and operating MPCT programmes, and discusses which competencies such programmes prepare the candidates for. My project, as planned, involves a first stage of fieldwork at CPS here in Tromsø, interviewing among other actors central to constructing Centre for Peace Studies at the University of Tromsø, Professor PhD Ole D. Mjøs, Chairman of the Board of CPS and of the Nobel Peace Price Commite, and Professor Johan Galtung. The second stage of fieldwork involves your Department of Peace Studies at Bradford. I would like to "read" the short history of constructing and operating the MPCT programme at our Centre for Peace Studies (established in 2002) up against the thirty years longer history of Bradford's Department of Peace Studies.

I am writing to ask permission to come to your Department of Peace Studies at Bradford University and perform the second stage of fieldwork for my Ma-thesis, from mid October to mid-November 2008, if possible. The fieldwork will include interviews with selected staff and students, and observations. I would also like to come this summer, preferably in July, to acquaint myself with your campus and study curriculum documents, if I receive your permission, and arrangements can be made.

It would be of valuable help to me if you would kindly advise me to staff and students that I should interview on the content and methodology of your curriculum. I would also like to take part in classes and other activities that reflect your mode of teaching and learning.

My Problem Statement is as follows:

What factors shape the policies of Master programmes of Peace and Conflict Transformation? And how are the aims, adopted policies, curricula and methods of teaching in MPCT programmes attuned to prepare the students to fill the core competencies termed by Woolcock (2007: 55) as “detectives”, (data collection, analysis and interpretation) “translators” (reframing given ideas for diverse groups) and “diplomats” (negotiation, conflict mediation and deal making) in future international career trajectories of peace work?

I have funding for my expenses during my fieldwork. I very much hope that it will be possible for me to come to Bradford, and I am very much looking forward to visit your well known Department of Peace Studies.

Yours sincerely,

Unni Sørensen

Ma-student at Centre for Peace Studies, University of Tromsø

Appendix : Letter of recommendation from CPS



Department of Peace Studies
University of Bradford

Tromsø

Date: 11/11/2008

Form: 2008-05-16

CONFIRMATION FROM THE MASTER DEGREE PROGRAMME IN PEACE AND CONFLICT TRANSFORMATION - MS UNNE ASTRID BERNHARDA SØRENSEN

This is to confirm that Ms Unne Astrid Sørensen, born on 27 January 1961 and citizen of Norway, is currently a master's degree student in peace and conflict transformation at the University of Tromsø, Norway.

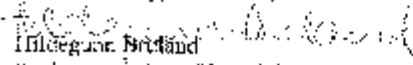
The Faculty of Social Science at the University of Tromsø is offering an interdisciplinary Master's Degree programme in peace and conflict transformation (MPCT). In addition, the Centre for Peace Studies (CPS) is affiliated to the University of Tromsø as appointed by the Norwegian Parliament in December 2002. The aim of CPS is to both nationally and internationally coordinate studies of peace and conflict transformation, initiate research and contribute to develop expertise in the field.

The aim of the MPCT programme is to provide skills for conflict mediation, in primary to post secondary education programs, in various organisations and media, to name a few.

The Master's Programme analyses the problem of violence and violence reduction, via a rigorous and scholarly approach to the study of conflict, violence, conflict resolution and peace at different levels of society/human coexistence. Understanding and analysing international and intercultural relations and communication is emphasized in the programme, but so are skills in conflict management and mediation. The programme provides a theoretical base, in conjunction with practical opportunities for specialisation.

Ms Sørensen wishes to work on her research project on "What factors shape Master programmes of Peace and Conflict Transformation? A comparative approach to Master programmes of Peace and Conflict Transformation at the University of Tromsø, Norway and Bradford, UK". She will collect data in Tromsø (ongoing) and at the University of Bradford (mid October until mid November). Any support accorded to her during her period of fieldwork will be highly appreciated.

Yours sincerely,


Hildegunn Bråland
Senior executive officer, MPCT



THE FACULTY OF SOCIAL SCIENCES
Centre for Peace Studies

University of Tromsø, N-2007 Tromsø, Telephone +47 77 64 42 96, Fax +47 77 64 49 02
Hildegunn Bråland, Senior executive officer, Direct line +47 77 64 42 74, E-mail hildegunn.br@hul@syf.u-t.no