

KEY PEACE EDUCATION THINKERS

PCS 207

Lesson 3

Learning Objectives

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- At the end of this unit, the participants will:
 - ▣ 1. Understand the contributions of John Dewey, Maria Montessori, and Paulo Freire to the field of peace education;
 - ▣ 2. Describe the key pedagogical principles that each thinker offers to the field.

Guiding Questions

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- While reading this unit, consider the following questions:
 - ▣ 1. John Dewey, Maria Montessori, and Paulo Freire did not necessarily call themselves "peace educators." What qualities make a peace educator? What are the qualities that characterize peace educators?
 - ▣ 2. How could you apply the theories developed by these thinkers in your own classroom? Are you applying them already? If so, how?
 - ▣ 3. What are the similarities and differences between Dewey, Montessori and Freire?

Introduction

- Peace education as a specific discipline gain momentum in the 20th century (Harris, 2002).
- Peace education in its modern form is a relatively new field which continues to grow and expand to this day, thanks to the contributions of a number of key thinkers throughout history.
- John Dewey, Maria Montessori, and Paulo Freire are considered to be three major thinkers in the field of peace education.
- Their works more than that of other thinkers, are the most relevant to the philosophical underpinnings of peace education and is important to understand in applying to classroom practice.
- They are great intellectual in their own right.

Introduction

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- Certain important ideas common to their works have shaped the development of peace education.
- These include:
 - ▣ the concept of teachers as learners in a two-way partnership with their students, and
 - ▣ an emphasis on the faculties of **creativity**, **imagination**, and **critical thinking** so that students can apply skills learned in the classroom to solve real-life problems.
- Dewey, Montessori, and Freire each believed in the power of education to empower students to fulfill their potentials and create peace.

Introduction

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- Other scholars who have contributed significantly to the development of peace education include.
 - ▣ Johan Galtung: peace education research and his framework of negative and positive peace*, and overall contributions to the peace studies and peace research fields (Galtung, 1983).
 - ▣ Elise Boulding was an influential thinker who emphasized peace education as a combination of thinking globally and acting locally (Morrison, 2008).
 - ▣ Birgit Brock-Utne has also greatly impacted peace education by bringing a feminist perspective to the field.
 - ▣ Others: Ian Harris, Herbert Read, Betty Reardon, and Jane Addams.

JOHN DEWEY

Learning Objectives

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- At the end of this section, the participants will:
 - ▣ 1. Understand the main principles of John Dewey's educational philosophy
 - ▣ 2. Describe John Dewey's contribution to the field of peace education
 - ▣ 3. Understand how to apply John Dewey's ideas in the classroom

Guiding Questions

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- Consider the following questions:
 - 1. What is the relationship between democracy and education?
 - 2. How can the real-world issues of students be integrated into the curriculum?
 - 3. Is an incremental approach the best approach to social change?

Introduction

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Education is a social process. Education is growth. Education is not a preparation for life; education is life itself.

- John Dewey

- John Dewey (1859-1952) is one of the most prolific American philosophers and educational theorists.
- Considered to be the founder of the **Progressive Movement**.
- PM is based on promoting societal change via **incremental change** rather than completely overhauling the system.
- Best known for his work on **education** and **democracy**.

Beliefs: *Democracy and Education*

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- John Dewey believed that the promise of humanity was limitless, and that the purpose of education was to provide people with the skills and knowledge to use this potential to be the best that they could be as individuals.
- However, he also believed that humanity had limitless potential in a less positive direction:
 - ▣ the limitless potential to demoralize and promote violence.
 - ▣ the potential for harm he saw in the problems of **racism**, **ethnocentrism**, in the **class system** promoted by capitalism, and also in the **manner in which schools taught their students**.
- According to Dewey, the solution to these problems was **an education that promoted democracy and peace**.
- Democracy, because of the belief that democracy was the best model for the positive growth of individuals and society.

Beliefs: *Creating Positive Environments for Learning*

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- Stresses the importance of viewing the classroom as a community centered on learning.
- The role of teachers should not be limited to merely transferring information to their students.
- To be effective, teachers need to structure lessons in a manner that is engaging for the students. This requires:
 - that students play a key role in determining the areas they want to explore and concepts they want to learn.
 - that classrooms need to be structured around the idea that teachers and students are co-discoverers in the classroom.

Beliefs: *Creating Positive Environments for Learning*

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- The environment is a key element in this philosophy of learning.
- Environment refers to **curriculum, instructional methods, and physical setting.**
- The curriculum: topics should be large enough to challenge the current conceptions of students, but also small enough for students to find familiarity in the topic.
- Striking a balance may be difficult, but the objective was that students would feel connected to the topic through the aspect of familiarity while still being challenged by new ideas and experiences.
- To make this possible, the teacher, in addition to being a teacher of his/her subject, needs to be also a learner.

Beliefs: *Creating Positive Environments for Learning*

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- Teachers must constantly be aware of their students, both of their state in the present moment as well as their past growth and potential for future growth.
- This allowed teachers to incorporate past experiences of their students into their design of lessons.
- Learning, according to Dewey, should never be pre-packaged and should always be shaped around the needs and interests of the students.
- Additionally, the classroom environment needs to give children opportunities to explore on their own and through the appropriate structuring and guidance from their teachers.

Beliefs: *Real-World Problems*

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- Using the experience of the students also help to teach students how to solve genuine problems, which is the primary goal of **education for democracy**.
- Students should be taught how to see issues in the world and respond to them.
- Learning in the real world allowed students to undergo a personal transformation.
- The democratic state was the most peaceful because it best draws out the capacity of individuals, and thus their abilities to contribute best to society.
- A good education would teach students the skills for **effective communication** and **how to interact with others**, which are essential skills for a peaceful democratic society.
- All of these areas will lead to a commitment to mutual engagement by all of those in society.

Peace Education

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- Living through WW I, Dewey saw the destruction that war could bring, and he began to focus his educational philosophy on the value of peace education.
- While his education for democracy was key to promoting peace, his new philosophy was distinctly focused on promoting peace throughout the world.
- One of his main critiques of the education system of his time was that it focused on teaching nationalism and patriotism, which in turn promoted more wars.
- He proposed, instead, an **internationalism** that was not bound by patriotism.
- He considered the teaching of **history** and **geography** to be the most important subjects through which to teach internationalism and peace.
- Teaching geography was designed to teach students about the world community's diverse cultures, habits, and occupations.

Peace Education

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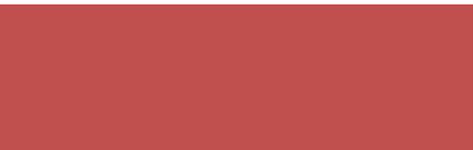
- The teaching of history should not focus on dates and names, but rather should promote peace by providing students with knowledge of the past that contributes effectively to an understanding of the problems that exist in the present and could exist in the future.
- He argued that the domestic structures that promote **war** and **inequalities** needed to change in order for peace to emerge in the future.
- Another key aspect of Dewey's peace curriculum was the idea of **world patriotism**.
- According to Dewey, two key ideas – the distinctive differences between societies, and the inevitability of war– were destructive and fanned the flames of hatred.
- To deconstruct these ideas, he promoted the idea of a **global citizen** through **world patriotism**.
- He also advocated a **transnational perspective** in which the best attributes of all societies came together to form a broader ideological base for the world. He wanted to prepare students to be part of a broader international society.

John Dewey in Action

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- John Dewey's philosophy of education quickly became popular and served as the influence for many schools across the United States.
- Teachers use students' interests and experiences to create relevant activities.
- Interdisciplinary and collaborative work is emphasized and information about each subject is supplemented by personal experiences of both teachers and students.
- The school, or community of learners, must function as a true democracy in which everyone works for the benefit of their community.
- This does not mean that teachers, administrators, and parents do not have leadership roles, but rather that they must work to incorporate students into all aspects of school life, including aspects traditionally reserved for teachers and administrators.
- Dewey's peace education, when implemented well, focuses on the roles of teaching history and geography.
- When teaching these two subjects, teachers must be conscious to teach about various cultures and the similarities that exist between the cultures of the globe. Students should be taught how these cultures are relevant to their own lives.
- This can be seen through drawing connections between the students' culture(s) and the other culture being studied, or through investigating the influences of the different society on the lives of students. For example, in Nicaragua, where firecrackers are popular, teachers could teach that firecrackers were invented in China. This shows very simply the connections between students in Nicaragua and people in China. With regards to history, teachers need to ensure that students can see how current events that impact their neighborhood or state or country, come from a certain historical trajectory. Students should also learn how to create and promote peaceful change to solve problems.

MARIA MONTESSORI



Learning Objectives

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- At the end of this section, the participants will:
 - ▣ 1. Understand the main principles of Maria Montessori's educational philosophy
 - ▣ 2. Describe Montessori's contribution to the field of peace education
 - ▣ 3. Understand how to apply Montessori's ideas in a classroom setting

Guiding Questions

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- Before you read this section, consider the following questions:
- 1. What does it mean to be a global citizen?
- 2. What are the elements of a peaceful learning environment?
- 3. How do the stages of human development affect the way peace education should be taught?

Introduction

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- Maria Montessori (1870-1952) spent her youth and young adulthood in Italy. She initially trained to be a physician, which was revolutionary for a woman at that time. Her work as a physician led her into the study of education and teaching. Her work in peace education was influenced by the rise of fascism that she saw throughout Europe during the 1920s and 1930s. While her work today is most commonly referenced in education of young children, her pedagogy can be applied to those of all ages.

Montessori's Philosophy

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- Peace is at the center of Montessori's philosophy. She believed that tolerance was not enough for the world to be peaceful – rather, respect for everything and everyone is needed. For this reason she promoted a global outlook and diversity in education. She believed that a global and diverse outlook, when combined with personal responsibility, would lead to peace. For this reason she is considered the founder of Global Citizenship. She promoted the respect of both the physical environment and human relationships. In her words, —Our principal concern must be to educate humanity – the human beings of all nations – in order to guide it toward seeking common goalsll (Cossentino & Witcomb, 2007, p. 115). She viewed children as the hope and promise for mankind and therefore thought it was essential to invest in them to promote peace in the world.
- Montessori promoted a specific way of investing in children to promote peace. The two key elements of her philosophy we will explore in the following sections are **prepared environments** and **planes of development**.

Prepared Environments

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- Prepared environments are designed to give children freedom within limits, which supports the essential Montessori concepts of child-led and child-centered learning.
- Prepared environments should offer a wide range of choices and be aesthetically pleasing.
- Once the environment is prepared, students are given the freedom to learn what is interesting to them and to create their own understandings. This occurs through experimenting as well as learning from the actions of peers and teachers.
- The process of individual and group exploration also teaches the students about **imagination**, which is key to Montessori's philosophy of self-discipline. Montessori believed that students needed to be self-disciplined, rather than receiving discipline from the outside, since at some point they will be on their own and will need this self-discipline in order to be successful and manage their own life, goals, plans, and relationships. According to Montessori, this process of individual and group exploration allows youth to learn from their own experiences, from their peers, and from their teachers.

Planes of Development

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- Montessori believed in four planes of development that describe the child at various developmental periods. The four planes are:
 - ▣ 1. The Age of Prudence (0-6 years old): Construction of the physical, concrete plane
 - ▣ 2. The Age of Temperance (6-12 years old): Construction of the intelligence plane
 - ▣ 3. The Age of Justice (12-18 years old): Construction of the social/moral plane
 - ▣ 4. The Age of Fortitude (18-24 years old): Construction of the spiritual plane

- Montessori believed that children have spiritual impulses that, when properly nurtured, bring about a powerful inner guide for peace and compassion. When work is at the right level for children and is fulfilling, children will be peaceful and content, and will develop their intellectual, social, and spiritual potential.

- Each 6-year developmental plane is divided into 3-year cycles. Within each cycle, especially at younger ages, Montessori considered that children pass through a sensitive period, which must be cultivated by the educator through individual and group activities, to support self and group learning. These periods respond to various intellectual, social, and moral awakenings and the educators must cultivate that awakening.

Montessori and Positive Peace

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- The purpose of Montessori's idea of peace education was to not simply stop war and violence (what is known as negative peace) but rather to promote positive peace. She defined positive peace as the values that are important to humanity, such as justice and harmony. She wrote that —inherent in the very meaning of the word peace is the positive notion of constructive social reformll (Duckworth, 2008). Diversity is a key aspect of this positive peace since she promotes a world in which these values are defended and promoted for all people, regardless of individual differences.

Montessori in Action

- Montessori schools can be found around the world, and provide living examples of her vision of peace education in action. In Montessori schools, children typically begin the day with three hours of uninterrupted, self-directed work. Students engage in activities that are based on classification, sequencing, and exploration. The role of the teacher is not as a source of knowledge, but rather as a structural guide. Students are also involved in the design of field trips, which are an important part of the Montessori curriculum.
- Another practical technique used in Montessori classrooms is the Peace Rose method of conflict resolution, which encourages children to solve conflicts independently and nonviolently. For this technique, teachers prepare a —Peace Rose,|| which serves as a communication tool for the children who are in conflict. The teacher also designates a special place in the classroom for this object. The Peace Rose could be a flower in a vase, as it is in traditional Montessori classrooms, or it could be a similar object that is culturally relevant (for example, teachers could also use a rock, stick, or any other object. It is particularly helpful to use an object that symbolizes peace in your culture). When children are having a conflict, they are encouraged to get the Peace Rose and bring it to the other child to initiate a dialogue about resolving the conflict peacefully.
- For example, imagine that one student, Mari, is kicking the back of the chair of another student, Ali. Ali would go get the Peace Rose, bring it to Mari, and say —I don't like it when you kick the back of my chair.|| Then, Ali would pass the Peace Rose to Mari. Mari would reply, —How can I make you feel better?|| and pass the Rose back to Ali. Ali would reply, —You can tell me you're sorry and stop kicking my chair.|| Mari would then reply, —I'm sorry. I won't kick your chair anymore.|| Then, they would place their hands together on the Rose and say —We declare peace.||

- This method is effective for promoting conflict resolution in the classroom. In order for this technique to be effective, there are certain guidelines that should be established for using the Peace Rose. For example, children should know that the Peace Rose should only be used for resolving conflicts in the classroom and should not be treated as a toy. Also, the child who initiates the discussion should be encouraged to use —I-statements,|| phrases that begin with —I don't like it when you ...|| or —I feel angry when you ...||. The child who is given the Rose should respond —How can I make you feel better?|| so that he or she can take an action that will improve the situation. The students also need to know that abusive or unkind language is not allowed when using the Peace Rose.

Conclusion

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- Maria Montessori made important contributions to the field of peace education by promoting **learner-centered pedagogy, diversity, and global citizenship**. Montessori's methods of peace education are promoted worldwide at the schools bearing her name.

PAULO FREIRE

Lesson Objectives

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- At the end of this lesson, the participants will:
 - ▣ 1. Understand the main principles of Freire's educational philosophy
 - ▣ 2. Describe Freire's contribution to the field of peace education
 - ▣ 3. Understand how to apply Freire's ideas in a classroom setting

Guiding Questions

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- Before you read this section, consider the following questions:
 - ▣ 1. What does it mean to be oppressed? Do I experience oppression? How do my students experience oppression?
 - ▣ 2. What is my relationship with my students like? How can I describe it? How would my students describe it? What would they say about me?
 - ▣ 3. What is the relationship between what my students learn and their living reality? Is their learning situated in their life context, or is what they learn in school separate from this reality?

- *Any situation in which some individuals prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate human beings from their own decision-making is to change them into objects. - Paulo Freire*

Introduction

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- Paulo Freire (1921-1997) was a Brazilian educator and pedagogue who is best known for his work in the field of critical pedagogy (see Critical Peace Education section). While there is no static definition of critical pedagogy, and while it has undergone many transformations since its inception, the term has traditionally referred to —educational theory and teaching and learning practices that are designed to raise learners' critical consciousness regarding oppressive social conditions (Stevens, 2002).
- In *Pedagogy of the Oppressed* (1972), his first and most famous book, Freire introduces his main concepts and theories, such as the relationship between the oppressed and the oppressors, the banking system of education versus problem-posing education, the student-teacher relationship, praxis, and conscientization, which are described below. When Freire's dialogic method of teaching was introduced in the seventies, it was rapidly embraced by peace educators (Reardon, 1999).

Freire's Philosophy: Key Concepts

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- *The oppressed, the oppressors, and their relationship*

- According to Freire, the social order consists of oppressors and the oppressed, and the oppressors use education as a form of oppression to maintain unequal power relations. The unjust social relations between the oppressed and the oppressors result in the dehumanization of the oppressed, who must struggle to overcome this in order to restore their own humanity and that of the oppressors (Freire, 1972). The oppressed cannot be liberated by the oppressors, but rather by themselves and —by those who are in true solidarity with them (1972, p. 45). True solidarity means struggling alongside the oppressed in order to transform reality for the liberation of all humanity, including the oppressors.
- It is important to note that there are elements of oppressors and oppressed in everyone, and thus no one solely belongs to one group. Furthermore, usually in the struggle for liberation, the oppressed have a tendency to become oppressors themselves. Freire gives the following example: —It is a rare peasant who, once promoted to overseer, does not become more of a tyrant towards his former comrades than the owner himself (1972, p. 46). Thus it is common for the oppressed to become oppressors, and vice versa, resulting in an unending cycle of oppression of all.
- Education, therefore, must take into account this power relation and should seek to end this cycle of oppression. The pedagogy of the oppressed is —a pedagogy that must be forged with, not for, the oppressed (1972, p. 48). Through this pedagogy, oppression and its causes become objects of reflection by the oppressed, and from that reflection comes action towards liberation. Freire also emphasizes the dynamic nature of this pedagogy, and that it will be —made and remade (1972, p. 49). This understanding is necessary for liberation, and is a motivating force for taking action.

- According to Freire, the pedagogy of the oppressed has two stages:
- *In the first, the oppressed unveil the world of oppression and through the praxis* commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, the pedagogy ceases to belong to the oppressed and becomes a pedagogy of all people in the process of permanent liberation (1972, p. 54).*

- The first stage deals with the consciousness of both the oppressed and the oppressors. The oppressor consciousness —tends to transform everything surrounding it into an object of dominationll (1972, p. 58). The oppressed consciousness maintains a sense of fatalism, the resignation to the fate of being an object of domination by the oppressed, and the lack of awareness that the situation can be transformed. The oppressed are also likely to be attracted to the oppressor way of life, and to be self-deprecating and even violent to themselves or others of their group. The oppressed lack self-confidence, and have a —magical belief in the invulnerability and power of the oppressorsll (1972, p. 64).
- In order to transform this consciousness, critical dialogue is used as a tool. This dialogue must translate into action in order for it to be truly liberating. This process of consciousness transformation is called conscientization, or critical consciousness (see below).

The Banking System

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- Freire's development of critical pedagogy stems from his critique of what he calls the banking system of education, which is found in educational settings throughout the world. In the banking system, the teacher is the owner of knowledge, and transmits this knowledge to students, who are seen as empty vessels who lack knowledge. This system, he argues, is an instrument of oppression, and is used to maintain the existing societal power relations. The characteristics of the banking system include:
 - The teacher talks about reality as if it is —motionless, static, compartmentalized, and predictable
 - The teacher teaches and the students are taught (the teacher does not learn in this process)
 - The teacher knows everything and the students know nothing
 - The students receive, memorize, and repeat the —knowledge that the teacher gives them (1972, p. 71-73).
- By minimizing the creativity and critical thinking of the students, the banking system serves the oppressors by preventing the students from understanding or transforming reality.
- Implicit in the banking system is the dichotomy between human beings and the world, which presupposes that human beings exist in the world and separate from it. The individual thus possesses an empty —mind passively open to deposits of reality from the outside world (1972, p. 75). Therefore, the role of the educator in the banking system is to regulate the way reality —enters into the students. Education also serves to indoctrinate the students to adapt to the world of oppression. Therefore, education itself becomes a form of oppression, and serves to maintain the existing social order.
- Therefore, education for the struggle of liberation must involve the rejection of the banking system and the embracing of the student-teacher relationship, so that both are simultaneously teachers and students (1972, p. 72). In the banking system, the student-teacher relationship is vertical, with the teacher in a position of power and superiority. To resolve this, a more horizontal relationship between teachers and students should be promoted, as both have knowledge to share, and both have the capacity and need to teach and learn.

Problem-posing Education

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- Freire sees problem-posing education as the antithesis of the banking system, and through problem-posing education both teachers and students can achieve liberation. The key pedagogical principle of problem-posing education is dialogue between teachers and students. Through problem-posing education, the oppressed critically question reality, and engage in acts of cognition rather than transfers of information (1972, p. 79). In order for problem-posing education to occur, the student-teacher dichotomy must be resolved. The teacher is no longer the one who teaches, but is rather engaged in dialogue with the students, who in turn teach the teacher. Both teachers and students teach and learn through this process, which results in the critical examination of reality, and the realization of its dynamic, transformational nature.
- According to Nina Wallerstein (1978), there are 5 stages of problem-posing education that can be remembered by the acronym SHOWeD: See, Happening, Our (lives), Why, and Do:
 - 1. See. Have students describe what they see; observation
 - 2. Happening. Define the problem(s)
 - 3. Our lives. Share similar experiences
 - 4. Why? Question why there's a problem
 - 5. Do. Strategize what they can do about the problem (Schaffer, 1983).
- These stages are not fixed, but can be used as a practical guide for teachers to engage their students on a path of critical inquiry and action.

Praxis

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- Praxis is defined by Freire as —reflection and action upon the world in order to transform itll (1972, p. 51). Neither reflection nor action can stand alone in order to be truly transformative; both are necessary elements in the process of liberation. The quest for liberation llcannot be purely intellectual but must involve action; nor can it be limited to mere activism, but must include serious reflection: only then will it be a praxisll (1972, p. 65). Theory alone does not translate to action, and uninformed activism is ineffective. Thus praxis is the constant engagement in reflection and action with the goal of transformation and liberation.

Conscientization

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- Conscientization is a term coined by Freire (in Portuguese, conscientização) that can be roughly translated into English as —critical consciousness. Freire wrote extensively on this topic, including in the book *Education for Critical Consciousness* (1973). Critical consciousness, which is achieved through dialogue and praxis, is a heightened level of awareness that results in a greater ability to take action in the changing world.

Freire in the classroom

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- How can Freireian ideas be applied to teacher education, and how can they be applied in the classroom? The following list of suggestions comes from *Educating the Educators: A Freireian Approach to the Crisis in Teacher Education* (Shor, 1987, p. 23-26).
- 1. Dialogue teaching: Teachers engage students in dialogue to increase student engagement and to prevent the banking method of 'teacher talk'.
- 2. Critical literacy: Going beyond the basic reading, writing, thinking, speaking, and listening habits, to engage learners in conceptual inquiry into self and society and into the discipline under study.
- 3. Situated Pedagogy: Teachers situate the learning within the students' cultures, environment, and real-life context. The goal is to integrate experiential materials with conceptual methods and academic subjects. This increases learners' interest in the subject, while also allowing them to engage with their reality and to critically analyze their own cultural context.
- 4. Ethnography and Cross-cultural communications: Teachers need to study the population that they are teaching. Particularly in diverse populations, teachers need an understanding of language and cultures, and how to address communications in teaching in a multicultural society.
- 5. Change-agency: Teachers need to study community analysis and models of community change in order to serve as egalitarian change agents. They need to understand the institutions in which they are working: the school organization, the school board or other governing body, community-school linkages, and other areas. This can also be understood as learning about the overarching structures in which they are teaching.
- 6. Inequality in School and Society: Teachers need to understand the inequalities both within the school and within the larger societal context.
- 7. Performing skills: Teachers can benefit from voice and drama training to enhance their ability to engage students through presentation and discussion-leading.

Freire in Action: Theatre of the Oppressed

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- Theatre of the Oppressed, founded by Augusto Boal, is a movement based on applying the principles in Freire's Pedagogy of the Oppressed to the realm of theatre. Boal's theory was that traditional theater was oppressive, as the spectators were passive participants. In Theatre of the Oppressed, spectators are turned into —spect-actors and are encouraged to actively participate in the theatrical event. The goal of Theatre of the Oppressed is the transformation of the actors, spect-actors, and ultimately, society.
- According to the International Theatre of the Oppressed Organization,
- *The Theatre of the Oppressed is based upon the principle that all human relationships should be of a dialogic nature: among men and women, races, families, groups and nations, dialogue should prevail. In reality, all dialogues have the tendency to become monologues, which creates the relationship oppressors - oppressed. Acknowledging this reality, the main principle of Theatre of the Oppressed is to help restore dialogue among human beings (Declaration of Principles, n.d.).*

- Theatre of the Oppressed can take on many different forms. The most common method is called Forum Theatre, in which performers act out a short scene of interaction between victim and oppressor. After the scene is acted out, the spect-actors are invited to take turns on the stage, assuming the role of one of the performers, until someone finds a way to end the oppression (Hewitt, 2009).
- The Theatre of the Oppressed can also be used to provide an opportunity and a —stagell for the spect-actors to act out the challenges and limitations that they encounter in their daily lives in their communities. For example, high school students who are concerned about lack of post-secondary education options in their community or region could express their worries and frustrations using this unique platform.
- Theatre of the Oppressed thus uses techniques to actively engage participants in dialogue to liberate humanity. Please see the Appendix for a Sample Lesson on Theatre of the Oppressed.

Conclusion

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- Paolo Freire had a substantial impact on peace education pedagogy and peace education as transformative practice. Freire's ideas contribute greatly to improving the student-teacher relationship and to using peace education as a tool for social change. Freire's philosophy has significant implications for both the classroom and for society.