

# **Dreaming Peace: Oniricopolitics, Imagination, and the Ethics That Caring Is Done With<sup>1</sup>**

Graziella Falcone<sup>1</sup>, Antonio Ragusa<sup>2</sup>, Fanny Guglielmucci<sup>3</sup>

<sup>1</sup>*Universidad De Burgos, Department of Health Sciences, Burgos- Spain;* <sup>2</sup>*Preside della Business School di Roma;* <sup>3</sup>*Università Roma Tre Department of Philosophy, Communication and Performing Arts*

**Abstract:** The paper deals with the theme of imagination, peace, and education at the intersection of psychoanalysis, pedagogy and philosophy. Education is always a political action and can become an essential tool for social transformation. The paper deals with the theme of imagination, peace, and education at the intersection of psychoanalysis, pedagogy and philosophy. Education is always a political action and can become an essential tool for social transformation. We argue that education has to be seen as a nurturing space for imagination, reclaiming its role in humankind's evolutionary trajectory toward the Kantian perceptual peace, freeing next generations from domination and violence. Peace is not only the absence of war, but the result of higher mind's functions and ethical relations and institutions that can foster coexistence. Moreover, it focuses on the importance of dreaming, both from a personal and collective perspective. Dreams allow symbolic re-elaboration. They give us new narratives and possibilities against the Hobbesian concept of *homo homini lupus*. Herein, the paper will argue, through the integration of Erich Fromm's thesis on love as an art of care and the problem of responsibility, that education can foster the relational capacities needed to construct peace. The urgent responsibility of education is introduced in the extreme world of today, where violence surrounds children and they lack adequate tools to discern that reality. Such is the purpose of the initiative, implemented by the PSYLab of Roma Tre University, aiming to offer new methodologies, among which are storytelling and creative activities that can help children develop a concept of peace. Hence, more than institutional practice, making peace is the ethical practice of relating to the other, demanding that the time has come for educators to demand their space back so that an imaginative, caring, and engaging practice can be formed to carry forward the pedagogy of creating a future where peace is thinkable and possible.

*Keywords: Education, Imagination, Peacebuilding, Critical Consciousness, Ethics*

**Abstract:** L'articolo affronta il tema dell'immaginazione, della pace e dell'educazione all'incrocio tra psicoanalisi, pedagogia e filosofia. L'educazione è sempre un'azione politica e può diventare uno strumento essenziale per il processo di trasformazione sociale. Sosteniamo che l'educazione debba essere vista come uno spazio di cura per l'immaginazione, rivendicando il suo ruolo nel percorso evolutivo dell'umanità verso la pace kantiana della percezione, liberando le prossime generazioni dalla dominazione e dalla violenza. La pace non è solo l'assenza di guerra, ma il risultato delle funzioni superiori della mente e delle relazioni etiche e istituzioni che possono favorire la coesistenza. Inoltre, il saggio si concentra sull'importanza del sognare, sia da una prospettiva personale che collettiva. I sogni permettono una rielaborazione simbolica. Ci offrono nuove narrazioni e possibilità contro il concetto hobbesiano di *homo homini lupus*. In questo contesto, il saggio sosterrà, attraverso l'integrazione della tesi di Erich Fromm sull'amore come arte della

---

1 Guglielmucci is the author of Section 1 and 2, Falcone of the Section 3 and 4 and Ragusa is the author of the Section 5 and 6.

cura e sul problema della responsabilità, che l'educazione può favorire le capacità relazionali necessarie per costruire la pace. La responsabilità urgente dell'educazione viene introdotta nel mondo estremo di oggi, dove la violenza circonda i bambini e questi mancano degli strumenti adeguati per discernere tale realtà. Questo è l'obiettivo dell'iniziativa, realizzata dal PSYLab dell'Università Roma Tre, che mira a offrire nuove metodologie, tra cui il racconto e le attività creative, per aiutare i bambini a sviluppare un concetto di pace. Pertanto, più che una pratica istituzionale, fare la pace è la pratica etica del relazionarsi con l'altro, che esige che sia giunto il momento per gli educatori di riprendersi il proprio spazio affinché possa formarsi una pratica immaginativa, di cura e coinvolgente per portare avanti una pedagogia capace di creare un futuro in cui la pace sia pensabile e possibile.

*Parole chiave: educazione, immaginazione, costruzione della pace, consapevolezza critica, etica*

## Introduction

### Viewing Education as a Political Act

Peace needs a meaning that is not only absence of war, but also presence by justice and ethical relationships that encourage peaceful coexistence'. However, such an approach fails to pay attention to the moral and systemic dimensions of the matter. To start, we need to clarify the main ideas that will guide this talk. We separate between bad peace and good peace, as said by Johan Galtung (1969), where bad peace means no physical fighting, while good peace has to do with fairness and getting rid of structural violence. Next, we will consider the idea of critical imagination as laid down by Paulo Freire (1998) contrasting it with the concept of therapeutic imagination as was put forth by Sándor Ferenczi (1908). The concept of care will be defined as an ethical relationship, drawing on the works of Nel Noddings (2013) and Erich Fromm (2014) who give emphasis to the nurturing connection in the peace-building process. Lastly, we will introduce 'oniricopolitics' as a new epistemological category, potentially linking it to the thoughts of Cornelius Castoriadis and Ernst Bloch, who have emphasized the role of imagination in social transformation. Conflict resolution is a continuous process based on justice, recognition and human dignity rather than on stability or lack of conflict. Johan Galtung in 1969 categorized peace as negative peace, which entails that there is no physical violence and the other as positive peace, which entails justice, social justice and elimination of structural violence. Hence, genuine peace has its effect or correlation on geopolitical and existential as well as educational areas. It needs reflexivity in and through relationship, institution, and symbol.

The paper argues education has a critical role in nourishing and improving world peace by means through the lens of 'oneiricopolitics', emphasising both the imaginative and the symbolic learning dimension. Paulo Freire viewed education as a practice that is not value-free but is always work of domination or liberation. Freire referred to the model where a teacher opts to deposit knowledge, which the students merely receive as 'deposit'. He proffered a dialogical, loving, critical consciousness model of education, a philosophy approaching education as a process that liberates human beings and enhances sociopolitical existence. While this educational philosophy is in line with the concept of peace of Immanuel Kant, who maintains that peace stems from the rationale and moral duties of individuals to each other. The subject of "Perpetual Peace", an essay written by Karl Heinrich Emanuel Kant in 1795, also looks into the aspect of war, where Kant notes that war reveals the immaturity of man. For further progression, there is a need for moral understanding and acknowledgment of others, qualities that schooling can enhance. The emergent question is how to cultivate a higher level of consciousness that can help overcome self-destructive or other-destructive inclinations, and how to turn relationship into ethic by mastering the physicality and biology of difference.

Psychoanalysis brings a highly valuable perspective to this sort of educational effort. Thus, continuing Ferenczi's legacy, we see that education must involve not only curriculum and reason but Unconscious processes such as hereditary transmission, triadic repetition compulsion, and dehumanization that constitute subjectivity. Ferenczi (1908) defined education as anticipation for the future of the child and associated it with psychoanalysis in counteracting detrimental ancestral transference patterns. From this perspective, education works as the medium of psychic and social cure that endows the children with psychic armor to protect themselves and others from violence.

According to Ferenczi, dreaming is an important function in dealing with trauma. He did not look at dreams as something individualistic or merely as symbols but as activities that are therapeutic to the psyche. On that basis, Rose Gursky extrapolates the concept of oniricopolitics, where she takes the dream as a form of opposition, particularly in pejorative conditions such as violence. Thus, the dreaming, which is extended now into anticipations of the future, is the imagining itself political in such circumstances. So, educating for peace implies the ability to dream, which means people also have opportunities to solve their problems, regain power over their lives and come up with the visions of a different paradigm to human nature and violence. This leads to a ground-rooting notion that imagination is a necessity – imagination is necessity. In this sense, there is nothing more contemporary than the world, where human actions that originate in vision are ingrained. Judging from this context, Fuentes

accurately appreciates the need to articulate a vision of peace where social relations are not framed within dominance, rivalry, or marginalization. In this way, education should not only include knowledge, but also imagination of ethical actions, relations, and the courage to change the world.

Hence, this educational mission is rather important in response to the world's current conditions. It is a fact witnessed in several societies across the globe where children are finding themselves amid war and social inequality, environmental degradation, and forced displacement. Many of them do not have the requisite symbolic resources to make sense of the events that take place in their lives. Psychoanalysis enlightens us on how trauma impacts consciousness, besides pointing out opportunities for change. This implies that the educational process must incorporate the cognitive, emotional and imaginative domains. Therefore, the authors Gondar and Giardini explain that destructiveness is an essential part of human nature and it is still unconscious. This requires a strategy of teaching that touches the head and the heart of those we are speaking to.

This essay explores the interconnections between philosophy, psychoanalysis, and pedagogy in the quest for peace. Based on the principles from Paulo Freire, Immanuel Kant, and Sandor Ferenczi, it is possible to identify education as an ethical, symbolic, and relational process. In order to exemplify this purpose, we examine examples of this educational philosophy from the initiatives implemented by the PSYLab at Roma Tre University. We also discuss the practices of PSYLab, a psychoanalytic research-intervention group where art and education can be seen as embodying what we call 'education of the heart'; this is activity-based and consists of such things as storytelling, card games, and children's animations. Such practices engage and involve children and adults in making sense of the world together, mourning, and imagining the ship of peace as what is possible in and by the human community.

In this context, peace goes beyond the application of institutions. It is essentially social in that it arises when a person has been witnessed and validated. His art is based on what Immanuel Kant once called the 'sublime,' a faculty of creating a future world without any violence.

## **2. The Power of Imagination in Education**

Setting up intelligent mindset in this study, we will use a sharp thoughtful look at educational work. This way focuses on the talk and thinking in learning brought up by Freire (1998) and looks into the hard parts of human experience linked to learning about peace. We combine both qualitative methodologies to delve into the experienced realities of participants and the potential change offered by creative practices in learning. The use of imagination is central in the process of educating people in as inasmuch as it helps them to envision a peaceful world and change oppressive systems. This capacity to dream is a part of critical consciousness, which enables the students to redefine themselves and the world and believe in the possibility of change.

Paulo Freire (1998) terms this as the 'critical imagination' whereby the students are encouraged to challenge existing oppressive structures and envision alternative possibilities. For imagination, there is not only a way of relating to reality that embraces reception and acceptance but one that is constructive in its orientation. This is tantamount to cognitive, psychological, ethical, and imaginative: the ability to learn the world empowers learners to fight injustices instead of accepting them. From a psychological perspective, dreaming is related to imagination in one way or the other. Sándor Ferenczi's (1908) conception of dreams is not escapist but rather as a "traumatophilic," as it helps in processing traumas. In school and child contexts, the only options that children can have when affected by violence or having unstable homes are to imagine and dream their way through the maze of injury/feeling protected and secure.

This mental and symbolic work is supported by storytelling as well as other pedagogical methods and art, which involve the use of emotions. As widely pointed out by Lehner (2021), it was found that the reading of stories assists students in analyzing conflict, understanding different opinions, and learning the aspect of tolerance. In so doing, storytelling plays an important role aimed at enriching knowledge and developing values, emotions, relationships, and conflicts in the framework of peace education. Such programs like the ones from PSYLab provide children with purposefully designed outlets for imaginative and affective storytelling and art and drama workshops, and gameplay to work

through, for example, war experiences, death of loved ones, or forced migration, to name a few, as well as coming closer to healing.

In educational activities that call for peace, learners directly participate in activities that construct the values of compassion, togetherness, and unity—all of which are critical to the achievement of peace. According to Pherali (2019), through dreamwork, it is possible to unveil self-possibilities and program social imaginaries, which are essential in identifying the principles to embrace and the challenges to overcome in the process of self-education and character building. The fundamental idea of the approach Freire presented is the idea of dialogue, and when he speaks of that, it is essential to signify more than communication. In creating the enlarged learning environment, this communication continues to the sphere of emotions and signs, so that the subjects are free to state their concern as well as hope and dream. It creates a feeling of ownership of other people and establishes a socially constructed process of providing a collective vision of a fair and egalitarian society. It goes against the competitive, limited, and selfish attitudes common today, which Hobbes believed were part of human nature. Education that values imagination highlights our ability to be kind and considerate. It teaches students how interconnected we all are. This understanding opposes the common view that people are threatening. With increasing issues like conflicts, climate change, inequality, and displacement, this education is now vital.

Thus, referring to a culture of imagination González (2023) stated that people who acquire it are prepared to face the unknown and work with challenges as obstacles, not threats. The element of the fantastic included in the concept is important as it provides new strategies for continuing forward in times of hardships, other than merely trying to get away. To educate for imagination is, first of all, to educate for peace. It means that it liberates students to dream together, implementing creativity as a political and epistemological project. This perspective allows the students to refrain from feeling hopeless and trapped, to rewrite the narratives of abuse and violence, and to build their futures while promoting solidarity and justice. However, in this vision, imagination is not viewed as an essential aspect of peace education; rather, imagination can be seen as the ultimate goal of peace education, so to speak.

### **3. Education for Liberation and Love**

For the purpose for keeping clarity in our theory, we shall subdivide the discourse into sub-areas, focusing on ‘oneiricopolitics’ as a mode of symbolic thrust. This will mean working out the links between the picked thinkers—Kant, Ferenczi, Freire, Fromm, Noddings, and Galtung—and saying why they should be in this chat. We will focus on the similarities and differences in their theories, which should give a better understanding of how these concepts interact and relate. Freire's vision of an education grounded in love and responsibility can be well articulated through Noddings' explanation of the ethics of care. For Noddings, an ethic of care involves the nurturing of appropriate connection and respect between the people, which are fundamental to creating a culture of peace within educational settings. This is exactly what Freire also says about education going beyond mere knowledge transfer, truly more about the creation of ethical relationships among everyone involved in the process of education (Itzkowitz, 2017). Educators, when encouraged to be caring, create environments where there is much support, empathy, and collaboration—it is the warmth of such support that breeds a peaceful community. His notion of educationalism discusses not the mere act of educating as a means of liberation but the very embodiment of a concept of love as stated by Erich Fromm. Erich Fromm, in his book *The Art of Loving*, defines love as an art requiring discipline, care, and a profound sense of responsibility for the growth of another human being. When this love is connected with education, it rises above simple affection and represents an overall ethical responsibility for the growth and well-being of all students. Freire subscribes to the view that the transmission of knowledge is not education's central function. Rather, it is the development of capacities that allow individuals to become instruments for peace-building (Freire, 2015).

The link between the ethic of care and psychoanalysis, especially the work of Ferenczi, involves compassion, which entails valuing the other's totality. A basic component of care embracing beyond

simple support includes embracing the differences individuals have. Psycho-pedagogical researches (Da Rocha Barros, 2023) reveal that it is crucial to recognize the learners' emotions within groups to establish the inter-subjective relations that are required for learning and development of peace orientation. In educational processes, love is thus a way of listening beyond the verbal level, an understanding of the emotional and the making of meanings in closeness and openness.

Conscientização, critical consciousness, is located by Freire as the core of his pedagogical model. To achieve consciousness in human praxis as transformers of the world, consciousness on the level of social injustices must first be raised. Genuine education, according to Freire, therefore constitutes a process that illustrates for learners the thread-like relationships binding them with others into an articulated human world. Only through such a release of productive potential can individuals recognize the need for critical consciousness as part of their role in the battle against social injustice, in their struggle to effect change. The pedagogical approach taken by Freire in his work, often referred to as "revolutionary love," presents a very deep connection between education and love. He sees that true dialogue is an act of love, creating the atmospheres in which the very sharing of experiences, hopes, and aspirations leads to new insights and visions that individuals may come to share collectively (Freire, 1996). Most importantly, this dialogical process itself is more than a communication style, for it is a transformative process that develops the very capacities of relatedness that are needed to create a pedagogy of love that builds cultures of peace.

Fromm's conception of love adds to Freire's vision: "Education is dialogue. Banking education resists dialogue. Problem-posing education regards men as conscious beings, and consciousness is not for the human being who is not whole, who does not yet exist." In his definition of love, Fromm stated that love is an active caring for the life and growth of the person we love (Gunderson, 2014). This is true for the educator who is unrelentingly dedicated to helping all learners maximize their potential by creating an atmosphere where individuals feel they belong, are valued, and can be successful.

The combined terms of the love-education nexus mean more than the sum of love and education considered separately in their culture of peace implications. Indeed, love relationships within the context of learning develop the kind of attitude that provides support for feelings of empathy, cooperation, social responsibility, and responsible behaviour. Such a change could reduce the risk of contemporary evils such as violence and exclusion. In every way, this means the educators introducing immeasurable values of ethical human relationships more fully enable learners to understand and address, in all its dimensions, injustice within the social collective whole (Kumar 2024). The centre of Freire's pedagogy lies in the linkage of education, liberation, and love. In that sense, what he refers to as education is a practice in which men and the world become conscious not only of the facts and processes within each but also of how reality has been restructured in oppression and maintained in that very condition itself (Caggiano & Costa, 2021). Changing the world into a more human-centered place won't happen unless we create good, caring relationships. This is likely why Freire stressed that education can change people. The idea of education, as explained before, highlights how important it is to develop the ability to connect with others to create peace, which will eventually lead to a society that is fair for everyone.

Educators will offer more than content and play a role as facilitators of love and care. They will provide spaces for learners to explore their identities and the complexities of their social realities while encouraging learners to do the same. The shift will facilitate a move away from content-centric to learner-centered education supporting a sense of belonging and engagement to empower learners to play an active role in their educational attainment. In addition to this, the construction of the ethic of care in the setting of education provides a foundation on which resilient communities can be built. Research has indicated that when a setting is characterized by care and empathy, the quality of well-being of the students academically and emotionally is greatly enhanced (Noddings, 2013). Thus, the onus is on the educators to initiate caring relations more than ever, two-way relations beyond the classroom that also encourage students to come out into the community and work together to resolve social issues. The rearing of an ethic of care in curricula requires recognition, though not fostering the policies, that individuals, coming also from the margins of life, present different barriers acknowledging that people from marginalized communities have unique challenges, faculty and staff can work to make the institution more inclusive and to advance social justice through education (Millican et al., 2021). This

supports Freire's focus on being aware and questioning things. It helps students see how society unfairly treats those who are oppressed, and it inspires them to fight for change.

There are some valuable lessons to be learned about education when love is understood as an affect and a moral relation based on mutual acknowledgement. This transforms institutional logics that interweave psychoanalysis or critical pedagogy into institutional dynamics. Both are concerned with exposing what lies beneath the surface—inner psychological tensions and social injustices, and then seeking to build upon this knowledge. In this way, care is a technique and an aim in education to enhance more deterministic equal opportunities in learning.

The love ethic in teaching is also applied in the interrelationship among students, but also includes other relationships between teachers/families, teachers/community, and families/community. When teachers use love with the families and community, they create a support network for an enriched educational experience by all parties, as stakeholders (Kester et al., 2021). It facilitates sharing the load in relating the responsibility of knowledge, thus advancing collective responsibility in the learning process. When teachers show love, it creates a connection where people expect fair treatment. Freire believed that love is the way people start to act and think in order to achieve social justice.

Praxis, he explains, is the fusion of action and reflection informed by the world, thus forming critical consciousness, from which emanates pedagogy toward social consciousness through and with human freedom. Such a paradigm embedded in love creates teachers who can, in turn, inspire students to become socially conscious individuals dedicated to promoting equity and justice in their world. In sum, love and the ethic of care must be integrated into pedagogy for positive peace and the pursuit of social justice. Interpretations of the work of Paulo Freire—which should include seeing education as the practice of freedom prepared in love—will help an educator inspire learners to nurture consciousness about reality and participate actively in changing that reality (Caggiano et al., 2024). This non-reductionist approach to education will not only help build individual emotional and social capability but will also help lead humankind to create a generation of humane, inclusive, and socially responsible people whose members practice hope, struggle in solidarity, and seek peace and justice. The struggle for both emancipation and love in education—not just an ideal but direly necessary—indicates the requisite foundation for a more human, just, and equitable world for all.

#### **4. Narrating War and Peace: A Task of Education**

The complexities of the educational systems are a major issue as tested by the curricula that do not allow educators and students to freely address problems conflict, coexistence or justice. Kester (2023) observes that educators are often forced to eschew politically contentious issues in favour of what he describes as the ‘clean’ education model, which does not adequately address the complexities of violence and systems of injustice. This has huge implications as the children are growing up being exposed to more war, death and other disasters without being in a position to symbolically process the events in one way or the other. As Millican et al. (2021) found, such absence of direction may lead to subsequent feelings of numb insensitiveness, reverberation, or stress in students.

In this regard, PSYLab at Roma Tre University addresses this educational deficit through the HEART model – Humanity, Environment, Advocacy, Relationship, and Transformation. PSYLab is based on the belief that psychoanalysis needs to play an educative role to prevent the continuation of abused victims and dehumanised subjects, so they can recover their symbolic, imaginative and emotional dimensions.

The PSYLab programme attempts for participants peace education and provides teachers and educators with the means to facilitate this learning in their classrooms. For example, their art-based workshops using fear, grief, and hope as their guidelines for artwork enable the children to give their emotions artistic forms in line with Maria Zambrano's idea of poietic and artistic experience as ways to stir the soul and touch the heavens. Some of the most popular are ‘The Picture of War and Peace’ that was developed to educate children about the feeling aspect of war and peace and the ‘Card Game – The Courage to Blossom’, which is played by toddlers, adolescence and their families where they try to explore various feelings, relations and coping skills. The game reconstructs play as an area of

recognition and performance of symbolic cure. The sessions, such as "The Journey of Sahir," focus on storytelling. They tell about a child who had to leave his home. The stories cover rebuilding, community, and how imagination can give hope, instead of just focusing on the sad parts of a terrible experience.

The unifying idea in these projects is the notion that narration goes beyond mere knowledge transfer – it is redeeming. Here, from a psychoanalytic standpoint, it is possible to regard storytelling as a type of translation in which people translate that which cannot be put into words or does not make much sense to them into something that can be told and which can be easily understood by others. In teaching kids such symbolic processes, PSYLab helps them become self-aware and empathetic, thus offering psychological support for the challenging world. In this approach, learning and teaching activity is portrayed as a relational, symbolic and emotionally infused communication as opposed to the traditional approach of gaining knowledge transmission. Contrary to isolating students from violence, the methodology of the PSYLab educates students, assists them in applying their thinking to social issues, and develops their moral compass. Students learn to change learning programs into discussions using tests, VR, and communication techniques. This helps reframe trauma and practice creating a peaceful environment.

Freire (1998) argues that education should be liberating and not an act of banking where knowledge is deposited in the students' heads. Thus, PSYLab demonstrates how psychoanalysis, art, and education can be combined to help people strengthen their resistance and empathy and to cultivate a sense of purpose in life. These are not just extras to the conventional pedagogy; they signify, in fact, the basis for future work of peace-making rooted in feeling, creativity and concern for relationship.

## **Conclusion**

Peace education is a complete method that includes relationships, values, and creative thinking. Programs like "Peaceful Schools" in Canada show how students can learn the best ways to handle conflicts and understand their feelings by doing hands-on activities. They also learn how to create a school environment where everyone is treated fairly. These programs, inspired by Freire, move away from simply depositing knowledge into students' minds. Instead, they use interactive learning that focuses on caring and empowerment. Students become active citizens who help create positive change, particularly in building peaceful communities.

Pivotal to all this change is the idea that peace must be embraced in the heart and mind, as well as intellectually. According to Nicoson et al (2024), one capacity that needs to be developed is the capacity to think about the possible peace, since they pointed out that education is central to its development. However, imagination alone is insufficient. Education should also create affective and representational contexts for students to make sense of complexities, dynamics of conflicts, and respond to them from a position of empathy. From this viewpoint, peace isn't just the time between conflicts or something groups create. Instead, it's a way of acting where you treat everyone with attention, concern, and respect.

Psychoanalysis and Education work hand in hand in the belief that education is not only an expansion of the learner's ability but also a healing process for the traumatized self. The problem of preparing for the future is in line with Ferenczi's view of education as the preparation of the self, which means that one must intervene in the cycles to free oneself from the symbols and enter an area of free, different experience. Such operations are evident in PSYLab kinds like storytelling labs, movement and art allocation and games wherein kids can participate actively in peace. To establish peace as an ethic of relationship, education has to be regarded as humanistic in its very nature. It means that educators need to perceive themselves not only as knowledge givers but as carers, emotion watchers and meaning makers. The implementation of imagination, emotions, as well as logic in the process of teaching enhances learning that takes on the essential disposition of social therapy.

To move forward, it becomes imperative for peace education to address the challenges presented in the contemporary world. Kumar (2024) opined that the principles of digital storytelling and those of global citizenship education, if incorporated, could assist students in opening their views, as well as improve their global mindedness. Especially in a globalized society, one of the most important skills people need is the understanding of people's feelings across the differences in emotion, culture, or



politics. This aligns with Freire's view of education as a fluid process where learners are helped to develop insights into themselves and the world around them and assists them to act boldly. It also reflects the psychoanalytic approach of embracing the unconscious and hence the symbolic and emotional aspects of the human mind. In this way, when education is foregrounded as a relational or imaginative act, we not only 'teach' peace but actively cultivate its facilitation. It suggests that peace is not a lesson or a skill but rather a mode of being in the world that is based on a respect for the other. It begins with attention, develops into care, and is made sustainable when learners are enabled to co-design a world of justice and compassion.

## References

- Caggiano, V., & Costa, C. (2021). Paulo Freire: from Brazil to Global Educators. *Studi sulla Formazione/Open Journal of Education*, 24(2), 77-87.
- Caggiano, V., Autore, R., Di Petrillo, E., & Alor, I. O. B. (2024). Educación de adultos, mujeres y liderazgo. Investigación comparativa entre mujeres españolas y mexicanas en educación. *Lifelong Lifewide Learning*, 22(45), 340-352.
- Darder, A. (2017). *Reinventing Paulo Freire: A pedagogy of love*. Routledge. <https://doi.org/10.4324/9781315560779>
- Kester, K. (2023). Global citizenship education and peace education: Toward a post-critical praxis. *Educational Philosophy and Theory*, 55(1), 45-56. <https://doi.org/10.1080/00131857.2022.2040483>
- Kester, K., Zembylas, M., Sweeney, L., Lee, K. H., Kwon, S., & Kwon, J. (2021). Reflections on decolonizing peace education in Korea: A critique and some decolonial pedagogic strategies. *Teaching in Higher Education*, 26(2), 145-164. <https://doi.org/10.1080/13562517.2019.1644618>
- Kumar, K. (2024). Critical peace education and critical hope: co-researching with middle school students in India to imagine possibilities for social change. *Journal of Peace Education*, 21(3), 313-335. <https://doi.org/10.1080/17400201.2024.2347207>
- Jamil, N., Humphries-Kil, M., & Dey, K. (2024). Infusing courageous love for universal dignity and environmental responsibility through management education and learning: Inspired by Freire's dream. *Management Learning*, 55(1), 41-62. <https://doi.org/10.1177/13505076231192172>
- Freire, P. (1970). *Pedagogy of the oppressed*. Translated by M. Bergman Ramos. New York: Herder and Herder.
- Freire, P. (1998). *Teachers as cultural workers: Letters to those who dare teach*. Translated by D. Macedo, D. Koike & A. Oliveira. Boulder, CO: Westview Press.
- Freire, P. (1996). *Pedagogy of the oppressed* (revised). New York: Continuum, 356, 357-358.
- Freire, P. (2015). *Pedagogy of indignation*. Routledge. <https://doi.org/10.4324/9781315632902>
- Gunderson, R. (2014). Erich Fromm's ecological messianism: The first biophilia hypothesis as humanistic social theory. *Humanity & Society*, 38(2), 182-204.
- Itzkowitz, S. (2017). Erich Fromm: A psychoanalyst for all seasons. *Psychoanalytic Perspectives*, 14(1), 81-92.
- Lehner, D. (2021). A poesis of peace: Imagining, inventing & creating cultures of peace. The qualities of the artist for peace education. *Journal of Peace Education*, 18(2), 143-162. <https://doi.org/10.1080/17400201.2021.1927686>
- Macrine, S. L. (Ed.). (2009). *Critical pedagogy in uncertain times: Hope and possibilities* (pp. 119-36). New York: Palgrave Macmillan.
- Millican, J., Kasumagić-Kafedžić, L., Masabo, F., & Almanza, M. (2021). Pedagogies for peacebuilding in higher education: How and why should higher education institutions get involved in teaching for peace? *International review of education*, 67(5), 569-590. <https://doi.org/10.1007/s11159-021-09907-9>
- Nicoson, C., Magalhães Teixeira, B., & Mårtensson, A. (2024). Re-imagining peace education: Using critical pedagogy as a transformative tool. *International Studies Perspectives*, 25(4), 448-468. <https://doi.org/10.1093/isp/ekad023>

- González, E. G. (2023). Imagination in Catholic Thought and Peacebuilding. *Journal of Moral Theology*, 12(2), 119-129. <https://doi.org/10.55476/001c.84396>
- Pacheco, I.F. & Johnson, A.T. (2017). *Global higher education conflict and postconflict conditions: Colombia and Kenya*. In G. Mihut, P.G. Altbach & H. Wit (Eds), *Understanding global higher education* (pp. 111-113). Rotterdam. [https://doi.org/10.1007/978-94-6351-044-8\\_23](https://doi.org/10.1007/978-94-6351-044-8_23)
- Pouwels, J. (2019). We need each other. Paulo Freire and the role of conflicts in education. *International Journal of Social Pedagogy*, 7(1). <https://doi.org/10.14324/111.444.ijsp.2019.v7.1.009>
- Pherali, T. (2019). Education and conflict: Emergence, growth and diversification of the field. *Education and Conflict Review*, 2, 7-14.
- Ragusa, A., Caggiano, V., Trigueros Ramos, R., González-Bernal, J. J., Gentil-Gutiérrez, A., Bastos, S. A. M. C., ... & Santamaría-Peláez, M. (2022). Higher education and university teaching and learning processes: Soft skills. *International journal of environmental research and public health*, 19(17), 10699. <https://doi.org/10.3390/ijerph191710699>
- Steinberg S. R., *Reading Paulo Freire*, in *The SAGE Handbook of Critical Pedagogies*, 2020. <https://doi.org/10.4135/9781526486455>
- Roberts, P. (2015). Paulo Freire and utopian education. *Review of Education, Pedagogy, and Cultural Studies*, 37(5), 376-392. <https://doi.org/10.1080/10714413.2015.1091256>
- UN (United Nations) (1995). *General framework agreement for peace in Bosnia and Herzegovina*. A/50/790 S/1995/999. Dayton, OH/Paris: United Nations General Assembly Security Council.
- UNESCO (United Nations Educational, Scientific, and Cultural Organization) (2017). *Six ways to ensure higher education leaves no one behind*. Policy paper no. 30. Paris: UNESCO International Institute for Educational Planning. Retrieved 16 January 2025 from <https://unesd.oc.unesco.org/ark:/48223/pf0000247862>.
- Veugelers, W., The moral in Paulo Freire's educational work: What moral education can learn from Paulo Freire. *Journal of Moral Education*, 46, 4, 2017, pp. 412-421. <https://doi.org/10.1080/03057240.2017.1363599>.