PEACE EDUCATION

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MODULES 1 TO 3

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Unit 1: History of Peace Education

History of Peace Education Learning Objectives

At the end of this section, the participants will:

1. Understand the roots of peace education and its modern development
2. Identify key thinkers and theorists in peace education
3. Discuss key trends in peace education

Guiding Questions

As you read this section, consider the following questions:

1. How did the historical events of the 20th century shape the peace education movement?
2. What is missing from this history?

Instructions: Please read this section, contribute to your group's discussion forum, and proceed to Unit 2.

If I have seen further than others, it is by standing on the shoulders of giants. -Isaac Newton

The History of Peace Education

Peace education can be defined simply as "the process of teaching people about the threats of violence and strategies for peace," and may take place inside or outside a classroom (Harris, 2008, p. 15). With this broad definition, the history of peace education is arguably as old as human history, as cultures throughout the world have learned - and then taught the next generation - how to live peacefully with others. Diverse religious and philosophical traditions have been a rich and influential source of peace learning, even though people have also promoted violence in the names of these traditions.

Peace education in its modern form, however, has its roots in academia and the field of peace studies. Peace education scholar Ian Harris describes this modern peace movement as beginning in nineteenth century Europe with many intellectual efforts to learn about violent conflict, evolving into socialist political thought, and spreading to the United States and elsewhere before World War I. Scholars then began to study war and started trying to educate the public about its dangers. More and more people tried to persuade each other and their governments to use mediation instead of war to solve international conflicts. For example, influenced by the progressive ideas of the American educational theorist John Dewey, many teachers across the United States began using progressive education to teach their students about our common humanity in order to promote peaceful social progress (Harris, 2008, p. 16-17).

In the early 1900s, women became an especially active part of this modern peace education movement. At this time, peace educators began campaigning for social justice, arguing that poverty and inequality were causes of war. These campaigns were often led by women.

Maria Montessori is one example of an influential mid-20th century theorist who found new connections between peace and education. She linked teaching methodology to peace-building, hoping to help the next generation avoid the violence of authoritarianism. Other peace educators at that time, such as Herbert Read, began encouraging the use of art and students' creativity to promote peace, while others, such as Paulo Freire, focused on training students for critical analysis and reform of society.

International organizations, including various United Nations bodies, as well as many non-governmental organizations, have been growing in influence and importance since the end of World

War I, and have contributed greatly to the movement to achieve global peace. Although the League of Nations failed, the establishment of the United Nations achieved new levels of global cooperation, norms, and ideals. The Charter of the United Nations has since served as inspiration for the development of peace education, as educators aspired to help in the global effort to "save succeeding generations from the scourge of war," "to reaffirm faith in the …dignity and worth of men and women," "to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained," and "to promote social progress and better standards of life in larger freedom" (United Nations, 1945). With this mandate, the study and promotion of sustainable peace through education began to take on new urgency and sophistication to achieve these universal ideals.

Peace studies became a more serious academic subject soon after World War II. The threat of nuclear war throughout the Cold War encouraged many scholars to devote their studies to creating a sustainable peace. Since the 1980s in particular, peace education scholarship has developed in many directions. Some have emphasized minimizing masculine aggression, domestic violence, and militarism; others have sought to foster empathy and care in students; and many have argued that critical thinking and democratic pedagogy are vital.

With the **Convention on the Rights of the Child (CRC)**, created in 1989, peace education and human rights education took on new importance, as this type of education came to be seen as a fundamental right that all children should have. As UNICEF scholar Susan Fountain writes, "It is significant that the framers of the CRC viewed the promotion of understanding, peace and tolerance through education as a fundamental right of all children, not an optional extra-curricular activity". International organizations of all types, along with local teachers and communities, felt renewed pressure to provide peace education to all students as part of their core studies; this provision became an explicit duty for everyone in society, and especially for those involved in formal education.

Since the 1990s, peace education scholarship from around the world has provided an even greater variety of perspectives on the practice and its goals. In documenting the implementation of peace education, scholars have found varying degrees of emphasis on positive or negative peace*, on local or global peace, and subordinate or dominant status of students. Scholars have argued that the context of the peace education program has become one of the most important factors in shaping the form it takes. In other words, the content and emphasis of a given peace education program depends to a large extent on where it is taught. Some programs focus primarily on positive peace, while others may address negative peace.

Thus, peace education has evolved to emphasize local peace potentials and local traditions of conflict transformation. Teachers and others have shaped their programs to address the needs and goals of their communities. For example, some scholars have suggested ubuntu - an ethical philosophy of southern Africa that roughly translates to "I am because you are" - as a helpful component of peace education in parts of Africa.

The history of peace education, therefore, has various roots and has developed on various paths; nonetheless, every instance of peace education can be seen as part of a larger movement toward the creation of a more peaceful world.

Despite their differences in local context, peace education teachers have much in common. Many peace educators seek to promote some combination of the following ideals: human rights and the rights of the child, social justice and the minimization of structural violence, critical analysis and transformation of violent concepts and institutions, non-violent interpersonal and inter-communal conflict resolution, universal empathy, global familiarity, and peaceful coexistence with the environment. Around the world, teachers have drawn upon the work and research of international activists, scholars, and each other for ideas. At the same time, these peace educators' work continues to inspire further work and study concerning new possibilities for peace education.

Thus, the trend in recent history appears to be one of moving toward an expanding informal network of activists, scholars, teachers, and others that draw on each other's work to improve their understanding

and promotion of peace. New participants join the movement every day, and peace education continues to evolve in its theory and in its practice.

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Additional Resources/Supplementary Reading

History of Peace Education in Monisha Bajaj, ed. *Encyclopedia of Peace Education*. http://books.google.com/books?id=zJsGNzGyy4wC&lpg=PP1&ots=gaNiH6EacY&dq=monisha%20bajaj%20encyclopedia%20of%20peace%20education&pg=PP1#v=onepage&q&f=false

* Positive peace is the presence of social justice and equality, and the absence of structural or indirect violence. Negative peace is defined as the absence of violence. In order to create negative peace, we must look for ways to reduce and eliminate violence.

Unit 2: Peace Education Definitions

Peace Education Definitions Learning Objectives

At the end of this section, the participants will:

1. Understand different definitions of peace education
2. Understand the breadth and scope of peace education
3. Develop their preliminary definition of peace education

Guiding Questions

As you read this section, consider the following questions:

1. What peace education definition applies best to my context?
2. Why do we need peace education?
3. What makes peace education hard to define?

Instructions: Please contribute to your group's discussion forum, read the section, and complete Assignment #1.

The ultimate goal of peace education is the formation of responsible, committed, and caring citizens who have integrated the values into everyday life and acquired the skills to advocate for them.

- Betty Reardon

Unless we teach children peace, someone else will teach them violence. - Coleman McCarthy

Introduction: What is Peace Education?

Peace education as a concept and a field is difficult to accurately and comprehensively define. It encompasses so many different sub-topics, theories, and thinkers that a unifying definition has proved elusive. Consequently, as peace education has developed, evolving definitions have continued to emerge, and even today there are many different definitions of the concept. No one definition can be called correct, as no overarching authority of peace education exists; rather, the definition one chooses to adopt is a matter of personal preference. However, it is important to be aware of the various definitions and their implications for classroom practice before deciding which best fits one's own perception and practice of peace education. The following definitions are not a comprehensive collection – we are all free to define peace education in terms that reflect our values and contexts. This section attempts to present examples of the key types of definitions in order to help teachers formulate their own informed view on peace education.

Definitions of Peace Education

As explained by Abebe, Gbesso, & Nyawalo (2006):

Peace education is a unifying and comprehensive concept that seeks to promote a holistic view of education. However, its relevance is inextricably part of and is highly dependent on contextual specificity. UNESCO literature states that Peace Education is more effective and meaningful when adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. Given such a framework, it is hard to find a universally accepted definition. As such, Peace Education is characterized by its many definitions (p. 14).

John Dewey

One of the key thinkers of the field, John Dewey (1923), defined peace education as a curriculum

… which will make it more difficult for the flames of hatred and suspicion to sweep over this country in the future, which indeed will make this impossible, because when children's minds are in the formative period we shall have fixed in them through the medium of the schools, feelings of respect and friendliness for the other nations and peoples of the world (p. 516).

Dewey's emphasis, developed in the midst of two World Wars, was on a sense of world patriotism and peaceful internationalism that would eliminate the horrific wars of his time, and his definition reflects that globalist theory.

United Nations

The United Nations, even in its earliest years, voiced similar support for peace education as a catalyst for international respect and human rights, as described in its Universal Declaration of Human Rights:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (United Nations General Assembly, 1948, p. 6).

Skill development and action

More recently, numerous definitions focus on peace education as the development of skills that empower students to tackle real-world issues and thus actively create peace in the world. According to Fountain (1999),

Peace education in UNICEF refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (p. 1).

According to Abebe et. al. (2006),

Peace Education is process of developing knowledge, skills, attitudes, behaviors and values that enable learners to:

- Identify and understand sources of local and global issues and acquire positive and appropriate sensitivities to these problems
- Resolve conflicts and to attain justice in a non-violent way
- Live by universal standards of human rights and equity by appreciating cultural diversity, respect for the earth and for each other (p. 14).

Education about peace and for peace

Other definitions emphasize the difference between learning about peace and learning for peace, thus incorporating both background knowledge and practical skills.

Peace Education means to learn about and to learn for peace. Learning about peace means obtaining knowledge and understanding of what contributes to peace, what damages it, what leads to war, what does 'peace' mean on each level anyway, what is my role in it, and how are the different levels connected? Learning for peace means learning the skills, attitudes and values that one needs in order to contribute to peace and help maintain it. For example, this means learning to deal with conflicts without the recourse to violence, learning to think creatively, learning to apply the methods of active non-violence or learning to deal with cultural differences in a constructive way (Space for Peace, 2010).

Peace education can be defined as: the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities (Reardon, 2000, p. 399).

Scope

Definitions can also differ in the level and scope of their focus, as some concentrate on the impacts of peace education on individuals, while others emphasize its impact on the world as a whole.

Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet (Schmidt and Friedman, 1988, as cited in Abebe et. al., 2006, p. 14).

Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures (R. D. Laing, I978, as cited in Abebe, et. al., 2006, p. 14).

UNICEF

As a final note, below is UNICEF's detailed outline of the many factors that peace education must take into account and incorporate.

Schooling and other educational experiences that reflect UNICEF's approach to peace education should:

- Function as 'zones of peace', where children are safe from conflict in the community;
- Uphold children's basic rights as enumerated in the CRC (Convention on the Rights of the Child);
- Develop a climate, within the school or other learning environment, that models peaceful and rights-respectful behavior in the relationships between all members of the school community: teachers, administrators, other staff, parents and children;
- Demonstrate the principles of equality and non-discrimination in administrative policies and practices;
- Draw on the knowledge of peace-building that already exists in the community, including means of dealing with conflict that are effective, non-violent, and rooted in the local culture;
- Handle conflicts - whether between children or between children and adults - in a non-violent manner that respects the rights and dignity of all involved;
- Integrate an understanding of peace, human rights, social justice and global issues throughout the curriculum whenever possible;
- Provide a forum for the explicit discussion of values of peace and social justice;
- Use teaching and learning methods that promote participation, cooperation, problem-solving and respect for differences;
- Allow opportunities for children to put peace-making into practice, both in the educational setting and in the wider community;
- Provide opportunities for continuous reflection and professional development of all educators in relation to issues of peace, justice and rights (Fountain, 1999, p. 5-6).

Conclusion

The definitions above provide a general sampling of those available and utilized in the field of peace education today. Peace education is a holistic, interdisciplinary field that seeks to promote knowledge, skills, values, and attitudes for peace. In Unit 2, we will look at the scope of peace education, which encompasses the various disciplines that are included within the broad umbrella of peace education. While there is no single definition for peace education, this compilation shows the variety of ways that peace education can be defined.

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Unit 3: Key Peace Education Thinkers

Unit 3 Learning Objectives

At the end of this unit, the participants will:

1. Understand the contributions of John Dewey, Maria Montesorri, and Paulo Freire to the field of peace education
2. Describe the key pedagogical principles that each thinker offers to the field

Guiding Questions

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?

Instructions: Please read the unit introduction and proceed to section 3.1 on John Dewey.

Introduction

Philosophies of peace education began as early as the world's major religions. Spiritual visionaries such as Buddha, Jesus, Baha'u'llah, Muhammad, and Lao Tse were also pioneers of peace education through the teaching of their doctrines of love and compassion. Later, important philosophical thinkers such as Immanuel Kant continued to develop a wider and deeper field of treatises on peace. However, peace education as a specific discipline did not gain momentum until 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. Though each a great intellectual in their own right, their work has in common a number of important ideas that have shaped the development of peace education. These commonalities 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.

In addition to these three major thinkers, there are many more scholars who have contributed significantly to the development of peace education. Johan Galtung is a Norwegian academic known for his contributions to 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. Other notable peace education thinkers include Ian Harris, Herbert Read, Betty Reardon, and Jane Addams.

The work of many of these key peace education theorists informs the content of this course, but we will focus on the main three thinkers below. The reason for the emphasis on these three is that their work, more than that of any other thinkers, is the most relevant to the philosophical underpinnings of peace education, and is important to understand in applying to classroom practice.

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Unit 3.1: John Dewey

John Dewey Learning Objectives

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

As you read this section, 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?

Instructions: Please contribute to your group's discussion forum, read the section, then proceed to Unit 3.2 on Maria Montessori.

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

Introduction

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

Beliefs

Democracy and Education

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. He saw this potential for harm in the problems of racism, ethnocentrism, in the class system that capitalism promoted, 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. The focus on democracy came from the belief that democracy was the best model for the positive growth of individuals and society.

Creating Positive Environments for Learning

Dewey's philosophy stresses the importance of viewing the classroom as a community centered on learning. Dewey believed that 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. This also means that classrooms need to be structured around the idea that teachers and students are co-discoverers in the classroom.

In Dewey's philosophy of learning, the environment is a key element. He defined environment as curriculum, instructional methods, and physical setting. With regards to the curriculum, he believed that topics needed to be large enough to challenge the current conceptions of students, but also small enough for students to find familiarity in the topic. This was a difficult balance to strike, 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. 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.

Real-World Problems

Another reason to use the experience of the students is to teach students how to solve genuine problems, which is the primary goal of education for democracy. Dewey felt that students should be taught how to see issues in the world and respond to them. Dewey strongly believed that learning in the real world allowed students to undergo a personal transformation.

Dewey believed that 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

When World War I broke out, 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. The teaching of history should not, according to Dewey, be focused 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 – that societies have distinctive differences between them, and that war was inevitable – 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

John Dewey's philosophy of education quickly became popular and served as the influence for many schools across the United States. However, many people and schools have interpreted Dewey incorrectly, thinking that Dewey advocated for children to do whatever they wish. On the contrary, a school that correctly uses Dewey's influence does not allow children limitless freedom with no guidance or consequences. Rather, 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.

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Unit 3.2: Maria Montessori

Maria Montessori Learning Objectives

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

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?

Instructions: Please respond to the discussion forum, read the section, complete Assignment #2, and proceed to Unit 3.3 on Paulo Freire.

Establishing lasting peace is the work of education; all politics can do is keep us out of war.

- Maria Montessori

Introduction

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

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 goals" (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

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

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

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 reform" (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

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.

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Unit 3.3 Paulo Freire

Lesson Objectives

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

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?

Instructions: Please contribute to your group's discussion forum and read the section below.

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

Children are not vessels to be filled but lamps to be lit. - Swami Chinmayananda

Introduction

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

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" over the course of this process of reflection. A key component of this reflection is the realization that reality is not a static, unchangeable world, but rather "a limiting situation which they can transform" (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 domination" (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 oppressors" (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

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

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

Praxis is defined by Freire as "reflection and action upon the world in order to transform it" (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 "cannot 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 praxis" (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

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

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

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 "stage" 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

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.

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* Note: Several of Freire's books, including Pedagogy of the Oppressed and Education for Critical Consciousness, can be found on Google Books (http://books.google.com).

Unit 4: Core Concepts

Introduction

As peace education is part of the broader fields of peace studies and the peace movement, concepts that are important in those fields are also important for peace education. In this chapter, we will take a closer look at a number of key concepts, including negative and positive peace, transformative practice, nonviolent resistance, and culture of peace. Each of these concepts is integral to peace education, and understanding these concepts is very important for a theoretical understanding of peace. It is equally important to move beyond a theoretical understanding of these concepts, and to be able to apply them to everyday life.

Instructions: Please proceed to Negative and Positive Peace (4.1).

Unit 4.1: Negative and Positive Peace

Negative and Positive Peace Learning Objectives

At the end of this section, the participants will be able to:

1. Define the key terms of negative peace, positive peace, structural violence and cultural violence
2. Discuss the relevance of these terms to peace education and the broader field of peace studies

Guiding Questions
Before you read this section, consider the following questions:

1. What elements should be present in order for peace to occur? What elements should be absent for peace to occur?
2. Are there different kinds of peace? Try to describe them.
3. Is conflict always negative? Can you think of instances when conflict might be positive? Can you think of an example in your life where a conflict resulted in a positive outcome?

Instructions: Please contribute to the discussion forums, read the section, and reflect in your blog.

Peace, in the sense of the absence of war, is of little value to someone who is dying of hunger or cold. It will not remove the pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their loved ones in floods caused by senseless deforestation in a neighboring country. Peace can only last where human rights are respected, where people are fed, and where individuals and nations are free. - The XIVth Dalai Lama

Introduction

Is peace the absence of war, or is it more than that? Peace is sometimes equated with the absence of war. But think about a country today that is not at war. Would you describe that country as being peaceful? Are there still problems of physical violence? Are there issues of social inequality, injustice, or discrimination? Most likely, the answer is yes. These are the issues that renowned peace scholar Johan Galtung was trying to address when he developed the concepts of negative and positive peace.

Johan Galtung is one of the main theorists in peace and conflict studies. He introduced the concepts of negative peace, positive peace, structural violence, and many other key concepts. Galtung has written numerous books and journal publications, and is the founder of Transcend International, a network of organizations working in peace research, education, action and media. Galtung's ideas have been highly influential in the field of peace education.

Definitions

Negative peace is the absence of violence. In order to create negative peace, we must look for ways to reduce and eliminate violence. A cease-fire would be an example of an action for negative peace.

Positive peace is the presence of social justice and equality, and the absence of structural or indirect violence. It is characterized by the presence of harmonious social relations and the "integration of human society" (Galtung, 1964). In order to further understand positive peace, it is important to understand structural violence.

Structural violence, or indirect violence, is the result of social structures or institutions that prevent people from meeting their basic needs and accessing their basic human rights. Assefa describes this as "killing people without the use of the gun" (1993: 3). For example, hunger can be the result of structural violence, as economic and social systems may prevent people from being able to access adequate food supplies, particularly in societies where there are rich people with excess food supplies, and especially when public resources are diverted to other areas, such as military spending. Another example would be institutionalized racism or sexism.

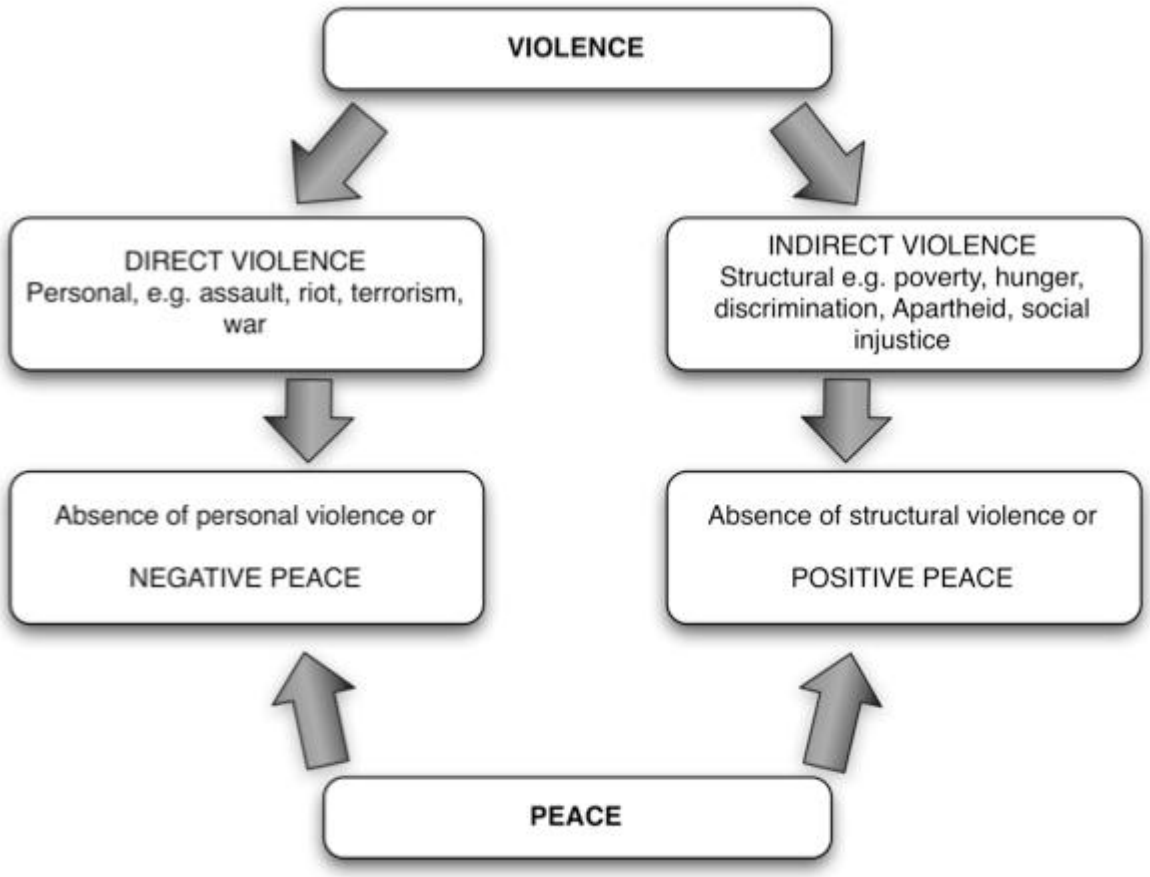

Figure 1: The Expanded Concept of Peace and Violence (Grewel, 2003, p.3)

Cultural violence refers to any aspect of culture which can be used to justify structural violence. Language, religion, ideology, and science are examples of parts of a culture that may mask structural violence, and even make it seem natural or right.

It is important to note that peace, whether negative or positive, does not necessarily mean the absence of conflict. Conflict itself is not an inherently negative occurrence, as through conflict, positive change and transformation may occur. What is important is that conflict is handled nonviolently and constructively. Turay and English (2008) express this idea clearly by saying, "conflict is a fact of life and a reality for all of us. How we deal with it is how we embody our understanding of peace and justice."

Implications for Peace Education

Peace education must distinguish between these different aspects of peace, and include both aspects in order to educate for a holistic conception of peace. In peace education, disarmament education and nonviolent conflict resolution education are forms of education for negative peace, as these forms of education seek to directly end or prevent violence and the use of force and weapons. However, disarmament education also goes beyond negative peace by promoting values for positive peace, and by exploring areas of structural violence relating to militarism, for example. Education for human rights, multiculturalism, social justice, ecological sustainability, and inner peace are examples of peace education for positive peace.

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Additional Resources

http://www.transcend.org/ - Johan Galtung's network for peace and development

Unit 4.2: Peace Education as Transformative Practice

Peace Education As Transformative Practice Lesson Objectives

At the end of this section, the participants will:

1. Be able to define transformative learning
2. Be able to discuss the importance of transformative learning in peace education
3. Understand how to implement transformative practice in the classroom

Guiding Questions

As you read this section, consider the following questions:

1. Why is peace education a transformative practice?
2. In what ways does our society need to transform? How can individual transformation lead to societal transformation?
3. Is education always transformative? If so, how so? If not, why not?

Instructions: Please contribute to your group's discussion forum, read the section, and proceed to Unit 4.3. You may choose to complete Assignment #3 option A below, or see Unit 4.4 for Option B.

You must be the change you wish to see in the world. - Mahatma Gandhi

Introduction

The essence of peace education is transformation – of the educator, the student, and, ultimately, society. The total transformation of society and the economic and social order is integral to peace, as our current economic and social order is rife with physical and structural violence (Turay and English, 2008). Creating a culture of peace requires a fundamental change in knowledge, attitudes, behavior, and worldview, which enables the learners to take action for a more peaceful world. Peace education thus seeks to play a role in this societal transformation.

Transformative Learning

According to leading theorist Jack Mezirow (1997), transformative learning occurs when individuals change their frames of reference by critically reflecting on their assumptions and beliefs and consciously implementing plans that bring about new ways of defining their worlds. This can happen through critical thinking, which teachers can encourage through dialogue and questioning, and through more creative, emotional processes such as artistic activities. There is no single mode of transformative learning, and as different students learn best in different ways, it is best for teachers to use varied approaches to encourage perspective transformation.

Transformative learning is absolutely critical to the process of peace education. If we consider peace education as a practice for transforming society from a culture of war to a culture of peace, then it is implicit that our current worldview is embedded in the culture of war. Our knowledge, behaviors, and actions are influenced by this worldview, and must change in order to shift towards a culture of peace. Therefore, transformative learning is a necessary part of peace education.

Transformative learning is important for all involved, including teachers, for teachers need to internalize these concepts themselves in order to be able to effectively convey them to their students. To paraphrase the famous quote from Gandhi, we must be the change that we want to see in the world, and therefore, teachers must be the change that they want to see in their students.

The studies and research on peace education do not often concentrate on transformation (Turay and English, 2008). However, this element is important, as peace education "has been implicitly linked to transforming worldviews and to conscientization, which is expressly transformative and socially related" (Turay and English, 2008: 289). Thus, the transformative element in peace education deserves explicit attention and recognition (see section 3.3 on Paulo Freire for more on conscientization).

Transformative Model of Peace Education

Turay and English (2008) proposed a new Transformative Model of Peace Education (TMPE), which includes five elements: Diversity, Participatory Learning, Globalized Perspectives, Indigenous Knowing and Spiritual Underpinnings.

Five Elements:

Diversity

According to Turay and English, an effective model of peace education celebrates diversity and difference, and at the same time, acknowledges that core values such as respect, honor, and dialogue are universal. By engaging participants in a critical self-reflective process, the diversity element seeks to transform their worldviews about what constitutes diversity and what constitutes peace.

Participatory Learning

The guiding principle of participatory learning is that learners know what they need to learn and how they need to learn it. It is a process that includes the transformation of both the educator and the learners, and values the lived experience of all participants. Through the participatory learning process, community members name the problem, analyze its root causes, view the issue from a variety of perspectives, strategize options for addressing the root causes, and only then move to solutions.

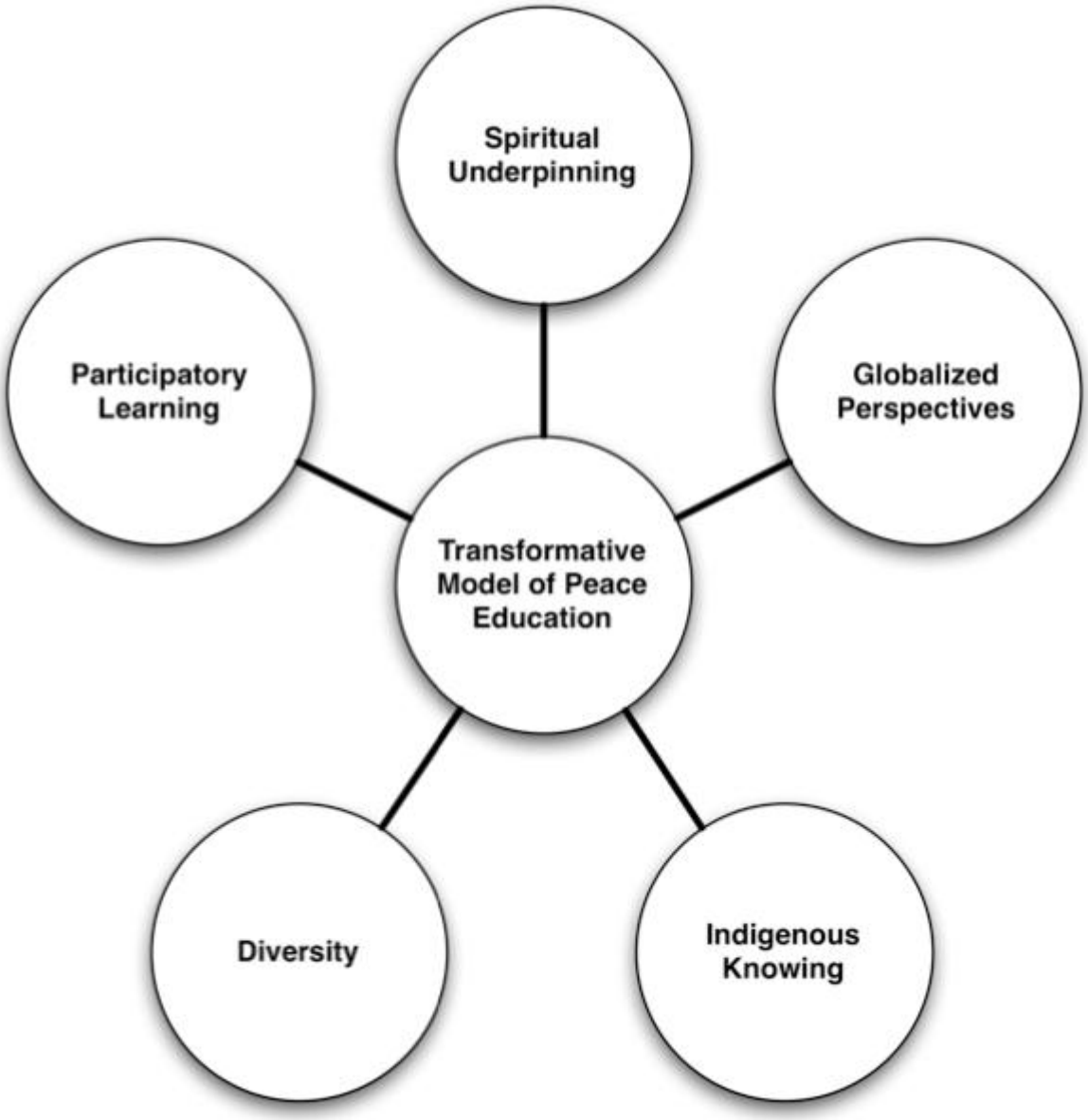

Figure 2: Transformative Model of Peace Education.

Globalized Perspectives

Incorporating globalized perspectives requires the teacher and learners to ”negotiate the tension between the global and the local and to stress the larger sociocultural and economic sphere of which the participants are a part” (p. 295). The teacher should promote the ability to work across cultures, as well as the ability to see the linkages between immediate and so-called removed circumstances. An example of this is exploring how mass consumerism and gross consumption of oil contribute to conflicts.

Indigenous Knowing

The indigenous knowing aspect of the model demands that the model be contextualized to the location where it is enacted. One important aspect is acknowledging that participants may have fluency in indigenous languages and ways of life that are not considered in many international standards of literacy. The transformative model, therefore, must be contextualized in the participants' location.

Spiritual Underpinnings

In this context, spirituality is the search for meaning in life. Many people have religious and spiritual beliefs and values that are central to how they deal with conflict, and we need to acknowledge and incorporate these ideas into how we educate for peace. Furthermore, peace, like spirituality, should be a thread that runs across the whole of education – classroom, recreation, and one-on-one interactions.

Implementing the Transformative Model of Peace Education

The following are the key principles for implementing the Transformative Model of Peace Education (Turay and English, 2008):

Phase 1: Beginning with the participants

Assume that learners have knowledge and experience, and that their local context is a teaching tool that must be integrated into the educational experience.

Phase 2: Movement to emphasis on family and peace

Peace educators gradually guide students from the personal to the family, local community, national, and global levels.

Phase 3: Movement to focus on the community or organizational perspective

Define community, which can be a source of difficulty for some participants.

Phase 4: Movement to the global sphere

Explore the connections from the global to the personal and vice versa.

The Transformative Model for Peace Education is thus a practical model for peace education as transformative practice, and can be used as a framework to guide classroom learning.

Transformative Practice For Peace Educators

Effective peace educators understand that they themselves must begin the process of transformation in their own lives before engaging their students in this practice. Peace educators should develop a regular practice of personal reflection, and must employ critical thinking in their own lives in order to help students develop critical thinking skills. It is important to note that this transformation is a long-term process and need not happen overnight. Peace educators should constantly be seeking transformation, constantly questioning their personal assumptions and beliefs, and encourage their students to do the same.

The pedagogies used for peace education must therefore be pedagogies that promote transformation through critical thinking, reflection and action. Paolo Freire was influential in the development of peace education pedagogy, advocating for dialogue and critical reflection as tools for transformation. As noted above, transformative learning can occur on a more cognitive, rational level, or more artistic, emotional level, and thus pedagogies incorporating both modes of learning should be applied.

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Assignment: #3
Option A: Applying the Transformative Model of Peace Education

Return to the list of physical and structural violence that your students/community members experience, which you generated for the discussion forum on Negative and Positive Peace (3.1). Take one example, and, applying the transformative model of peace education, explain how you would apply this model to the real-life issue that your students deal with. Please add this assignment to your blog or email it to your instructors.

(see Unit 4.4 on Culture of Peace for Option B)

Suggested (supplementary, not required) Reading: Read the full text of the original Turay & English (2008) article here.

Unit 4.3: Nonviolence

Nonviolence Learning Objectives

At the end of this section, the participants will:

1. Be able to define nonviolence
2. Understand the key theories of nonviolence and nonviolent resistance
3. Be able to discuss the key figures in nonviolent resistance movements
4. Understand the relevance of nonviolence to peace education
5. Understand ways to apply nonviolence in the classroom

Guiding Questions

Before reading this section, consider the following questions:

1. Is there any time or any situation when violence is acceptable?
2. Throughout history, revolutions have occurred by violent and nonviolent means. Which have been more successful? Is a violent revolution the only means to overthrow a violent regime?

Instructions: Please contribute to your group's discussion forum, and read the section below.

Our nonviolence is as yet a mixed affair. It limps. Nevertheless, it is there and it continues to work like a leaven in a silent and invisible way, least understood by most. It is the only way. - Mahatma Gandhi.

Never doubt that a small group of thoughtful, committed citizens could change the world. Indeed, it's the only thing that ever has. - Margaret Mead

Introduction

Nonviolence has been defined as "both an attitude and a course of action that seeks to build a community of caring" (Hermann, quoted in Gorsevski, 2004, p. 31). It is a philosophical system of thought as well as a practical framework for action. Though nonviolence has a significant and varied history, modern society has seen a re-emergence of this philosophy as a viable method for change.

Teaching nonviolence is a difficult task. Educators have to find a balance between the practical methods of nonviolence while simultaneously demonstrating the values inherent in nonviolence, such as democracy, human rights, and critical thinking.

The practical methods of nonviolent change can be demonstrated in the classroom by the retelling of the significant nonviolent success stories, of which there are many, but which rarely are found in traditional history books. Below we will examine one such case study.

Demonstrating the ideals of nonviolence can be challenging when we are confronted by a society which insists that violence must be met with violence to achieve peace.

Key Figures in Nonviolent Resistance Movements

Over the course of the last century, there has been a significant development of nonviolent thought and philosophy, and several major charismatic political figures emerged. In this section, we will briefly consider and analyze the major figures in nonviolence, their influences, and the significant implications their theories and actions hold for nonviolence in the classroom.

Mohandas K. Gandhi

Mohandas K. Gandhi, or Mahatma Gandhi, is the most recognizable figure of nonviolence, and is most widely known for his activism for India's independence from the British Empire. His life, political activism, and philosophy are examples of how to affect positive change nonviolently.

Gandhi was inspired by nonviolence far before his actions in India. His earliest exposure to nonviolence was in his correspondence with Leo Tolstoy, and through reading Letters to a Hindi. He proposed his earliest philosophy of Satyagraha – a Gujarati word translated as "truth-force" – in 1908. His early experiences would help formulate his principles which define modern nonviolent action.

Gandhi's actions in India, especially the Salt Satyagraha of 1930, are famous the world over. The Salt Satyagraha was a people's movement designed to encourage nonviolent coercion, which is a method of nonviolent change that removes the oppressor's basis of power. This movement alone did not create Indian independence, which took decades and a significant amount of struggle. However, it did provide a significant building block for the independence movement.

The following is an outline of the principles of Satyagraha, and how they were then applied to the Salt Satyagraha:

Truth

Satyagraha's moral basis was grounded in truth. To be binding, laws had to be truthful. All untruthful laws had to be resisted, though civilly—that is, by truthful means. Prior to the Salt Satyagraha, the Indian National Congress declared India independent. The Salt Satyagraha broke an untruthful law, as the British government had no right to impose their will.

Civil disobedience

Civil disobedience is the active refusal to obey certain laws or demands of a government or international occupying force as form of nonviolent protest. In the Salt Satyagraha, the refusal to pay the salt tax imposed by the British colonial government was an act of civil disobedience.

Nonviolence

Commitment to nonviolence was an essential component of civil disobedience. The commitment in question could be either moral or tactical, depending on the moral aptitude of the practitioner. Gandhi's aim was to actualize the suffering and injustice committed by the British against the Indian people; if violence was committed by both sides, only a polarization of the bases would occur and little gain would be made.

Moral fitness

The practice of civil disobedience required a minimum degree of moral fitness, to be acquired by the exercise of such virtues as truthfulness, nonviolence, temperance, courage, fearlessness, and freedom from greed. This principle was designed to prepare the practitioners of Satyagraha to adhere to strict nonviolence in the face of severe oppression and violence.

Acceptance of consequences

Practitioners of civil disobedience had to accept punishment for their disobedience voluntarily and without complaint. This willful submission to punishment may result in the polarization of world opinion.

Organized social work

Finally, engagement in civil disobedience had to be complemented by engagement in organized social work, which ensured broad social support.

Notably, all of Gandhi's principles of Satyagraha are tactical, pragmatic principles. All of these have a direct application when attempting to create positive change.

Martin Luther King, Jr.

Martin Luther King Jr. was a clergyman, activist, and prominent leader in the civil rights movement in the United States during the 1950s and 1960s. As King was deeply influenced by Gandhi's work, the principles of Satyagraha are evident in his political activism. His fundamentals principles of nonviolence proceed in a parallel fashion to Gandhi's. According to Moses (1997), these are King's propositions of nonviolence:

1. Even though nonviolence is ordinarily portrayed as cowardly, it is not. Nonviolent action and a willingness to suffer, rather than inflict suffering, requires a greater amount of courage.
2. The nonviolence protester does not seek to disgrace his opponent, but to seek his understanding and friendship. The most efficient change occurs when both sides work towards one goal.
3. Nonviolence is directed towards evil, not towards those people committing the evil. Working against those people committing the evil only serves to further polarize the opposition and works against cooperation.
4. Nonviolent resistance is a willingness to accept suffering without retaliating. This is parallel to Gandhi's proposition of accepting consequences. By accepting physical suffering, the nonviolent resistor actualizes the suffering an oppressor regularly inflicts. This is fundamental to changing popular opinion and removing support from an oppressor.
5. God is always on the side of Truth. This is both a moral and tactical concept. To engage in a social transformation for reasons which are truthful will provide a solid moral basis and popular support will be more easily garnered.

6. Nonviolent resistance prevents physical and emotional harm, and replaces hate with love. A continued influx of love will eventually erode societal institutions and practices which embody hate, anger, and violence.

Gene Sharp

Gene Sharp, a leading theorist in the field of nonviolent change, mentions a number of practical considerations of nonviolence. Several significant conclusions about the viability of nonviolence emerge from his work.

Sharp classifies methods of nonviolent change into two distinct categories. He states that there are Acts of Omission, in which the protester omits an actions which he/she would normally perform. This includes boycotts and strikes. When the protester commits an act that he/she would not normally perform, such as a protest, these are Acts of Commission. Sharp mentions that the most pragmatic course of action is to pursue a method of change which combines these two forms (Sharp, 2005a, p. 249-250).

Sharp also discusses three possible outcomes from nonviolent change. Sharp classifies these as:

- Conversion, in which the authority or base of oppression has come to a new point of view due to the nonviolent protest, and social change is actualized;
- Accommodation, which is an intermediary conclusion, in which the authority has not lost his power or changed their mind, yet concedes to a degree to the demands of the nonviolent protesters; and,
- Nonviolent Coercion, which is a method of change in which the authority's base of power has been removed and no longer possesses the means to enforce an oppressive environment (Sharp, 2005b, p. 254).

According to Sharp, one of these outcomes must be met in order for nonviolent change to have been achieved. If one of these conclusions has not been reached, then nonviolent change has not occurred.

Nonviolence in Pedagogy

Promoting nonviolence in pedagogy is done through the promotion of nonviolent behaviors. According to Ian Harris (2003), there are a number of ways in which educators may achieve this goal:

- Set up the classroom in a way that is respectful of all interests, concerns and needs. This can be a constructive process in which the students assist in the creation of their own constitution for the class.
- Use effective group technique which allows them to practice nonviolence. Allow students the opportunity to analyze their local situations and provide real, pragmatic responses to them - let them determine what behaviors, attitudes, or situations are unfair in their own community. Allow the students, cooperatively and in groups, to come up with a nonviolent solution to the problems they have identified.
- Allow for discourse on moral reasoning and explore argumentation. Allow the students to examine situation in which moral principles are involved - for example, the bombing of Hiroshima and Nagasaki, or the escalation of the arms race. Let the students determine which moral principles, if any, were used in these situations.
- Allow the student to explore all points of view for any topic. For example, in a history class this might be carried out by analyzing several primary documents detailing the struggles of oppositional sides, as well as several articles detailing world opinion. Exploring different perspectives allows for the student to have the most complete worldview. This teaches that the world is neither wholly wonderful nor wholly violent. Furthermore, it reinforces the idea that the world is beset by serious problems, yet allows for the serious proposal of nonviolent methods of change (p. 212-217).

Ultimately, educators have a civic duty to promote nonviolence as a viable method of social change. The rich history of positive nonviolent change worldwide demonstrates that nonviolence is emerging as the most successful method of societal change in the 21st century. Educators must utilize nonviolence in the classroom to ensure that this trend continues.

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Unit 4.4: Culture of Peace

Culture of Peace Learning Objectives

At the end of this section, the participants will be able to:

1. Define a culture of war and a culture of peace
2. Understand different conceptual frameworks of a culture of peace
3. Discuss peace at different levels in society, from the personal to the global

Guiding Questions

Before reading this section, consider the following questions:

1. What culture(s) do you identify with? What are the components of this culture? Try to think of visible elements (food, music, diet, art, etc.) as well as the less tangible (beliefs, values, customs, etc.).
2. In what ways does your culture promote peace? Think of conflict resolution techniques, social norms, and values that help to create a peaceful society.
3. How can we establish a model for all people to live in peace?

Instructions: Please contribute to your group's discussion forum, read the section, and complete Assignment #3 (Option A or B).

War is not inherent in human beings. We learn war and we learn peace. The culture of peace is something which is learned, just as violence is learned and war culture is learned. - Elise Boulding

Introduction

The desire, hope, and need for peace are universal and transcend all ages and places. Unfortunately, humanity has never established a clear culture of peace where everyone without exception is able live in peace. If we look at culture as a way of life, it implies that a culture of peace means a peaceful way of living. The key challenge we face is how to establish a global model of living in peace, where all people live in peace with one another.

Peace education seeks to address this challenge. The field of Peace Education can be broadly defined as educating for a culture of peace. A culture of peace integrates concepts of both negative and positive peace, and involves the transformation of society from the current culture of war and violence to a culture of peace and nonviolence.

What is the culture of war?

The culture of war is more than just a nation being at war; it is the physical and structural violence that permeates every aspect of culture, including language, interpersonal relationships, power dynamics and one's relationship with nature. The culture of war manifests itself in a myriad of ways, and is often deeply entrenched in beliefs that can make it seem “normal” or “natural.” However, as culture is a human construct, the culture of war is human-made, and as such, can be equally dismantled and replaced with a culture of peace.

The following table (Adams, 2005) contrasts the culture of war and culture of peace.

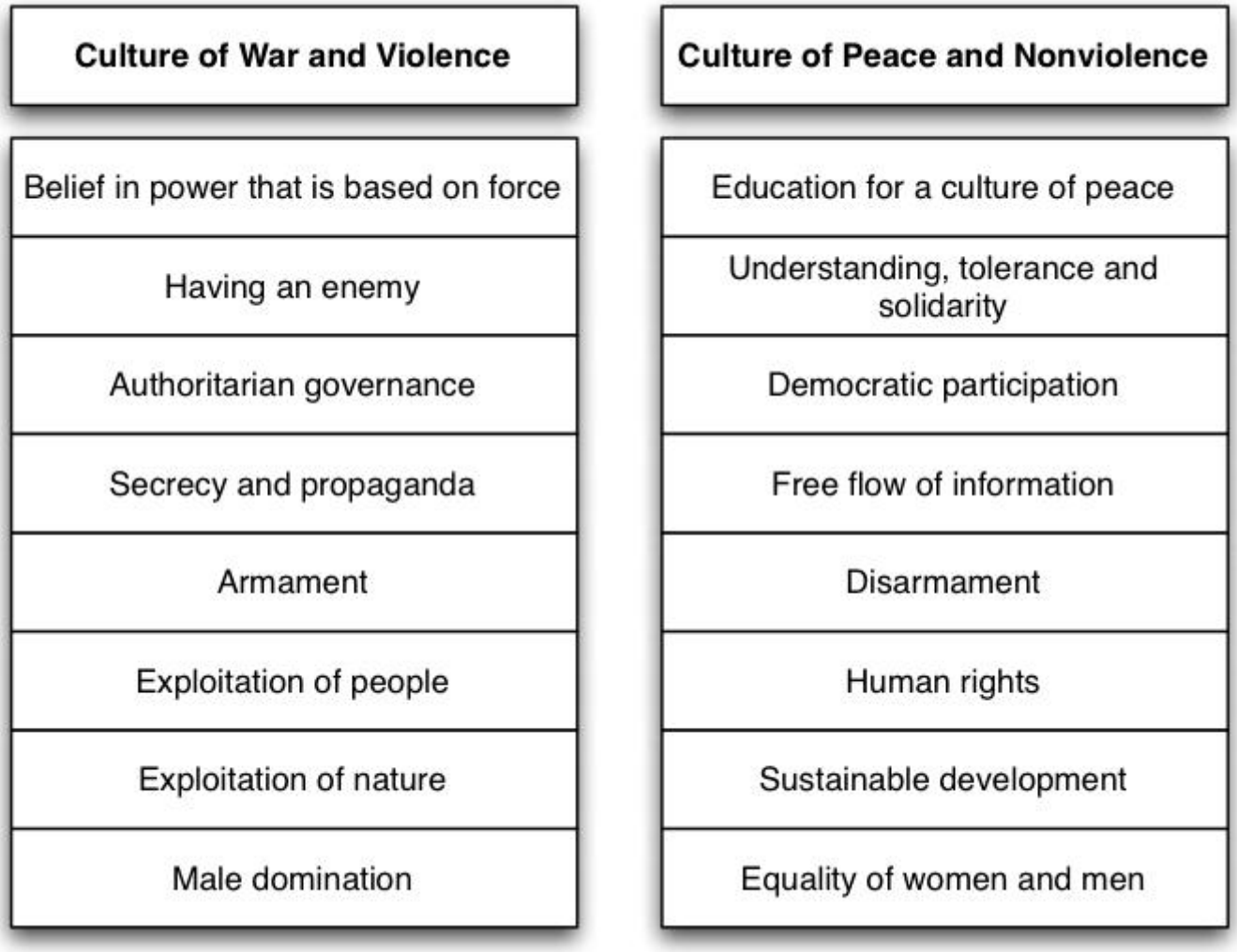

Figure 3: Cultures of War and Peace

Definitions of Culture of Peace

According to Adams (2005):

A culture of peace is an integral approach to preventing violence and violent conflicts, and an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament.

Another definition by Adams (1995) states that "a culture of peace consists of values, attitudes, behaviors and ways of life based on nonviolence, respect for human rights, intercultural understanding, tolerance and solidarity, sharing and free flow of information and the full participation of women" (p. 16). A culture of peace includes eliminating violence, but goes beyond this through promoting human rights, multiculturalism, solidarity, respect, and environmental stewardship from local to global levels.

A culture of peace is a process, rather than an end point, and a vision of moving all aspects of society towards peacefulness. It is not static, but rather dynamic, always changing based on how a community changes (Adams, 2009). When thinking of a culture of peace, it is useful to think of a spectrum, with a culture of war at one end and culture of peace at the other, and a multitude of possibilities and combinations in between.

We often talk about cultivating or promoting a culture of peace, as if it were something that is in constant, continuous development. This process does not mean that there will not be conflict. Diverse communities encounter conflict, and it is not the conflict itself that is negative, as conflict can create

tension that leads to creative solutions that actually improve our lives; it is when we handle conflict violently that it becomes problematic. Thus, a culture of peace is a constantly evolving process of nonviolence and justice, in contrast to the current culture of war in which violence and injustice are pervasive.

It is important to note that there is not a singular concept of culture of peace, and the definition of a culture of peace must make room for cultural plurality. Groff and Smoker (1996) discuss the existence of different definitions for "culture" and "peace", and how both of these terms independently can be hard to define. According to Brenes (2004), the values and principles of a culture of peace "can be expressed in diverse ways in different cultures" (p. 79). Wessells (1994) notes that "it would be culturally insensitive to prescribe an exact meaning of 'culture of peace'" (p. 6). A culture of peace will perhaps look differently in each school or community, but will have universal overarching principles as outlined in the models below.

Culture of Peace Frameworks

A number of different frameworks have been developed to define a culture of peace, including the UNESCO framework, Toh & Cawagas's flower model (2002), and the Integral Model for Peace Education (Brenes, 2004). In order to fully define a culture of peace, it may be necessary to combine different aspects of these models, and depending on the context, some of these frameworks may be more relevant or useful. A combination of different frameworks is ideal for developing a concept of culture of peace for a particular context or setting. These frameworks are holistic and comprehensive, and have many overlapping and complementary components.

UNESCO

According to the Programme of Action on a Culture of Peace, the United Nations defines a culture of peace as "a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations" (UNESCO, 2010). The UNESCO model is the most universally recognized and incorporates many aspects of a culture of peace.

The UN General Assembly (1999) declared action in the following areas necessary to transition to a culture of peace and nonviolence:

1. A culture of peace through education;
2. Democratic participation;
3. Human rights;
4. Sustainable development;
5. Equality between men and women;
6. Advancing understanding, tolerance and solidarity;
7. Supporting participatory communication and the free flow of information and knowledge, and
8. Promoting international peace and security.

The UNESCO framework uses an international lens, and thus is very applicable at the global level and for international contexts. However, it can also be used at the local or institutional level. For example, "international peace and security" could be translated as "local peace and security," and local issues could be assessed and monitored. The UNESCO model lacks a personal conception of peace, such as inner peace/personal peace.

Flower Model

The flower-shaped culture of peace model was developed by Virginia Cawagas and Swee-Hin Toh (2002). Toh was the recipient of the UNESCO Prize for Peace Education in 2000. This model has "educating for a culture of peace" at the center, and six petals for: 1) dismantling the culture of war; 2) promoting human rights and responsibilities; 3) living with justice and compassion; 4) building cultural

respect, reconciliation and solidarity; 5) living in harmony with the earth, and 6) cultivating inner peace.

This model offers several notable contributions. First is the area of dismantling a culture of war, which most closely corresponds to promoting international peace and security in the UNESCO model. Ideally, in a culture of peace, international security would be equated with total disarmament. The flower model goes farther by explaining that real international peace and security will require dismantling the culture of war, ranging from disarmament at an international level, to nonviolent conflict resolution at micro levels, such as in communities and schools, as well as promoting attitudes and values of nonviolence. This petal includes disarmament education.

Secondly, the idea of "living in harmony with the earth" relates to "sustainable social and economic development," but goes deeper by highlighting the need for a harmonious relationship with the environment. The word "development" has very different connotations and definitions, and the growth-centered approach to development is arguably the source of much environmental degradation. While these two themes imply similar ideas, the flower model emphasizes the need to live in a way that is not only sustainable, but in union with the natural world.

Figure 4: The Flower Model (Toh & Cawagas, 2002)

Finally, the inclusion of inner peace as a component to a culture of peace is an important addition of this model. The petal of inner peace is not in the UNESCO framework, and is a notable omission. The UNESCO framework touches on interpersonal relations, between people, but not intrapersonal relations, within one's self.

Integral Model

Another model is the Integral Model for Peace Education, developed by the University for Peace and Central American governments during the first phase of the Culture of Peace and Democracy Program, from 1994 to 1996 (Brenes, 2004). The Integral Model is a mandala-shaped, person-centered framework, which incorporates the contexts of peace with oneself, with others, and with nature, at ethical, mental, emotional and action levels (Brenes, 2004, p. 83).

This model also emphasizes the importance of personal or inner peace, with respect to the body, heart and mind, and also includes more public spheres, and explicitly includes political and social participation, democratic participation, and a culture of democracy. Its approach to ecological peace is similar to that of the Flower Model (Toh & Cawagas, 2002), although it is more explicit in its definition because it explains that peace with nature encompasses ecological consciousness, biodiversity, and natural balance. Another interesting component of this model is that it explicitly includes health, which is unique to this model.

Figure 5: The Integral Model for Peace Education (Brenes, 2004)

The Integral Model includes principles from the Universal Declaration of Human Rights (1948) and the Earth Charter (1997), and takes an ecological sustainability-focused approach to a culture of peace. According to the Earth Charter preamble (1997), at this critical moment in Earth's history, "we must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace." The Earth Charter contains sixteen principles, guided by the following themes: respect and care for the community of life, ecological integrity, social and economic justice, and democracy, nonviolence and peace. Each of the sixteen themes is elaborated with more specific actions for how the principle translates into action. In the Earth Charter, the principle of universal responsibility goes beyond our relationship one another to include future generations and the biosphere (Brenes, 2004). The Earth Charter is also an excellent resource for Environmental Education (see Unit 2, Section 8).

Culture of Peace at Different Levels: From the Individual to the Household to the World

While the UNESCO model takes an international approach, the Flower and Integral models incorporate personal peace or inner peace as critical components of a culture of peace. As the world is made up of billions of individuals, each individual can develop personal peace practices to create a sense of inner peace, which will then expand into their personal relationships and community, and out to the wider

world. Equally, conditions at the global level have impacts on individuals. Thus, when thinking about a culture of peace, we need to consider both the micro (self) and macro (global) levels.

As individuals, we can develop personal peace and move beyond ourselves into our wider social circles. Since our global family is a collection and coalition of many smaller families, we must remember that in attempting to establish a global culture of peace, we need to establish a culture of peace at the family level, which can expand into a community culture of peace and eventually into a global culture of peace. The family unit varies culturally, from small nuclear families to extended families. A family culture of peace would mean having peaceful relationships with one's parents, siblings, spouses, children, and other relatives.

In creating a culture of peace, we need to establish values, attitudes, knowledge and actions at all levels of human relationships, starting with one's relationship to oneself, and extending to the family and wider community. In this way, all people will be able to learn the way of living in peace from their family, and will acquire the necessary values, knowledge and skills to be able to live in peace with other members of the wider society.

It should be noted that a culture of peace can be promoted at all levels at all times, and does not need to happen in a linear fashion. From the individual to the family level, peace extends outward into the local community. Local communities can develop initiatives to create a local culture of peace. This they can then extend beyond, regionally and to the world. In the section Building a Culture of Peace in Your School, in Unit 3, we will explore how to apply these principles to everyday life in your school, community, and beyond.

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MODULE 2

Unit 1: Education for Peace

Education for Peace Lesson Objectives

At the end of this section, the participants will:

1. Be able to distinguish between education for peace and education about peace
2. Understand the key principles of the Education For Peace (EFP) program

Guiding Question

As you read this section, consider the following question:

1. What knowledge, skills, attitudes and behaviors are necessary for peace?

Instructions: Please read the section and contribute to the discussion forum.

We must inoculate our children against militarism, by educating them in the spirit of pacifism... Our schoolbooks glorify war and conceal its horrors. They indoctrinate children with hatred. I would teach peace rather than war, love rather than hate. - Albert Einstein

Education for and about peace

Education for peace and education about peace are two main approaches to peace education, and all peace education fields can be defined by one or both of these approaches.

Education for peace answers the question, "What skills, attitudes and knowledge do we need to develop to create peace?" According to Reardon (1999), education for peace is "education to create some of the preconditions for the achievement of peace" (p. 8). Education for peace involves developing values, skills and attitudes that are conducive to building peace. Peace education fields that would be considered part of education for peace include: international education (or global education, world studies), multicultural education, and environmental education.

For example, multicultural education involves developing attitudes, perspectives and knowledge that are necessary for people from different cultures to interact with each other on positive and constructive terms (Reardon, 1999). These attitudes and perceptions are prerequisites to having positive interactions. If, through multicultural education, a learner develops an attitude of openness and respect for other cultures, then later, when learning about another culture, the learner is more likely to approach the culture with an attitude of respect and openness, rather than fear or discrimination.

Education about peace answers the question "What is peace?" According to Reardon (1999), education about peace is "education for the development and practice of institutions and processes that comprise a peaceful social order" (p. 8). These approaches include conflict resolution education, human rights education, and traditional peace studies (which tends to deal with nonviolence and the abolition of war), all of which are concerned with avoiding, reducing, or eliminating violence. Education about peace emphasizes knowledge and skills of peacemaking, and for this reason Reardon calls it "essential peace education" (p. 13). Without this knowledge, peace cannot be pursued or achieved.

Let's use an analogy: If we think of peace education as farming, then education for peace would be like tilling the field, fertilizing it with rich organic nutrients, and watering it so that the seeds can grow. It is preparing the seedbed. Education about peace would be the seeds, which can sprout and thrive on this well-prepared land. Education for peace is preparing the minds and hearts of learners through attitudes

and perceptions, and education about peace is the knowledge that learners need to create a peaceful world.

Any field can be education for and about peace, depending on how the field is approached. Most fields of peace education use both approaches. Human rights education is education about peace when it addresses the knowledge of human rights documents, instruments, and the legal system. However, part of human rights education is also developing the attitudes to cultivate a sense of universal human dignity, and this would be education for peace. In the subsequent sections in this unit, we will look at the knowledge, skills, values, and attitudes for different fields of peace education.

Education For Peace (EFP) Program: Bosnia & Herzegovina

Education for Peace (EFP) also refers to a specific program designed by faculty at Landegg International University in Switzerland. This program was initially implemented in primary and secondary schools in post-war Bosnia and Herzegovina. The key principles of the EFP program are:

- Training and support of teachers and staff;
- Integration of peace principles into every subject, every day;
- Cultivation of student creativity by encouraging students to express themselves in varied ways;
- Involvement of the community-at-large through regional peace events (Clarke-Habibi, 2005).

The goal of this program was to create a personal and collective worldview transformation for the students and the greater community, and to promote a culture of peace in a region that was deeply traumatized by years of civil war. According to Clarke-Habibi (2005), the effects were profound and involved transformation on all fronts, including enhancement of teaching and learning practices, inter-community relationships, the initiation of a culture of healing, increased political will for program expansion, and the creation of local-international bonds. The EFP program is a great example of a holistic peace education program that included the entire community.

Sample Lesson

The following lesson is an example of educating for peace, as it promotes the values of sharing and cooperation in learners. As the lesson explains, cooperation and sharing are necessary elements for building peace.

The Sharing Game (Reardon & Cabezudo, 2002)

The following exercise is intended to help learners better understand each other and to build relationships of trust and appreciation for others. Conflicts often occur when people lack understanding of others' perspectives. To avoid the escalation of conflict and to promote peace and nonviolence, cooperation is essential. Sharing and creating stories together is one way young children can begin to develop the skills and attitudes necessary for a culture of peace.

Source

This learning unit was prepared by Meg Gardinier (2001) as part of the TC Peace Education Team at Teachers College, Columbia University.

Grade Level

Elementary grades, 1 – 3

Materials

Classroom

Methods

Sharing; storytelling; cooperative learning; active listening and discussion

Concepts

Sharing, peace, cooperation, nonviolence, appreciation of others

Objectives

Students will

- Share stories about something special to them;
- Practice active listening skills;
- Work together with others in a creative activity;
- Develop and discuss ideas about peace.

Procedures (to be carried out over several class sessions):

Step 1

Ask students to bring to class an object that is special to them such as a toy, a photo, a book, a piece of clothing, a food, or any other item that they would like to show friends and classmates.

Step 2

Explain the “rules” of the game to students:

- First, all students will have an opportunity to tell the class about their special objects.
- While a fellow student is sharing the story of his or her object, others in the class should be listening and giving full attention to that student. Everyone should listen very carefully, because they need to learn why the object is important to their classmate. Listening to each other is how people become friends.
- Next, students can be encouraged to ask questions to learn more about the special objects of others. The teacher can promote a discussion that enables students to learn about each other and the things that are special and important to each of their classmates.
- When the discussion indicates understanding of the importance their classmates attach to the objects, form groups of 3 students into “story teams.” Each story team will then use the objects they brought to create a story about peace.
- To end the game, all the peace stories will be shared with the whole class.

Step 3

After these “rules” are explained, the teacher and students gather in a circle to hear

the stories about students’ special objects. Make sure everyone has a place in the circle and that all students can hear the person speaking. All students should have an equal amount of time to share the story of their special object.

Step 4

When students have all shared, and their questions have been answered, the teacher can introduce the next part of the game. In a circle, ask students to discuss their thoughts and feelings about the stories they heard.

The teacher can explain that when people share with and listen to one another, as the class has just done, they are helping to make the world a more peaceful place. Fighting often starts when people stop listening to one another. By hearing the stories of others and creating new stories together, students can practice activities that make peace possible.

Step 5

Next, ask students to form teams of 2 or 3 people to work together to create a story about peace. These peace stories should include their special objects in some way. For instance, if one student brought a picture of her mother and another student brought a favorite toy, these two students could create a story about a family that lives in peace and has lots of time to play. Or if one student brought a picture he drew and another brought a favorite food, together they could create a story about a peaceful town where artists and cooks bring each other gifts of drawings and food. The possibilities for stories are endless, and students should be encouraged to be as creative as they can.

The only “rule” is that all students in the team should help create the story.

Step 6

Once all the teams are ready to present their stories, form a circle with the whole class.

Make sure that everyone is included in the circle and that all students can hear the per- son speaking.

Step 7

The teacher should allow time for all the stories to be shared. When the activity is complete, the class can talk about what they thought and felt about the stories. If students enjoyed listening to one another, sharing their stories, cooperating in teams, and being heard, encourage them to continue the “sharing game” at home and in other places. Remind them that sharing and cooperation are very important for creating a peaceful world.

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Reardon, B. A. & Cabezudo, A. (2002). Book 2: Sample Learning Units. Learning to Abolish War: Teaching Toward a Culture of Peace. New York: Hague Appeal for Peace.

You can find the full text for Learning to Abolish War here:
http://www.haguepeace.org/index.php?action=resources

This is optional, but highly recommended, reading! LTAW includes theory as well as comprehensive lesson plans.

Unit 2: Critical Peace Education

Critical Peace Education Lesson Objectives

At the end of this session, the participants will:

1. Be able to define critical pedagogy and critical peace education
2. Be able to describe the key principles of critical pedagogy and critical peace education
3. Understand different ways to apply critical pedagogy and critical peace education in classroom practice

Guiding Questions

Before you read this section, consider the following questions:

1. What is the relationship between education and social action?
2. Can education ever be neutral?
3. As a teacher, what are some ways that you empower your students?

Instructions: Please read the section and contribute to the discussion forum.

He who asks a question is a fool for five minutes; he who does not ask a question remains a fool forever. - Chinese Proverb

No problem can be solved by the same consciousness that created it. We need to

see the world anew. - Albert Einstein

Introduction

Critical peace education is the result of applying critical pedagogy to the issues that concern the development or degradation of peace. These issues are often seen as the spheres of foreign and domestic policy, the decisions concerning societal institutions – any of which have an impact on the society, most notably schools, and the power dynamics within the country and outside of it. The lofty goal for such pedagogy is to create “a citizenry capable of genuine public thinking, political judgment, and social action”, as American political theorist Benjamin Barber (1984) has stated. It aims to build a population that can independently analyze their situation, and prevent situations of physical or structural violence, while simultaneously promoting equality, respect, sustainability, and other elements of positive peace.

Ultimately, the goal of critical peace education is to create a student that is empowered with both the skills and desire to engage in his/her local society and transform it into a more peaceful one. To this end, as educators we must stress two relevant aspects of critical peace education: the ways in which societies can degrade into violence, and the creation of the critical consciousness, or the ability to independently analyze a situation and develop unique, local solutions.

Through critical peace education, educators seek to empower students with critical knowledge and the desire to act so that they might independently evaluate societal institutions and transform society through this process.

Theoretical Framework

Critical peace education and critical pedagogy are based upon a number of assumptions, such as:

- There is an inherent link between critical empowerment and social action.
- Critical empowerment consists of two tenets: understanding the dialectic process and the courage to use that process on local issues.
- Critical empowerment only assumes relevance when local issues are examined and studied.
- Critical discussion of local and global issues is necessary for social progress.

There are a few fundamental assumptions regarding critical peace education which define the field, separate from critical pedagogy. These are:

- To engage in social transformation, we must focus a critical lens upon societal institutions, domestic and foreign policy, and local and global power dynamics.
- Educators must emphasize multiple perspectives, which the students may use to critically analyze their local situation.
- As the citizenry must be capable of understanding and accepting the failings of their social institutions, critical peace education should involve a critique of present society in order to create positive change towards peace.

From this theoretical framework, we can understand that critical peace education is an application of critical pedagogy to the issues that concern the development or degradation of peace. The difference between critical peace education and critical pedagogy is one of concentration.

Critical Pedagogy

Definition

Any discussion of critical peace education cannot be divorced from critical pedagogy. Critical pedagogy is the method in which educators prepare their students to assess, evaluate, and challenge conventional beliefs or norms through rational critique. The pedagogy contains two inherent methods: educators must develop the skills for the student to rationally assess any idea, and educators must also demonstrate to the student the relationship between empowerment and social transformation. Critical pedagogy has been broadly defined by critical pedagogue Ira Shor (1992) as:

Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse (p. 129).

Thus, critical pedagogy involves more than just criticizing society. It is also understanding why things are the way they are, how they came to be, and what can be done to change them.

Relevance

Critical pedagogy is relevant because of the inherent link between the empowerment of the students and the task of social transformation. The impact of a critically empowered citizenry would be massive. Providing students with the skills to formulate critical and analytical thought as well as the values to engage and transform their local society has benefits anywhere. Social transformation can occur with any action - it may be the creation of a local gym for impoverished youth or action within a local government. However, critical pedagogy involves a process in which the actor finds cause or motivation through analytical thought, and then uses this thought to inform her actions. This relates to Freire's concept of praxis, through which learners constantly move between theory and practice by using analytical

thought to guide their actions, then returning to analytical thought for reflection and to inform further action.

Application

The application of critical pedagogy should be informed by the local situation. Instead of creating global content, educational scholars emphasize that to cultivate critical consciousness in students, educators must help students analyze their local situation. Educators must extrapolate local beliefs, theories, stories, experiences and histories and allow the students the safety to assess beliefs that might be central to their culture (Giroux, 1988, 1989). There can be no untouchable subject in the development of critical consciousness – all topics must be up for debate.

The ability to create such an environment in the classroom is dependent upon local issues. However, educators have developed a few methods in which critical thought is emphasized. A tool that must be used in any classroom where critical consciousness is the goal is the dialectic process, in which thesis and antithesis come together to create a modified conclusion. To apply a theoretical concept such as this in the classroom, educators must first provide the student with a belief or philosophy that is generally accepted by their local culture.

For example: Belief: Canada is a peaceful, tolerant, and multiracial state.

What must be done next must be done delicately: the teacher must contrast this viewpoint with another. However, evidence provided by the instructor cannot be in favor of one side or another. The instructor's bias must be removed from the classroom as much as possible. An example of such a critique may be:

Critique: Canada's land reserve system results in a life of poverty for the aboriginal population.

At this point, the instructor must remove herself from the situation and provide the students with the opportunity to formulate their own opinion regarding these two contrasting propositions. The resultant conclusion will be achieved through rational and analytical logic and well as research. This serves to promote both an understanding of the critical process and, when local issues are examined, it allows the students to construct their own understanding of the relationship between critique and social transformation.

Critical Peace Education

Critical peace education is the result of applying critical pedagogy to realms and issues that concern the development or degradation of peace. Although the scholarly discourse in the field has not been widespread, several notable scholars have contributed to the theory. The work of Paulo Freire, as discussed in an earlier section, was influential in the development of critical pedagogy for peace education. The theoretical framework has been discussed by only a few – notably Christoph Wulf in the early 1970s and, more recently, Lourdes Diaz Soto. The impact of this theoretical framework, however, has been demonstrated by the works of Carl Mirra and Ken Montgomery, both of whom take critical peace education perspectives in their work, turning the ideas proposed into specific critiques which may be used as examples for critical pedagogues everywhere.

Christoph Wulf

Christoph Wulf is a seminal figure in critical peace education. Wulf's theory revolves around tracing the roots of violence back to the original cause. At the time of Wulf's writing in the 1970s, more attention was regularly paid to the direct causes of violence, rather than an in-depth examination of societal institutions that can lead to structural violence. Wulf

demonstrated the timeless principle of interdependence; that is to say, all things are with cause. The concepts central to Wulf's work were structural violence, organized peacelessnesss, and participation (Bajaj, 2008, p. 137-138).

There are a number of themes that emerge in Wulf's work that became central tenets of peace education - most notably that social and economic justice are necessary for comprehensive peace. This principle emphasizes that local power dynamics, such as excessive discrepancies in power, tend to lead to negative peace or structural violence.

Wulf attempted to draw attention to the conditions in which peace deteriorates into violence. He has stated that “critical peace education stems from an explicit understanding of peace education as a criticism of society” (Bajaj, 2008, p. 138) Critical peace educators must foster in their students the ability to question and criticize their structural institutions and power dynamics in their contexts: local, regional, and global. We must be able to look back and see with clarity what has created violence in other societies, and we must ask if these conditions exist in our own society.

Two critical components of this education are now apparent: student comprehension of societal institutions and how power imbalances can create structural violence, and the creation of a critical consciousness in our students. The former is achieved through research, and the latter through critical pedagogy. This summation of these two becomes Critical Peace Education.

Lourdes Diaz Soto

Lourdes Diaz Soto revived critical peace education in her 2005 work, Power and Voice In Research With Children. It should be noted that while Diaz Soto uses the same phrasing as Wulf, their ideas of what constitutes critical peace education vary. Diaz Soto defines her goal within the United States' domestic sphere, yet her principles of what should constitute critical peace education may be transferred globally. Diaz Soto (2005) defines that critical peace education should:

- Ensure that issues of power are central to collaborative dialogues.
- Recognize the need to pursue spiritual aspects of questions.
- Allow Friere's transformative pedagogy to guide the need for consciousness raising.
- Move beyond European colonizing lens while recognizing the need for a decolonizing lens.
- Realize the need for inclusivity, thereby driving us beyond identity politics.
- Implement needed community actions projects with a Participatory Action Research/feminist lens.
- Reach our Dreamspace for social justice with equitable economic distribution.
- Rely on Love as an inclusive alternative paradigm in solidarity transcending existing conditions and reality (p. 96).

These principles provide a number of considerations for critical peace educators, which they may demonstrate to their students so that the students might understand possible lenses of critique. Through this critique, questions arise, and answers are explored. Students and educators then have a framework of concepts that allow for in-depth analysis of complex topics – perhaps the most significant aspect of critical peace education.

Best Practices

This critical perspective is what educators must focus on in critical peace education. Specific cases must be tailored for the local context; in the case of history, it must be the local narratives that are challenged so the criticisms assume a relevance to the students (Giroux, 1989, p. 146-150).

It may also empower students when a local widespread belief is challenged and critically analyzed. This can be done through a direct in-class examination of such a belief, when the instructor presents the belief and invites the students to work through specific case studies in groups. The instructor will ask the students to distill a narrative of whether or not the actions in the material provided support the belief. The critical process is then realized in the student.

However, such a process should not be used when attempting to create a critical peace consciousness, as the nature of the directed readings will necessarily lead towards the inclusion of the instructor's bias (Giroux, 1989, 138). The creation of a critical consciousness focused around peace demands that educators strike a balance between providing students with independence and focusing on issues that are key to peace. This is most effectively done by the introduction of a topic and all relevant resources, and then asking the students to research the topic in depth to arrive at their own point of view. The instructor should be indirectly involved only in the second stage, by directing the student towards resources concerning the issues selected by the student. It is absolutely essential that teachers do not provide a personal inclination towards one side or the other. The classroom must be a safe environment in which the student is allowed to come to any conclusion – even one the instructor disagrees with.

As instructors, we must be conscious of the political nature of critically addressing social issues. Though critical pedagogy does not necessitate difference from the status quo, often it materializes as such. However, Henry Giroux has noted that schools never exist as apolitical institutions; instead, through a series of funding, grants, teachings, and supported curriculum, often schools represent truth as the narrative of the dominant class. Instead of attempting an impossible apolitical perspective, critical educators attempt to demonstrate the inherent multi-sided nature of all situations, narratives, explanations, and truths. If students realize critical consciousness, then both sides should be examined (Giroux, 1989, p. 138-141).

Example: Mathematics (Buxton, 1985)

The final subject to be addressed is the universality to which critical consciousness applies. It does not apply only to studies such as history or language; developing a critical consciousness can be done with any content. Mathematics is often seen as the field where it is very difficult to apply critical consciousness. The following example demonstrates applying critical consciousness to the simple task of memorizing the multiplication tables. This example is one of critical pedagogy, rather than specifically critical peace education. However, there is a very large demonstrable overlap between the two fields. Empowerment and critical thought, though not focused on peace, still have echoes in social transformation.

x 1 2 3 4 5 6 7 8 9 10

1 1 2 3 4 5 6 7 8 9 10

2 2 4 6 8 10 12 14 16 18 20

3 3 6 9 12 15 18 21 24 27 30

4 4 8 12 16 20 24 28 32 36 40

5 5 10 15 20 25 30 35 40 45 50

6 6 12 18 24 30 36 42 48 54 60

7 7 14 21 28 35 42 49 56 63 70

8 8 16 24 32 40 48 56 64 72 80

9 9 18 27 36 45 54 63 72 81 90

10 10 20 30 40 50 60 70 80 90 100

As can be seen, the multiplication table has 100 squares to memorize. To memorize 100 products of all permutations between 10 different numbers is a momentous task, and not a good use of the student's time. To emphasize critical consciousness, we must ask the student which products they do not need to memorize. The student may critically analyze the situation and come to the following conclusions:

Conclusion 1: 6x7 = 42 and 7x6 = 42; half of this table repeats itself, with the exception of squares, and therefore does not need to be memorized. 55 products remain to be memorized.

Conclusion 2: There are a number of multiplication products that follow a pattern, and we only need to memorize the pattern. Examples of this are the x1 , x2, x5, x9 and x10 tables. There are 21 products that remain to be memorized.

Conclusion 3: Depending on the level of the student, they may believe x3 and x4 tables are simple, and may be calculated on-the-spot. If this conclusion is made, then only 10 products remain to be memorized.

x 1 2 3 4 5 6 7 8 9 10

1 1 2 3 4 5 6 7 8 9 10

2 2 4 6 8 10 12 14 16 18 20

3 3 6 9 12 15 18 21 24 27 30

4 4 8 12 16 20 24 28 32 36 40

5 5 10 15 20 25 30 35 40 45 50

6 6 12 18 24 30 36 42 48 54 60

7 7 14 21 28 35 42 49 56 63 70

8 8 16 24 32 40 48 56 64 72 80

9 9 18 27 36 45 54 63 72 81 90

10 10 20 30 40 50 60 70 80 90 100

{6x6, 6x7, 6x8, 6x9, 7x7, 7x8, 7x9, 8x8, 8x9, 9x9}

Allowing the students to come to these conclusions by providing the time for critically evaluating the material has value that far exceeds the value gained from strong numeracy skills. It also demonstrates that any material can be critically evaluated.

Conclusion

From critical peace education, we must understand a few principles, rather than a few practices. Educators must come to realize that problems must be defined on a local basis; they must emphasize research and reason as the methods in which students formulate their own solutions. Finally, they must allow the student to create this understanding on his own.

There are innumerable ways to create a critical consciousness in a student, as long as it is done in a way that is relevant to the student's context. As Henry Giroux has said, we must do one thing – educators must argue and insist that schools function as a social form that expands human capability – on all fronts (Giroux, 1988, p. 237).

Sample Lesson

The following learning activity is a device to encourage learning for responsible social action, and participation for civil society action campaigns for justice and peace, major educational goals for peace education (Reardon & Cabezudo, 2002).

Source

Adapted from the New Zealand Foundation for Peace Studies, Extending Perfect Relationships: A Selection of Activities for Classes and Groups of Secondary Age (ages 11-14), 1986, Auckland, p. 67.

Grade Level and Subjects

Middle Grades 6-10; social studies, global issues, world cultures, current affairs

Materials

Background study materials, materials on disarmament, etc., copies of the Hague Agenda, copies of The Staircase

Methods

Positing alternatives, active dialogue

Concepts

Citizen action, civil society, cooperation

Objectives

Students will

- Understand the value of social responsibility
- Gain skills in devising and proposing alternative solutions to problems
- Enrich knowledge of practical possibilities for disarmament

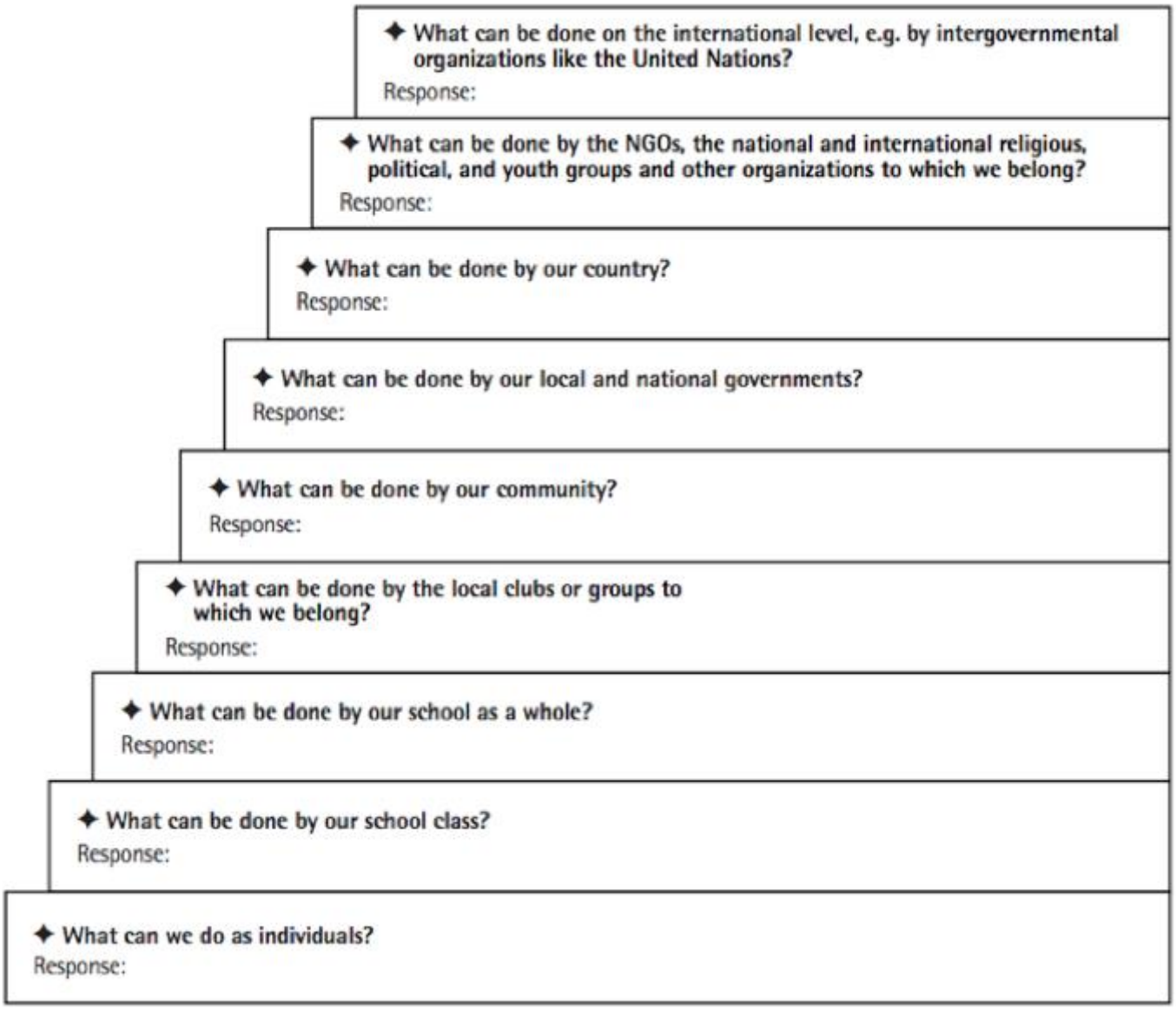
Procedures

1. Begin by introducing the topic of disarmament as the most promising route to the prevention of armed conflict and war. Explain the concept of disarmament, explaining that disarmament will require more vigorous efforts and stronger institutions for nonviolent conflict resolution. Assign the Hague Agenda for homework reading.
2. What can be done to ease/solve the problems of armed conflict and war (or other global problems) that we are studying at the present? Consider the 50 points of the Hague Agenda. Which of these points or proposals could lead to disarmament? Follow the steps of the staircase below to consider the tiers of possible action. For each step, think about ways to achieve the given proposals you have identified or the broad social goal you would like to see realized.
3. Review the 50 Recommendations of the Hague Agenda, focusing special attention on the recommendations presented on the strand for "Disarmament and Human

Security." Write the number of the recommendation in the stair level at which each might be most effectively pursued.

4. Students should then take time to consider the many alternatives and discuss the various levels of action, including all proposals.
5. Once these alternatives have been discussed and considered, plan action steps in which the students could be involved at each level. Explain the many developments to enhance peace and justice at the international level begin with steps taken by individuals and small groups of citizens; students can take action as global citizens that can ultimately lead to major global changes.

The Staircase:



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Suggested additional reading (NOT required, but highly recommended!) "Critical" Peace Education by Monisha Bajaj, from the Encyclopedia of Peace Education (Full encyclopedia can be accessed here: http://www.tc.edu/centers/epe/entries.html

Unit 3: Disarmament Education

Disarmament Education Lesson Objectives

At the end of this section, the participants will:

1. Be able to define disarmament and disarmament education
2. Understand the relevance of disarmament education within the field of peace education
3. Discuss practical ways in which disarmament education can be implemented in the classroom

Guiding Questions

Before you read this section, consider the following questions:

1. What would a world without armaments look like? Would human security be possible in a disarmed world?
2. What are the opportunity costs of military spending? If your country wasn't spending money on the military, what could it be using that money for?
3. What are the connections between:

- disarmament and human rights?
- disarmament and the environment?
- disarmament and social justice?

Instructions: Please read the section and contribute to your group's discussion forum.

Preparedness for war is an incentive to war, and the only hope of permanent peace is the systematic and scientific disarmament of all the nations of the world. - Anna Howard Shaw

Introduction

Disarmament education is based on the idea that achieving disarmament is the primary institutional requirement to develop a culture of peace and establish the foundations for comprehensive human security (Reardon, 2002). The ultimate goal of disarmament education is "nothing less than general and complete disarmament" (Reardon, 2002, p. 21). Disarmament education is a key component for dismantling the culture of war (see Culture of Peace section).

The Report and Final Document of the World Congress on Disarmament Education describes disarmament as follows:

For the purposes of disarmament education, disarmament may be understood as any form of action aimed at limiting, controlling or reducing arms, including unilateral disarmament under effective international control. It may also be understood as a process aimed at transforming the current system of armed nation states into a new world order of planned unarmed peace in which war is no longer an instrument of national policy and peoples determine their own future and live in security based on justice and solidarity (UNESCO, Paris, 1980, Section A, para. 2).

The field of disarmament education arose in the 1950s and 1960s, in the aftermath of the atomic bomb attacks in Hiroshima and Nagasaki. At this time, disarmament education was primarily concerned with nuclear disarmament. According to Murakami (1993), peace education in Japan is still largely concerned with anti-nuclear education. As nuclear weapons are still a pressing global issue, nuclear disarmament is still a critical issue in disarmament education.

Other weapons should not be forgotten, however. Weapons of mass destruction, such as nuclear weapons, tend to receive the most international attention. Meanwhile, small and light weapons account for the vast majority of violence and illegal weapons trade in the world (Shah, 2007). Therefore disarmament education must go beyond education about weapons of mass destruction, and include weapons of all sizes, including guns, mines, and cluster bombs, just to name a few.

Education for and about disarmament

Like all peace education, disarmament education can be education for or about disarmament. Education for disarmament involves developing the competencies necessary for education about disarmament. These competencies involve cultivating interest, critical thinking from acquired knowledge and informed decision-making. Furthermore, there are two key perceptual elements in disarmament education. First, students must perceive that disarmament is not only possible, but probable. This can be linked to Futures Education (see Section 10 of this Unit) as students try to imagine what a disarmed world would look like. Second, students must be able to see that the security of others – with whom they share the world – is valuable (Reardon, 2002). According to Reardon, "this predisposition is best developed at the elementary level in which the foundations of social values are laid" (2002, p. 24). This can be linked to Global Citizenship Education, Multicultural Education, and Human Rights Education, among others.

Education about disarmament encompasses the issues and problems of disarmament as well as actions required to build a world without arms. Education about disarmament includes topics such as armed conflicts, rising weapons-related expenditures, proliferation of weapons of mass destruction and conventional arms, and other threats that continue to challenge the foundations of international peace and security (United Nations, 2010). For example, a lesson on knowledge about disarmament might explore how military spending is linked to human rights violations when some citizens' basic human rights go unmet while military spending increases. Students could compare military spending figures on health, education, food, etc. The lesson could involve soliciting possible actions that students could take in regards to this problem (for example, sending a letter to their government representative advocating for decreased military spending and increased spending on education).

Context

Since disarmament is linked to so many other topics and themes, it can be easier to integrate it into existing curricula. Disarmament education can and should be placed in the broader field of peace education, and linked directly to other branches in the field, such as human rights, development, and environmental education. Disarmament education should include (or be part of a curriculum that includes) nonviolent conflict resolution and conflict transformation education, so that learners are prepared to address conflicts, which will inevitably arise, without the use of arms.

Controversy

Disarmament education can be controversial, and may be challenging to integrate into the curriculum, depending on your school. As most nations have militaries, reducing military spending – let alone completely abolishing the military – can be a taboo topic. If you are a teacher in the public school system, even in a country where disarmament education might be frowned upon by the national government, you can still find ways to educate for disarmament, such as by teaching the value of human security for everyone and teaching critical thinking skills. You can look for "gaps" or "holes" where you can insert disarmament themes or questions. Even if disarmament is strictly against your government's national policy, you can still creatively find ways to implement disarmament education.

Disarmament education is an important area of peace education that is sometimes overlooked. While peace is more than just the absence of war, the absence of war is an absolutely necessary component of creating a culture of peace. Weapons are one of the greatest threats to peace in today's world, and weapons proliferation is a major source of structural violence when public funds are spent on weapons in lieu of food, health care, education, and nonviolent means of security.

Sample Lesson

Note: If you are unable to obtain the resources suggested in this lesson plan, feel free to use any materials that are relevant and can be obtained locally.

Disarmament Dictionary (Reardon & Cabezudo, 2002)

This unit fulfills a number of standard learning purposes. First is the development of language skills through the use of dictionaries and thesauruses to enhance children's vocabulary and creative use of language in expressing their own ideas. By examining the relationship between the micro (local) and macro (global) effects of small arms and light weapons, reasoning and relational skills will be enhanced. Creativity and expressive skills can be demonstrated through the use of artistic (drawing) and linguistic (speaking and writing) expression.

This learning unit is intended to develop an awareness of the threat that small arms and weapons pose to children locally and globally. These activities allow students the opportunity to actively identify and describe their concerns about the effects that guns and small arms have on children's lives in all regions of the world. This lesson is also intended to develop students' sense of civic and social responsibility by allowing them to take action in building public awareness about issues that concern and affect children. It is our intention that by using the Disarmament Dictionary as a learning tool to teach other students about disarmament and human security, these goals will be reached.

Source

Norma T. Nemeh (2001) Teachers College, Columbia University. This unit was prepared for use in a teacher training workshop at Teachers College, Columbia University.

Grade level and subjects

Elementary grades 3 – 5, and adaptable to other grades; language arts, social/global studies

Materials

Dictionaries, thesaurus; construction paper, pencils, markers; magazine pictures illustrating youth and violence, small arms; possible readings for teacher's background and illustrations to use in the unit include:

- Turbulent Times, Prophetic Dreams: Art from Israeli & Palestinian Children. Harold Koplewicz, Gail Furman, and Robin Goodman. Devora Publishing; Printed in Israel, 2000.
- One Day We Had To Run: Refugee Children Tell Their Stories in Words and Paintings. Sybella Wilkes. Millbrook Trade, 1995; ISBN: 156294844X.
- The New York Times Magazine, June 10th 2001, "The Age of Anxiety," p. 36.

Methods

Reading of children's books; viewing and making drawings; consulting dictionaries; preparing a dictionary; cooperative learning; communal sharing of learnings

Objectives

1. Children will be encouraged to specify and reflect on the negative effects that guns, small arms, and weapons have on children. Reflection will be based on an examination of a series of children's drawings and artwork from various world regions.
2. Students will analyze the effect that guns, small weapons and land mines have had on children's lives in various regions of the world and their own community by reading the recommended texts, viewing the drawings of children who are experiencing armed conflict directly.
3. Students will identify and describe the harmful effects that guns, small weapons, and land mines have on children's safety and security by listing adjectives and/or adverbs that describe the effects of guns and small weapons on societies and children's lives in particular.

Procedures

NOTE: This learning unit would best be conducted over a period of two weeks of language arts classes.

1. Teacher presents One Day We Had to Run, or similar picture books with children's illustrations and stories. Read one story for each session. After each reading, pose the following questions or similar ones:

- What was the story about? Who were the people in the story? Were there any children of your age, or the ages or your sisters, brothers, or friends?
- What did you see in the pictures? Did you notice guns or other weapons in the pictures? How did the guns make you feel?
- Why do people have guns? What do guns do to people? d) How do you think the children who drew these pictures felt about guns? What happened to them because of the guns?
- Could the people using the guns have found other ways to do what they were trying to do? What other ways can you imagine?

2. Begin a discussion on the effects that guns, small weapons, and land mines have had on the children who illustrated the books and ask students to share their own ideas, experiences, and knowledge about guns, weapons, and war. Ask students how they learned what they know about such things.

3. Ask students to give identifying or descriptive words (adjectives and adverbs) to describe the mood and feeling found in the children's illustrations and their own feelings about the illustrations. If students are not familiar with adjectives and adverbs prior to conducting the lesson, explain the concept and technique of description, noting that they have been using adjectives and adverbs to describe what they saw and to express feelings.

4. Record children's responses on the board or newsprint, making a list of adjectives and adverbs to be used later in composing the Disarmament Dictionary.

5. Introduce and define the term "disarmament" to the children and elicit their reactions and responses as to how disarmament could contribute to children's safety and security. Ask them to think about what makes them feel safe and secure. Explain to the children that many people all over the world are working for disarmament as a way to create peace. Tell them about the United Nations Decade for a Culture of Peace and Nonviolence for the Children of the World (United Nations Document A/Res/53/25), ten years of activity to try to assure that they and all children can be secure and live in peace.

6. Introduce the activity of creating the Disarmament Dictionary to explain to other students why they think that the issue is an important one that other children need to learn about, too.

7. Announce that students, in groups, will be assigned a letter or group of letters from the alphabet and be asked to identify an adjective or adverb beginning with that letter. They will then be asked to construct a sentence using the adverb or adjective to describe their thoughts, feelings, or experiences related to small arms (such as handguns) and/or related to how they threaten the security of children.

Students will use dictionaries and a thesaurus to locate and identify adjectives or adverbs from each letter of the alphabet that reflect or define the disarmament concept they would like to include in the Disarmament Dictionary.

Students will list the words alphabetically, compose sentences using the words and articulating their ideas about guns, and illustrate one page in the Disarmament Dictionary to correspond to the letter(s) they were assigned.

8. Organize students into cooperative learning groups and assign several letters of the alphabet to each group. Each group will compose a section of the Disarmament Dictionary:

- Assuring that there are sentences and illustrations for every letter;
- Putting the letters, sentences and illustrations in alphabetical order; and
- Making a cover and a binder for their part of the dictionary.

9. If possible, make photocopies of the Disarmament Dictionary so each child may have one to keep, read again, and share with families and others.

10. Upon completion of the Disarmament Dictionary, students can plan activities to introduce their work to other students in the school. Some ideas include:

- A hall display of all the pages;
- A special assembly in which students present their drawings and sentences as skits;
- Visits to other classes to explain the problem of guns and ideas about disarmament by presenting their Disarmament Dictionary

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Additional Resources and Suggested Reading

The Hague Appeal for Peace: Excellent lesson plans on disarmament and other peace education issues, available online: http://www.haguepeace.org/index.php?action=resources

Campaign for Nuclear Disarmament Peace Education Resources online: http://www.cnduk.org/index.php/information/peace-education/peace-education.html

UN Home Page for Disarmament Education: http://www.un.org/disarmament/education/index.html

Addicted to War: A comic book about US militarism and the military-industrial complex; an ideal classroom resource for disarmament education: http://www.addictedtowar.com/book.html

Unit 4: Human Rights Education

PLEASE NOTE: ASSIGNMENT #4 IS AT THE BOTTOM OF THIS SECTION!

Lesson Objectives

At the end of this section, the participants will:

1. Be able to define Human Rights Education (HRE)
2. Describe the key principles of human rights education
3. Understand the key documents related to human rights education
4. Understand ways to integrate human rights education in the classroom

Guiding Questions

Before you read this section, consider the following questions:

1. Are human rights culturally relative? (Do they vary from culture to culture, or are they universal?)
2. When you think of "human rights," what first comes to mind?

Instructions: Please read the section, contribute to your group's discussion forum, and **complete Assignment #4, which is found at the end of this section.**

If you want peace, work for justice. - Pope Paul VI (1897-1978)

Introduction: What is Human Rights Education?

According to the UN Office of the High Commissioner for Human Rights, Human Rights Education is defined as:

Training, dissemination, and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes directed to:

1. the strengthening of respect for human rights and fundamental freedoms
2. the full development of the human personality and the sense of dignity
3. the promotion of understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups
4. the enabling of all persons to participate effectively in a free society.

(United Nations, Office of the High Commissioner for Human Rights, 1997).

The Universal Declaration of Human Rights (UDHR) and related international conventions and treaties form the foundation of Human Rights Education (HRE). HRE seeks to promote knowledge of the rights within these treaties, ways to promote rights, and the mechanisms for handling rights violations. Learning about human rights is largely cognitive, and includes human rights history, documents, and implementation mechanisms (Flowers, 2000).

HRE is more than just understanding rights, however. As mentioned above, HRE is education for the full human development and participation of all members of society. Reardon (1999) explains that the HRE field seeks to

- develop the general acceptance of human dignity as a fundamental principle to be observed throughout society;
- assure that all people are aware that they are endowed with rights that are universal, integral, and irrevocable, and;
- demonstrate the connection between human rights issues to a broad range of social problems (p. 15).

Therefore, human rights education is both education for and about human rights. When HRE is education for human rights, it promotes understanding and embraces the principles of human equality and dignity and the commitment to respect and protect the rights of all people (Flowers, 2000). This requires values such as understanding, tolerance, equality, and friendship. The objectives of education for human rights are more personal and include values clarification, attitude change, development of solidarity, and the skills for advocacy and action (Flowers, 2000). HRE is education about human rights when students are learning about the human rights treaties, mechanisms, terminology, and institutions.

Since HRE seeks to promote justice, it involves examining existing power imbalances and inequalities and seeking to address these through action. HRE, like all of peace education, is greatly influenced by the work of Paulo Freire and his pedagogies for ending the cycle of oppression. Freire's pedagogies are used widely in HRE. Exercises such as Power Mapping (explained below) can be used to examine power relations and find the source of imbalance, and windows of opportunity for action.

HRE emphasizes the reciprocal relationship between rights and responsibilities. We all have rights, and we also have the responsibility to exercise our own rights, as well as protect and promote the rights of others.

Human Rights Documents and Basic Principles

Human rights documents and basic principles are the key component of knowledge development in HRE.

Universal Declaration of Human Rights (UDHR)

The UDHR is the primary document of human rights education. It was adopted by the United Nations General Assembly in 1948 in the aftermath of the horrible human rights violations and atrocities that took place during World War II. It is important for peace educators to be familiar with this document and apply it practically to HRE. (Please see the Appendix for the full text).

According to Nancy Flowers (1999), the foundational principles of the UDHR include:

- Equality- Article 1 of the UDHR proclaims that "all human beings are born free and equal in dignity and rights".
- Universality - Human rights are universal; they are based on certain moral and ethical values that are shared by all regions of the world. Governments and communities have the responsibility to recognize and uphold them. However, this does not mean that human rights cannot change or that they are experienced in the same way by all people.
- Nondiscrimination - Human rights apply equally to all people, regardless of any aspect of their identity or role.
- Indivisibility - Human rights should be addressed as an indivisible body, including civil, political, social, economic, cultural and collective rights.
- Interdependence - Human rights are connected, much like petals of one flower, or beads on one necklace. The rights of one person are connected to the rights of others. Violation of one right detracts from other rights. Conversely, promotion of one right supports other rights.
- Responsibility - responsibility falls upon governments and individuals. Governments have the responsibility to respect and protect the human rights of all citizens. Individuals also have the responsibility to uphold human rights, and to hold violators accountable (including governments and other institutions).

The Convention on the Rights of the Child (CRC)

The Convention on the Rights of the Child (CRC) is the key human rights document, in addition to the UDHR, that explicitly outlines the rights of children (UN General Assembly, 1989). While the UDHR equally applies to children, children remain one of the most vulnerable groups in terms of rights violations. This is why a convention that explicitly states their rights was necessary. It is important for peace educators to be familiar with the complete text of this convention. (Please see the Appendix for the full text).

The Convention on the Rights of the Child can be divided into 3 categories: survival and development rights, protection rights, and participation rights. Survival and development rights ensure access to the resources, skills and contributions necessary for the full development of the child. Protection rights include protection from all forms of abuse, neglect, and cruelty. Participation rights protect children's right to free speech and right to participate in matters affecting their social, cultural, religious, political, and economic life.

The Convention on the Rights of the Child is an important tool in human rights education. It is very important for children to know and understand their own rights, and to begin to develop a sense of responsibility for the rights of others.

Education as a Human Right

Education itself is a human right. The human right of education has three aspects: access, quality, and a respectful learning environment (UNESCO, 2007). First and foremost, everyone has the right to access education. Furthermore, everyone has a right to quality education, which includes a broad, inclusive, relevant curriculum and a healthy, child-friendly learning environment (UNESCO, 2007). Additionally, all learners have the right to respect in the learning environment. Using these principles and the other human rights principles as a framework for education is called the human rights-based approach to education. The goal of the human rights-based approach is "to assure every child a quality education that respects and promotes her or his right to dignity and optimum development" (UNESCO, 2007, p.1).

Pedagogy Example: Power Mapping

Power mapping is an interesting tool that can be used to examine the power relations in a given situation. This exercise involves looking at a problem or issue, and examining the institutions and individuals connected to the issue, and the power relations between them. While this activity is

probably most relevant to upper level learners, it could also be adapted for learners at earlier developmental phases.

For this exercise, you will need a white board/black board or large paper and markers. The idea is to start with a circle in the center, and then add each step moving outward in concentric circles.

1. Identify a key issue or problem that you would like to solve, or a person or institution that you think can solve the problem. Place this issue/person/entity in the center (on a flip chart, on a blackboard).
2. Identify the key institutions or associations related to that issue/person/entity;
3. Place these institutions in a ring around the item in the center.
4. Map individuals associated with the institutions in #2. Place these individuals in a ring outside the second ring.
5. Map all other associations with the individuals in the second ring (for example, connections that group members might have to the individuals, etc.).
6. Determine power relations – draw lines connecting individuals and institutions that have relations to one another.
7. Target priority relationships – looking at the power relations, look at the paths that are easily accessible, or paths that have the most potential for impact.
8. Make an action plan.

This exercise helps learners to understand the interconnectedness of an issue, and helps to clarify the power relations that are operating. Furthermore, this exercise is very helpful in creating a strategic action plan. While this exercise is very useful for students, it is also very useful for adult learners. Try it out with a group of fellow teachers or community members!

Sample Lesson

The following lesson for primary grades is an example for how to apply the CRC in the classroom.

The Convention is Essential to the Lives of Children (Reardon & Cabezudo, 2002)
The Unit that follows introduces the Convention on the Rights of the Child and provides an opportunity to demonstrate how human rights issues relate to other world questions such as the health of the environment, and how symbols and folk art can express human experience and meaning. The tree of life is a wonderful metaphor for use in human rights education. Metaphors of living systems also help to introduce learners to holistic and ecological thinking. This Unit [and Unit 8] were designed by Susan Lechter, a Canadian graduate of Harvard University and Teachers College, Columbia University."

Source

Quoted and adapted from Betty A. Reardon, Educating for Human Dignity: Learning About Rights and Responsibilities, Philadelphia: University of Pennsylvania Press, 1995, pp. 51-56.

Grade level and subjects

Elementary grades, 3 – 6; language arts, social studies, art

Materials
Newsprint, magic markers, a large piece of cardboard, assorted markers, colored construction paper; copies of the complete CRC can be found on-line (www.unicef.org/crc/crc.htm) or ordered from the United Nations.

Methods

Defining and distinguishing between rights and needs; interpreting the articles of the Convention on the Rights of the Child (CRC)

Concepts
International conventions, principles, human rights, basic needs

Objectives
Students will acquire information about children's rights through study of specific articles from the Convention, and they will also be introduced to information about some obstacles to the fulfillment of these rights:

- Recognize some denials of the human rights of children, and participate in a group project aimed at helping to overcome these denials;
- Develop a sense of their own individual places in their world, and develop respect and concern for others around them and for children who are victims of unfortunate and dire circumstances.
- Learn to distinguish between wants and needs;
- Identify basic survival needs;
- Become acquainted with the principles and provisions of the CRC.

Procedures

1. Draw the Tree of Life on a large piece of cardboard and have students color it. The roots can represent the four basic needs of children outlined in the convention. Tell the children that the tree will not survive without having its basic needs fulfilled and protected, and neither will the children. Ask what trees need to survive and grow; note why trees are important to our life and the life of the planet. The future of the Earth depends a good deal on healthy trees and living forests. It also depends on healthy children and peaceful communities. Ask what children need to survive and grow. A theme to stress is that unless the children's needs are fulfilled they cannot grow, learn, and develop. List the needs identified on newsprint and post them in the classroom.

The trunk is the entire CRC from which the branches, twigs and leaves grow. The branches may represent the basic principles of the Convention on the Rights of the Child. Explain that principles are ideas about what is good and important, guidelines for what needs to be done. The CRC extends these ideas out into the world for all to know, just as the branches extend the tree and its leaves into the air providing us with oxygen. When children enjoy health and wellbeing the whole community is better off, just as we have a healthier environment when there are lots of healthy trees.

The twigs can be the individual articles of the CRC. The teacher can select an appropriate number of the articles most relevant to the topics to be emphasized. Each leaf may represent a child in the class. This Tree of Life will be a symbol to draw on throughout the lessons to follow.

2. On separate pieces of large paper print a summary of each CRC article selected for class discussion. Divide the children into learning groups. Each group is to receive one summary. As you distribute them read each aloud to the entire class. Then allow a few minutes for the children to discuss the article while you pass out drawing paper. Ask the children to relate the needs they listed to the rights they have discussed. Write the number of the article stating the right next to the need it is intended to assure.

3. In small groups, students will do drawings representing one article of the CRC. Put the number of the article represented on each drawing, and put the drawings all around the classroom. The teachers will then put the number on a twig on the Tree of Life.

4. Announce that students will do drawings of the articles at the end of each lesson until all the articles are completed. Repeat this exercise until all articles studied are on the Tree of Life. Needs may be added to the list if others are discovered in discussing the rights.

Note: The children need not try to remember all the articles, but should discuss them so that their purposes are understood.

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Additional Resources

Human Rights Education Associates: http://www.hrea.org

This international organization has an extensive online database of peace education materials, and also offers online courses on HRE. They also have a listserv that educators can subscribe to.

Power Mapping Resources
http://www.bonner.org/resources/modules/modules_pdf/BonCurPowerMapping.pdf
An informative, step-by-step guide to power mapping

http://physiciansforhumanrights.org/students/toolbox/power-mapping.html - Another power mapping tool

UNICEF - Convention on the Rights of the Child http://www.unicef.org/crc/

Amnesty International
http://www.amnestyusa.org/educate/page.do?id=1102117 - Amnesty International HRE site, with extensive resources for lesson planning.
Embedded Content Mark this item complete

Highly Suggested Reading: Read the original drafts of the key human rights documents

Universal Declaration of Human Rights

Convention on the Rights of the Child

International Covenant on Economic, Social and Cultural Rights

There are, of course, many others. Feel free to explore!

Assignment #5

For Assignment #5, you have three options:

1. **Create your own assignment!** Based on Units 1-4, create your own assignment. You can write a reflection piece, develop a lesson plan, talk about how you would implement these ideas in your teaching setting, or other ideas. Add your assignment to your blog. OR,

2. **Take the Human Rights Temperature of your school**: http://www.hrusa.org/hrmaterials/temperature/default.shtm Then in your blog, discuss the results, including the strengths and weaknesses of your school's human rights culture, and some concrete steps you could take to improve it.

3. Try the **Power Mapping exercise** with a situation that is relevant in your workplace, school, or community. Write about the process, the outcomes, and foreseen steps for action.

Unit 5: Global Citizenship Education

Lesson Objectives

At the end of this section, the participants will:

1. Be able to discuss the importance and relevance of global citizenship education
2. Be able to describe the knowledge, values, and skills needed for global citizenship
3. Understand how to practically implement global citizenship education in the classroom

Guiding Questions

Before you read this section, consider the following questions:

1. What does it mean to be a citizen (national or global)? What are the qualities, duties and responsibilities of a citizen?
2. Why is the idea of global citizenship important today?

Instructions: Please read the following section and contribute to your group's discussion forum.

I have no country to fight for: my country is the earth, and I am a citizen of the world. - Eugene V. Debs

My country is the world; my countrymen are mankind. - William Lloyd Garrison

Introduction

Education for global citizenship has become increasingly important as the world has become more interconnected through globalization. However, this does not mean that education to promote global citizens is a new phenomenon that is inherently linked to the globalized world. The belief behind this education is that education which promotes nationalism or patriotism to a specific country is limiting, and can even be a source of conflict (see earlier section on John Dewey). Rather, children and adults should learn how to become citizens of the world. Global citizenship education incorporates elements

such as environmental sustainability and social justice (Andrzejewski & Alessio, 1999), with skills such as nonviolent conflict resolution and critical awareness and respect, to shape students to be well-rounded and conscientious citizens of the world. This means that students will be able to understand the impacts of legislation and actions on populations around the world and want to work for change that promotes the greatest good for everyone, not simply for those of their nation.

Key Theorists

John Dewey (1859-1952)

One of the most important theorists in the area of education to promote global citizenship is John Dewey. John Dewey's plan for Peace Education was a result of the destruction that he saw during World War I, which he believed to be caused by rampant nationalism. Therefore, Dewey proposed an education that was designed to teach people to be global citizens rather than citizens of a specific nation. The traditional pedagogies that Dewey applied throughout his educational philosophy are important in his theory for educating global citizens as well. Please see the earlier section on John Dewey for more on his educational philosophy.

Tsunesaburo Makiguchi (1871-1944)

Makiguchi was also influential in developing a philosophy for global citizenship combined with education. Makiguchi was a Japanese citizen who was influenced by the period of modernization in Japan. He was a geography teacher and created Soka Gakkai, which is today the largest lay Buddhist organization in Japan and has 12 million members worldwide. He strongly believed that religion and education should serve to create happiness in the human population and therefore should serve the needs of human beings.

Makiguchi started his career as an educational reformer through his work in elementary schools, as a principal and a teacher. He took copious notes of his experiences, which eventually led to the creation of his doctrine, which he constructed with Jogai Toda, his disciple. During his time in the educational system he saw the change in the Japanese system towards a model that promoted militarism and blindly following of orders from superiors. Makiguchi believed that students and society accepted this change because they had previously been taught rote memorization and had not learned the skills necessary to think for themselves. This influenced his belief that education should equip the learner to conduct personal inquiry and research, and to answer questions of personal and societal interest. He believed that most of the changes that were occurring in Japan, which he saw as being detrimental, were a result of the people's belief that they had to blindly follow the emperor, regardless of what he said or proposed.

Much like Dewey, Makiguchi supported education that connected with the day-to-day realities of children. He believed that teachers should take on the role of guide or helper, rather than imparter of all knowledge. He strongly supported educational research to ensure that students were benefiting from the best tactics available. He also advocated for a shorter school day in which students would spend their afternoons engaged in meaningful community activities, such as apprenticeships or service work.

When Japan began to take offensive action against other countries in the region Makiguchi stood up in opposition. His opposition was based on his internal Buddhist beliefs as well as the idea that the culture of militarism was negatively impacting students and learning. In 1943 he was imprisoned for his opposition to the Japanese government. In 1945 he died in a prison hospital. However, his work lived on through his disciple, Josei Toda, who was released from prison at the end of the war and continued his work through the Soka Gakkai International organization (Soka Gakkai International, 2010).

Core Ideas

Global citizenship encompasses a multitude of ideas that span a large amount of ground. Oxfam has provided a comprehensive framework that outlines the knowledge, skills, and values/attitudes that global citizenship practices and ideologies promote. The aspects of each of these areas come from the Oxfam definition and are supplemented by information from other curricula.

From an educational psychology perspective, each of these areas has their own importance. Currently, many teachers follow a method which combines teaching knowledge and skills. Knowledge is important so that students have a contextual knowledge to use and understand the skills. However, without relevant skills students will not be able to use their knowledge in a meaningful and impactful way. Finally, moral education is incredibly important from an educational psychology perspective. Students need to learn and practice important values to ensure that they are able to transfer these ideas in future situations (Woolfolk, 2007).

Knowledge

In Global Citizenship Education, students should develop knowledge in the following areas in order to have a greater understanding of what it means to be a citizen of the world.

Social Justice

Social Justice is defined as promoting fairness, equality, and solidarity in an effort to create an egalitarian world. When focusing on this area students should develop understanding of inequalities that persist around the world, and what can be done to work towards equality.

The extent to which they understand this is somewhat dependent on their developmental level. According to Oxfam, social injustice is most directly linked to issues of income inequalities and poverty. However, social injustice is also linked to power relations, which may connect to poverty, and are not exclusively tied with wealth. Issues of social justice are good examples of the interconnected nature of the world.

Diversity

Ideas about diversity relate to the recognition of the fact that there are similarities and differences between all people. Furthermore, understanding diversity requires the examination of prejudice and discrimination, how to combat these issues, and how students can ensure they live a life that is deeply committed to diversity throughout the world.

Globalization and interdependence

Globalization and interdependence refer to the phenomena in which the world is becoming increasingly and more rapidly interconnected. While many debate whether or not these are new phenomena, it is certainly an important one in present day. This interconnectedness impacts numerous aspects of life, such as economics, culture, politics, technology, and linguistics.

This interconnectedness also means that the world is interdependent. One manner in which this interdependence can be seen is via the number of countries who have been impacted by the economic collapse of 2008 that started in the United States. Education about this area looks at general power relations between various countries and specifically focuses on economic relations. The goal is to teach students about the various connections throughout the world and their impact on justice.

Sustainable development

Sustainable development refers to meeting the needs of present generations, while preserving the environment to ensure the needs of future generations can also be met (Brudtland Commission, 1987).

While sustainability can also refer to promoting sustainable relations around the world, this idea is incorporated into the other categories that have been explained. Therefore, students who learn about sustainable development focus on learning about living things and the relationships between humans and nature and, therefore, how humans can lead sustainable lifestyles.

Peace and conflict studies

The field of peace and conflict studies aims to teach students about past conflicts, how they have been addressed, and how to resolve conflicts peacefully. Through this field, students are also taught the skills of peace building and conflict resolution and are encouraged to think through the various, complex realities that exist and complicate conflict resolution.

Skills

In Global Citizenship Education, the following skills should be promoted:

Critical thinking

Critical thinking involves learning how to listen and ask questions. Students use these skills to then understand different viewpoints and biases that are present in everything they encounter. They then use these skills to critically evaluate issues that are important and multi-faceted. This skill is important to Paulo Freire, who believed that we must look critically at what is presented to us to see the influence of power relations. This skill is also important in the theory of Tsunesaburo Makiguchi, who believed that people needed to be educated global citizens to not blindly follow abusive governments.

Debating

Debating effectively requires the ability to express a view and to support that view with evidence. After students have mastered this skill, they can then move into participating in political processes, since they are now able to articulate their opinions and beliefs clearly. Since being a global citizen requires participation in political processes, this is a key skill that is required for meaningful and effective participation.

Challenging injustice and inequality

In order to challenge injustice and inequality, students need to be able to recognize unfairness and the factors that perpetuate it. Once students are able to recognize the existence of inequality, then they must learn how to work to change it. Much like effective debating, this skill is key in order for students to become active participants. Therefore, students must learn not only what injustice is, but also what they can do about it so they can truly be active members of the global community.

Respect

As a global citizen, one must develop respect, not only for people, but also for all things that are part of this earth. Students must first learn how to care for others and other things. When this has been mastered students must begin to think from the perspective of someone else. Finally, students should develop a personal lifestyle that emphasizes sustainability. Sustainability is typically, in today's world, thought of as an environmental concept. However, here the term is used to encompass all aspects of life. Students also must ensure that their relationships are sustainable, by ensuring that peaceful, non-violent relations are an aspect of everything they do. Students should develop skills to live in a way that is respectful to all life on the planet.

Cooperation and conflict resolution

Cooperation and conflict resolution are necessary skills for students to solve problems in peaceful ways. Students start by learning about cooperation through sharing and how to include others in

decisions. They prepare to accept the decisions of the majority even if they do not agree with what has been decided. Later, students should learn how to negotiate, mediate and resolve conflict peacefully. For more information on conflict resolution, please see the section on Conflict Resolution Education.

Values/Attitudes

Global Citizenship Education explicitly seeks to promote the following values and attitudes:

Identity and self-esteem

Identity and self-esteem are necessary building blocks for open-mindedness and compassion. Only students who have a sense of personal worth and value will have the capacity to have the open mind that is needed for global citizenship. In Global Citizenship Education, teachers should allow students to explore the different facets of their identity, such as gender, race, ethnicity, nationality, and abilities. In understanding that their own identity is made up of many different facets, they will be less likely to perpetuate stereotypes, or create a sense of "us vs. them" that is often a source of conflict, as they will have a better understanding that each person belongs to many different groups in society.

Empathy

Empathy is learned gradually by first focusing on concern for those they intimately know, and moving this outward to concern for all people around the world. This leads to a sense of the common humanity that unites us all. By cultivating this sense of empathy for those around the world, students will be effective global citizens.

Belief that everyone can make a difference

Without the belief that everyone can make a difference students will simply become disenchanted by what they have learned in the other areas, and may feel disempowered to take action. Therefore, students need to believe that they can do something to change what they have learned about. To achieve this, students must learn to make mistakes and recover from them. They must also learn that all actions have consequences. They should also learn to take a position on global issues, and finally take action based on their beliefs and opinions.

Ideas in Practice

Teaching Global Citizenship at Various Developmental Levels

As with any educational practice it is important to make sure that the developmental levels of your students are understood and respected. Education for global citizenship is appropriate for all developmental levels. The Oxfam curriculum defines the following age groups: younger than five, 5-7, 7-11, 11-14, 14-16 and 16+. Within each developmental level, as defined by age, students learn different concepts. For example, in the category "Belief that everyone can make a difference," students who are younger than 5 learn about making mistakes. It is not until students are older that they are considered ready to learn to take positions of global issues and act on these beliefs.

Teaching Controversial Issues

Many of the issues presented when teaching education for global citizenship will be controversial. This is essential, since students need to learn how to navigate in the real world and to build their own opinions. However, teaching controversial issues is not easy. Before teaching a controversial issue, you should address several considerations. First, as a teacher you must always be prepared for a controversial discussion to arise, even if you yourself do not believe the issue to be controversial. You should have some classroom guidelines that establish respect and positive conversations for all circumstances. Second, as a teacher you need to decide what role you wish to take.

There are various roles you can play, such as presenting your own opinion, presenting all options or being the devil's advocate. Therefore, you need to be prepared to adjust your role to the present situation. Finally, teachers need to ensure that they avoid didacticism and telling their students what is right or wrong. Activities that open up discussion, such as the use of photos, or that promote the skills necessary for informed discussion, are good choices to ensure that all students can share their opinions.

Sample Lessons

Oxfam (2006)

Education for Global Citizenship can be integrated into all areas of the curriculum. The following activities develop some of the skills and values that are central to Global Citizenship. They can be adapted for use in many different curriculum areas with a wide range of age groups and ability levels. Although they are used here to examine particular issues, they could be used to extend pupils' thinking about many other issues associated with Global Citizenship.

Using photographs (Foundation stage/Early years)

Visual representations are integral in how we form our attitudes towards other cultures. Therefore, activities that use photographs can be important for teaching diversity, respect, challenging stereotypes and supporting empathy. The following is a list of activities that can be done with photographs.

1) Changing situations: This activity asks children to say what they think is happening in a photograph as well as before and after the picture. Teachers should encourage students to use evidence from the picture to justify what they say.

2) Putting yourself in the picture: As its name says, children need to put themselves into the scene of the picture. This can be done orally or by creating a visual representation. In taking part of this process students should notice similarities between themselves and those in the photograph.

3) Beyond the frame: In this activity students are asked to extend the photograph. The photo is placed in the middle of a large peace of paper. Students are then asked to, working together, determine and draw what is happening around the photo.

4) Links and commonalities: Show the children a picture of someone in another country. Ask them to think of all the commonalities and links between their lives and the life of the person in the picture.

Water for all: from local to global thinking (age 7+)

The purpose of this activity is to promote the skills of communication and critical thinking as well as to make global issues real for students. First students will be asked to think about how they use water in their daily lives and to then imagine that they no longer have water. Students should think about how this would impact them. Ensure that students are thinking broadly and see the relationships between the various areas, such as how the lack of water can lead to diseases. Students can then, in groups, work through various consequence chains, based on not having water.

Investigating Conflict, Interrogating the Media (Ages 11+)

This activity teaches students about conflict and the media while promoting critical thinking skills. To start students need to watch or listen to a news programme that shows a conflict. All students can be exposed to the same program or find their own programs. Students

should think about how the conflict, heroism and neutrality are portrayed. When thinking about the program students should also determine which statements are facts vs. opinions, what is the point of the news piece, what is the language used and what messages does it portray and who has a voice and who does not.

Useful websites for news sources:

http://allafrica.com

http://www.newslink.org

http://www.newsdirectory.com

http://www.worldpress.org

Letter/Email Exchange

A great way to promote global citizenship is to get to know students from around the world. One way to do this is through a letter or email exchange. If you live in the US or a country where Peace Corps Volunteers serve, you can become involved in the World Wise Schools Program (http://www.peacecorps.gov/wws), which links schools in the US to schools where Peace Corps operates. There are also many internet portals that allow students from schools across the world to interact with one another. You can also seek to develop a relationship with a sister school on your own, and build a relationship between your classes.

Get Global! (Price, 2003)

The following activities are from Get Global!, a global citizenship education curriculum for secondary students. The entire resource is available at: http://www.oxfam.org.uk/education/resources/get_global/files/section_one_get_global_steps_english.pdf

Activity 1: Ideal futures - An activity for exploring perceptions of the world

Think about how you would like yourself/your school/local area/country/world to look in ten years' time. Consider the characteristics of good citizens. What would there be in the world that there is not now? Present the ideas on posters or maps in writing or drawings.

Activity 2: Mapping our world - An activity for exploring perceptions of the world

Think of ways of representing school, and draw symbols to illustrate this, e.g., something that represents learning. Place the symbols on a space on the wall or floor. Each student draws a symbol to represent where they live and places it on the wall or floor in relation to the school. Draw symbols to represent places outside of the local area which students have connections with, e.g. places visited or other countries where friends or family live. Place these in relation to the school. When the map is complete explain each symbol and ask questions like:

- What did we talk about? What did we learn? What else can be added?
- How is the map useful? Who owns the map?

Activity 3: Influencing people - An activity for exploring and analyzing influence

Discuss what influence means, i.e. affecting the way someone thinks and behaves. Draw a spider diagram of the people who influence you, e.g. individuals such as parents or friends, and groups such as pop groups, organizations. Write their name in the middle of a piece of

paper and draw lines linking their name to other people's names. The length of the line represents how much the person influences them. A short line represents a lot of influence because it is nearer to them, and a long line represents less influence because it is further away from them. Write how each person influences you along each line, e.g. My mum

influences me by telling me to eat properly. Draw a second spider diagram of people who you influence, with those you influence most nearest to the center, and those you influence least further away from the center. Compare the two spider diagrams considering the similarities and differences, e.g. whether the people who influence you are the same people you influence. Compare each other's spider diagrams, e.g. whether everyone has the same amount of influence. Consider how the people on your spider diagrams may influence each other, and draw labeled lines showing how. It will begin to look like a spider's web. It is also possible to act out this activity.

Activity 4: Local to global power - An activity for exploring and analyzing influence and power at local and global levels

Discuss the difference between influence and power. Think of people who influence you and people who have power over you at local, national and global levels. Present conclusions by drawing a Chappati (Venn) diagram or by sticking post-it notes on large circles on the wall or floor. Calculate the proportion of people who have influence, and the number who have power over you at local, national and global levels. Discuss the findings and whether or not it is what you expected. Are there any names in the overlapping circles? What does this mean? Repeat the activity focusing on people you have influence over and people you have power over. Add this to the Chappati diagram using a different color pen. Make a key.

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Unit 6: Multicultural Education

Learning Objectives

At the end of this section, the participants will:

1. Be able to define key terms relating to multicultural education
2. Understand the key principles of multicultural education
3. Understand ways to integrate multicultural education into classroom practice by developing lesson plans for their classrooms

Guiding Questions

Before you read this section, consider the following questions:

1. What is culture? What are the visible elements of culture? Are there hidden elements, and if so, what are they?
2. What are some elements of your culture that came from other cultures? Have you adopted another culture's practices into your own life?
3. What are some stereotypes that are common about people from your culture? What are some stereotypes that you commonly hear in your culture about other cultures?
4. How can we educate in a way that increases cultural understanding, tolerance, solidarity, and respect?

Instructions: Please read the section and respond to your group's discussion forum.

Peace is not unity in similarity but unity in diversity, in the comparison and conciliation of differences.

- *Mikhail Gorbachev*

Introduction

In today's globalized world, diverse cultures increasingly come into contact with one another, with numerous cultures living in the same space. This diversity allows for great learning opportunities, as people share different practices that others can enjoy, appreciate and learn from. However, it can also lead to conflict when there is a lack of tolerance or understanding. How can we educate in a way that increases cultural understanding, tolerance, solidarity, and respect? Multicultural education seeks to address this question.

Multiculturalism

According to Parekh (1999), multiculturalism is best viewed as a way of viewing human life, and includes three central insights:

1. Human beings are culturally embedded (they grow up and live within a culturally structured world and organize their lives and social relations in terms of a culturally derived system of meaning and significance),
2. Different cultures represent different systems of meaning and visions of the good life, and
3. Every culture is internally plural and reflects a continuing conversation between its different traditions and strands of thought.

Multiculturalism can be viewed within the spectrum of philosophies of assimilation and integration. With assimilation, minority cultures are absorbed into the majority culture to the point where the

minority culture loses its identity. This is a one-way approach, where the minority cultures need to adapt to the majority culture. This is exemplified in the "melting pot" metaphor of American immigration doctrine, which encourages immigrants to "melt" into American culture through assimilation. If you imagine adding spices into soup in a pot, the spices will be blended into the soup, so that perhaps they are not visible or distinguishable. This is how minority cultures are absorbed into the majority culture with assimilation. While the minority culture may add certain characteristics to the majority culture, it is absorbed by the majority culture.

With integration, the minority cultures are still visible within the majority culture, and there is a two-way approach of social interaction through which minority and majority cultures take action to facilitate integration. This is exemplified by the "cultural mosaic" metaphor used in Canada, which brings the image of many different cultures living harmoniously in one place to create a diverse whole. With this metaphor, the minority cultures maintain distinguishable characteristics and are able to retain their identities within the majority culture. In this case, the minority cultures make up the greater whole, like small pieces of different colored glass make up a mosaic.

According to Modood (2005), multiculturalism differs from integration because it recognizes the social reality of groups - for example, the sense of solidarity with people of similar origin, faith, or language. Multiculturalism also acknowledges the diverse identities of each individual. For example, individuals belong to many different cultures, depending on their ethnicity, race, religion, language, national identity, gender, sexuality, ability, socioeconomic status, etc. Each individual has the potential to identify with multiple cultural identities and therefore is not limited to their "piece of glass" within the mosaic.

Principles and Goals of Multicultural Education

Multicultural education seeks to develop the attitudes, perspectives, and the knowledge required for people of different cultural backgrounds and traditions to interact with one another on positive and constructive terms (Reardon, 1999).

The principles of multicultural education include:

- The theory of cultural pluralism;
- Ideals of social justice and the end of racism, sexism, and other forms of prejudice and discrimination;
- Affirmations of culture in the teaching and learning process; and
- Visions of educational equity and excellence leading to high levels of academic learning for all children and youth (Quezada & Romo, 2004, p. 4).

The objectives of multicultural education are cognitive and attitudinal:

- Cognitive – to develop detailed knowledge of one or more other cultures as a means to comprehend that there are various ways to be human and experience the world
- Attitudinal – to develop tolerance of ways of life different from one's own, respect for the integrity of other cultures, and appreciation of the positive potential for cultural diversity (Reardon, 1999).

Through developing knowledge about another culture, students begin to understand the myriad of ways there are to be human, and come to realize that their way of living is not "correct" or "better" than other ways, but is simply part of the diverse spectrum of humanity. As they learn about other cultures, they become tolerant of other ways of life, develop respect for other ways of life, and appreciate the positive aspects of diversity.

When we think of culture, we often think of the "4 Ds": Dance, Diet, Dialect and Dress. These elements – a culture's food, music, language, and clothing – are often the focus of cross-cultural learning. However, these are just the tip of the cultural iceberg. While these elements are often the

most visible and well known, there are many elements of a culture that remain invisible, below the surface, much like the larger body of an iceberg. These hidden elements include values, attitudes, customs, and beliefs. While the "4 Ds" are an important part of culture, and are also an important way to get learners interested in other cultures, it is important in multicultural education that teachers go beyond this superficial level, and reach deeper levels of cultural understanding.

Role of Multiculturalism in Peace Education

The role of multiculturalism in peace education is two-fold. First, multicultural education is meant to instill and develop a sense of respect and appreciation for differences, whether they are cultural, religious, linguistic, or otherwise. Second, multicultural education promotes the right to education for all students. Using the inclusive perspective of multiculturalism, the hope is that no child is excluded from receiving a fair and equal education.

Multicultural education is also strongly linked to human rights education, as it teaches respect for other cultures, which should lead to respect for the fundamental humanity of all people (Reardon, 1999). This respect helps to mitigate discrimination, prejudices and racism, and leads the learners to understand that all people should be treated equally regardless of cultural, religious, or ethnic differences.

Key Concepts Related to Multicultural Education

Here are some key concepts related to multicultural education. As you read, think about why these concepts are important to multicultural education. Also think of ways in which you can encourage students to reflect on these concepts.

Bias – subjective opinion or predisposition. A bias does not have to be based on fact, but rather may come from cultural conceptions of otherness. Cultural bias is interpreting and judging phenomena in terms particular to one's own culture.

Prejudice – prejudgement; a preconceived notion or belief made without reason. According to Jones (2000), prejudice is differential assumptions about the abilities, motives, and intentions of others according to some characteristic (ethnicity, race, gender, ability, sexuality, etc). Bias and prejudice are sometimes used synonymously.

Discrimination – behavior that results in the unequal treatment of people because they are members of a particular group. According to Jones (2000), discrimination is differential actions towards others according to a characteristic (ethnicity, race, gender, ability, sexuality, etc.). Note that the difference between prejudice and discrimination is largely in action; prejudice is largely a mental process (which may manifest verbally), whereas discrimination manifests as behavior and action.

Stereotype – a standardized set of ideas that represent an oversimplified depiction of a particular group (ethnic, racial, gender, etc.).

Ethnocentrism – thinking that one's own group is superior to others; judging other groups as inferior to one's own; making false assumptions about others based on own limited experience (Barger, 2008). Barger argues that we are all ethnocentric, as we all make assumptions about others based on our own limited experience. The problem with ethnocentrism is that it leads to misunderstanding others and can involve false negative (or false positive) judgments. An example of a false negative judgment would be judging another culture as being "lazy" for having a different (or seemingly different) attitude towards work than one's own culture. An example of a false positive judgment would be to idealize or glamorize another culture, such as someone from a city thinking that people in the countryside enjoy a better lifestyle because they are "free of the stresses of modern society," while not taking into consideration the many stresses of the rural way of life, such as crop instability, or food security.

What can we do about ethnocentrism, stereotypes, and bias? The first step is to recognize that we do not understand, and that we are falsely assuming something. According to Barger (2008), one of the most effective means of recognizing our own ethnocentrism is to watch for our immediate reactions (thoughts such as "that doesn't make sense" or "that's wrong," feeling offended, confused). Once you realize that you are not understanding, you can seek understanding by taking a respectful attitude and inquiring into the meaning and function of a particular context.

Relativism - relativism usually means not judging others and accepting them as equals (Barger, 2008). Cultural relativism is often debated on issues related to human rights and gender equality. For example, are human rights culturally relative? Do they depend upon the culture that you come from, or are they universal? Is gender equality culturally relative, or culturally dependent? According to Barger, the real issue of relativism is "at what point is one group justified in intervening in the behavior of another group?" (2008, p. 8).

Racism has to do with prejudice, based on differences in race, in combination with power dynamics. "Race" is not biological or scientific, but rather is a social and political construct which characterizes people based on physical characteristics (skin colour, shape of eyes, texture of hair, body size, physique, etc). Unequal power relations are at the center of racism. Jones (2000) identifies three types of racism:

- Institutional racism – differential access to the goods, services and opportunities of society by race. Institutional racism may be legalized and manifest as disadvantage, and may structural, codified in institutions. If this is the case, there may not be an identifiable perpetrator.
- Personally-mediated racism – prejudice and discrimination, where prejudice means differential assumptions about the abilities, motives, and intentions of others according to their race, and discrimination means differential actions towards others according to their race. This is what most people think of when they hear the word "racism"; personally-mediated racism may be intentional or unintentional;
- Internalized racism – acceptance by members of the stigmatized races of negative messages about their own abilities and intrinsic worth; reflects systems of privilege and societal values; erodes individual sense of value and undermines collective action.

Jones argues that the key to addressing all forms of racism is through eliminating institutional racism, which will lead to the subsequent elimination of the other forms.

Anti-racism Education

One of the roots of multicultural education is anti-racism education. As defined by Sefa Dei (1997), anti-racism education is an action-oriented strategy for institutional, systemic change to address racism and the interlocking systems of social oppression. The purpose of anti-racism education is to create a just and humane society for the wellbeing of all people. Power relations are at the center of the discourse. Anti-racism goes beyond individual prejudices to examine how racist ideas are entrenched and supported in institutional structures.

Sefa Dei (1997) outlines ten basic principles of anti-racism education:

1. Examining the social effects of "race";
2. Understanding all forms of social oppression, such as oppression based on gender, class, and sexuality;
3. Understanding white male power and privilege and the rationality for dominance in society;
4. Acknowledging the subjugation of knowledge and experience of subordinated groups in education systems;
5. Providing for a holistic understanding and appreciation of the human experience;
6. Discussing notions of identity, and how identity is linked to schooling;
7. Confronting the challenges of diversity and difference via appropriate pedagogy;

8. Acknowledging/Understanding the traditional role of the educational system in perpetuating inequalities;
9. Understanding school problems within material and ideological circumstances;
10. Promoting student-teacher-parent-community relations based on the important role that family and/or home environment plays in the student's education.

Anti-racism education thus overlaps with multicultural education and human rights education, and is a key component of peace education efforts.

The Integrative Theory of Peace

A theory relevant to the field of multicultural education is the The Integrative Theory of Peace (ITP), which is "based on the concept that peace is, at once, a psychological, social, political, ethical and spiritual state with its expressions in intrapersonal, interpersonal, intergroup, international, and global areas of human life" (Danesh, 2006, p. 55).

The Integrative Theory of Peace includes four tenets:

1. Peace is a psychosocial and political as well as a moral and spiritual condition.
2. Peace is the main expression of a unity-based worldview.
3. The unity-based worldview is the prerequisite for creating both a culture of peace and a culture of healing.
4. A comprehensive, integrated and lifelong education within the framework of peace is the most effective approach for a transformation from the conflict-based meta-categories of survival-based and identity-based worldviews to the meta-category of unity-based worldview (Danesh, 2006).

Danesh (2006) describes three different kinds of worldviews: survival-based, identity-based, and unity-based. The survival-based worldview is normal during infancy and childhood and corresponds to agrarian and pre-industrial periods of development. Unequal power relations and use of force are common manifestations of this worldview, and it requires conformity, blind obedience, and passive resignation. This worldview is not conducive to peace, as it tends to concentrate wealth and power, and results in disadvantage for large segments of the population.

The identity-based worldview corresponds to the coming-of-age of an individual or society, and is typically characterized by increased democracy. However, this phase is also characterized by extreme competition and power struggle, and an individualistic "survival of the fittest" mentality. Both the survival-based and identity-based worldviews are conflict-based worldviews, in which conflict is seen as an inevitable part of human existence.

With the unity-based worldview, a new level of consciousness is reached and humanity becomes aware of its fundamental oneness. In this worldview "society operates according to the principle of unity in diversity" (Danesh, 2006, p. 68). The unity-based worldview supports the equality of all members of society through a cooperative power structure.

The unity worldview encompasses a different view of conflict. While other worldviews hold that conflict is an inherent part of being human, the unity worldview proposes that once unity is established, conflicts are often prevented or easily resolved (Danesh, 2006). Danesh draws the analogy of health in the human body - the unity worldview would be a process of creating health, rather than trying to eliminate the symptoms of a disease (p. 69). Thus, within the unity worldview, conflict is not inevitable, it is preventable.

Ultimately, "peace is achieved when both the oneness and the diversity of humanity are safeguarded and celebrated" (Danesh, 2006, p. 69). The celebration of unity through diversity is precisely the goal of multicultural education. Furthermore, the Integrative Theory of Peace brings to light the important

question of whether conflict is actually an inherent part of human existence, or if it is truly a matter of worldview.

Challenges of Multicultural Education

A key component of multicultural education is achieving the balance between accepting differences and working towards unification. Similarities are often turned to and emphasized in order to bring people together and promote solidarity. Incorporating differences becomes complicated when the focus is too intensely on sameness. Focusing strictly on similarities can be problematic since it promotes the idea that we can only work with those who are similar to us. It can also promote a false idea of homogeneity, if differences are ignored. Therefore, it is important for teachers to take the more difficult road and discuss how differences play out and how students can be accepting of differences.

Another key issue is finding the balance between tolerance and control. In pluralistic societies with large immigrant populations, there is a wide assortment of beliefs, cultures, religions, and traditions. Sometimes these cultural aspects blend well together, but other times they are in opposition to one another. Similarly, there is generally one culture that is seen as the majority or dominant group. While individual freedom is accepted and encouraged, it is not absolute; boundaries exist that limit personal choices, especially when they challenge the common good or when they do not coincide with the beliefs and values of the majority. In short, finding the balance between tolerance and control is a large part of any discussion of multiculturalism.

Sample Lesson

Diversity and Discrimination (Reardon & Cabezudo, 2002, p. 24-26)

The following exercise is intended to help learners better understand the relationship between difference and discrimination, and to consider that the presence of diversity, an important part of a culture of peace, need not lead to discrimination on the basis of difference.

Source

Adapted from Sanaa Osseiran, et al., Handbook Resource and Teaching Material in Conflict Resolution, Education for Human Rights, Peace, and Democracy, published by the Educational Centre for Research and Development (ERCD), Beirut, Lebanon, in collaboration with the International Peace Research Assosciation (IPRA) and UNESCO, 1994, p. 48.

Grade level and subjects

Middle grades, 6-8; social studies, history, current affairs

Materials

Chalk and chalk board

Methods

Brainstorming; group discussion

Concepts

Justice, diversity, ethnicity, discrimination, human rights, tolerance

Objectives

Students will:

- Expand understanding of the meaning of diversity, the meaning of discrimination, and the difference between them
- Be exposed to real examples from daily life in order to apply and analyze related issues

Procedures

1. Teacher writes the word “diversity” on the board, asks participants to say simply and briefly what this word means for them. Explain that this is a brainstorm activity, in which studetns can share all ideas and responses without being judged
2. Teacher notes responses in order on the board without making any comment or analysis.
3. Teacher proceeds to the classification of the answers according to their similarity or disparity so as to illustrate various concepts related to “diversity.”
4. Teacher leads discussion to distinguish between diversity and discrimination. Try to define further the meaning of diversity by giving instances and explaining the difference between the word/concept and that of discrimination. Elaborate how diversity is disparity, either natural or social, between two or more matters, or two or more things. Discrimination is adding to diversity some sort of social inequality and judgment of the social value and worth of the various diverse matters/things.
5. Work with the class as a whole to explore how diversity can be a source of enrichment. Discuss the ways in which discrimination, on the other hand, is in many instances a source of injustice and violence. While diversity incorporates natural differences (similar to ecological systems and the notion of bio-diversity as ecological balance), discrimination is socially manipulated and created by people to benefit some while hurting others.

If desired, explore with the class what diversity without discrimination would look like in their lives and communities. What could be done to begin to create such an image?

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Unit 7: Gender and Peace Education

PLEASE NOTE: ASSIGNMENT #6 INSTRUCTIONS ARE AT THE END OF THIS LESSON!

Lesson Objectives

At the end of this section, the participants will:

1. Be able to define gender
2. Be able to discuss the importance of gender in peace education
3. Understand different ways to integrate gender into classroom practice
4. Develop specific lesson plans that focus on gender

Guiding Questions

Before you read this section, consider the following questions

1. What does gender mean to you? How do gender roles play out in your life?
2. In your culture, are there assigned gender roles for men and women? If so, what are they?

Instructions: Please read the section, comment in your discussion group, and **complete Assignment #6 which is found at the end of this lesson!**

A father and son are in a car accident. The father dies on impact, and the son is rushed to the hospital. In the operating room, the surgeon looks at the boy and says, "I can't operate on him. He's my son."

How can this be true?

(Answer is found at the end of the section)

The only way to solve the problem of women's subordination is to change people's mindset and to plant the new idea of gender equality into every mind. - Qingrong Ma

Introduction

Gender can be defined as

the social differences and relations between men and women which are learned, vary widely among societies and cultures, and change over time […] They condition which activities, tasks and responsibilities are perceived as male and female. Gender roles are affected by age, class, race, ethnicity and religion, and by the geographical, economic and political environment (International Labor Office, 2000).

The concept of gender must be differentiated from that of sex: sex is a purely biological description, while gender connotes socially constructed categories.

Gender is an important consideration in the context of peace education for a number of reasons. The most fundamental of these reasons is that women's empowerment and equality in all spheres is absolutely necessary in order to achieve a sustainable peace. As affirmed by the UN's Beijing Declaration, "local, national, regional and global peace is attainable and is inextricably linked with the advancement of women, who are a fundamental force for leadership, conflict resolution and the promotion of lasting peace at all levels" (United Nations, 1995).

The implications of gender on peace education are many and diverse. First, society must recognize the potential of women as peace-builders, and actively promote their inclusion in peace-making processes. Second, violence against women, which is one of the most common forms of violence worldwide, must be eliminated, with awareness education about the issue as the first step towards this goal. Finally, societal consciousness of gender inequalities and discrimination against women in all spheres must be raised so that these issues can be recognized and addressed. The differences in the socialization of boys versus girls and gender equality in education are especially relevant topics under this category. A key aspect of UNESCO's campaign to foster a worldwide culture of peace is to "ensure equality between women and men," thus affirming that gender is an important consideration with regards to peace education (UNESCO, 2000). There are many ways in which teachers can incorporate gender-informed peace education into their classrooms, which we will explore in more detail below.

Women as Peacebuilders

History has demonstrated that women, in both an individual and group capacity, are extremely effective as peace-builders. This is not to say that men are not also peacemakers, nor that women are never violent, but rather that the achievements of women in this capacity are often overlooked and merit further attention. However, the inequalities between men and women that still prevail in our societies limit the impact of women in creating a culture of peace to much less than their true potential. According to Brock-Utne (2009):

Even though women frequently build the backbone of peace organizations, they are seldom given credit for their work. They are mostly made invisible in history books which frequently are "his - story" books, describing the development of violent conflicts or wars started by men. Conflicts which are solved non-violently or the work for peace, especially the work of women for peace, do not find their way into history books. This naturally has consequences for peace education. It is difficult to educate about peace when the textbooks youngsters are required to read are mostly on war (p. 215).

The capacity of women as peacemakers must be recognized and promoted in governments, in nonprofit organizations, and in international relations, as well as in the classroom. The UN has stated its support for the active engagement of women in the peace process in numerous official resolutions and declarations, and now it remains for the world to follow through (United Nations, 1985, 2000). Teachers can further this goal in their classrooms by discussing the peace processes throughout history and not just the role of wars. Teachers should also make sure that the role of women throughout history is not omitted. One possible exercise for students might be to research women's perspectives from a certain historical period, if these are not portrayed in their history textbook.

Violence Against Women

The term "violence against women" refers to "any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm of suffering to women" (United Nations, 1994). The continuing worldwide prevalence of such violence remains a significant obstacle to building a lasting peace, as women living in fear of gender-based violence cannot achieve true equality.

Not only is violence against women an unacceptable act in itself, but according to the UN (1994), it is also

a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women, and violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men.

Violence against women both causes inequality and is caused by inequality. According to Brock-Utne (2009), "the unequal power between men and women is considered to be the main reason for violence against women" (p. 206). Gender-based violence is the most brutal and overt form of the inequality that is present in all spheres of society. Thus, a crucial part of peace education must be the

dissemination of information about the widespread occurrence of such violence and its negative impacts on women and on progress toward creating a culture of peace.

An important consideration when thinking about violence against women is the effect of the media on social perceptions of women and acceptable behavior towards women. The media as a whole tend to perpetuate negative stereotypes of women, and an important step in gender-informed peace education is to recognize this trend and develop awareness about it. Kempadoo, Maxwell, and Smith (2001) describe this media bias as follows:

There is a link between media images of women and incidences of violence against women. Products from liquor to cars are sold using women's bodies: women are shown primarily responsible for the home and family. What does this say about women? What message is the media sending when it constantly juxtaposes sex and violence? Women are beaten and raped in movies, popular songs emphasize women's bodies as objects to be used and abused. […] Negative media images are harmful in a society where violence against women is increasing. The danger is that violence against women is becoming accepted as the norm (p. 9).

Someone who is conscious of the bias present in the media's representation of women is less likely to be subconsciously socialized or conditioned by the images they see, and more likely to protest the injustices in the media that negatively impact women. Popular culture must evolve to promote gender justice and equality rather than violence and abusive behavior towards women.

In the classroom, there are many ways in which a teacher can work to further this goal. For instance, the teacher should choose pieces of literature, film, and media carefully and in consideration of how these sources might portray women in a negative way. If use of a biased source proves necessary, this provides a wonderful opportunity for a lesson on gender stereotypes and violence and to raise students' awareness of their own, often unconscious, behaviors that enable the status quo to continue.

Another way in which the teacher can help eliminate violence against women is to ensure that his/her own classroom is free of violence. Aside from the obvious ban on physical violence, disparaging remarks and comments that enforce unwanted gender stereotypes should also not be tolerated. This rule should apply to interactions between all students, but especially between boys and girls.

Gender Inequalities and Socialization

In world society today significant inequalities between men and women persist, ranging from gender-based violence and outright bias, to tradition-supported discrimination, to unconscious differences in behavior towards men versus women. Peace education can have a positive impact on eradicating these inequalities by raising awareness of the existence of discrimination in everyday life, and by inspiring action to eliminate these inequalities.

The differences between society's treatment of men and its treatment of women are often so customary that they have become ingrained in the collective mindset as perfectly normal and correct. However, if we stop and reexamine these behaviors, it becomes evident that many of the differences in society's attitudes towards men versus women are neither positive nor conducive to building a culture of peace. Consider something as basic as the toys girls and boys commonly play with: for girls it might be pretty dolls, while for boys it might be miniature soldiers. This divide begs the question: "To what extent are girls and boys in our society being socialized equally or differently when it comes to learning how to care, empathize with others and engage in or endure violent behavior?" (Brock-Utne, 2009, p. 205).

Issues of war and peace have become highly genderized, so much so that associating warfare with men has become a rarely-questioned norm. According to Brock-Utne (2009),

All over the world there are more men than women in the military. This fact probably has a pre-socializing effect on boys. In countries with compulsory military service, this service is normally

compulsory for boys only. […] This socialization may explain why women are more likely than men to support conscientious objectors, to be against war toys and against war (p. 209).

In striving to educate for peace, we must take these societal norms into account and actively try to counteract them. If young boys focus on the heroics of war in their youthful games, they build an easy familiarity with violence that fails to recognize the true gravity and horror that battle entails. Violent media images, electronic games, and toys only reinforce such inaccurate conceptions that emphasize war instead of peace. Even something as basic as a history book tends to place the focus on battles rather than resolutions. As noted earlier, it is difficult to educate for peace when textbooks are mostly about war. Thus teachers as peace-builders must make an active effort to draw students' attention to achievements of peace rather than of war.

Promoting Gender Equality in the Classroom

The following are some suggestions for teachers to promote gender equality in their classrooms.

Self-reflection

The first step for teachers wanting to counteract this trend of unequal socialization is to become aware of the gender stereotypes that they (perhaps unconsciously) perpetuate. If teachers are conscious of their own perceptions of gender, they will be able to make an active effort not to recreate them in the classroom.

Challenge students' ideas of gender roles

Similarly, in the context of any class assignment or discussion, the teacher can challenge students' ideas about gender roles and inspire them to think critically about the origins of these inequalities.

Include women's perspectives in history

Another way in which teachers can proactively support gender equality and peace is by emphasizing the role of women, since many textbooks tend to center more on men. Similarly, teachers can shift the focus to the peace-building processes of history rather than the typical emphasis on wars. Both women and peace are often underrepresented in history textbooks.

Use gender-neutral language

Teachers should also try to use gender-neutral language (which is easier in some languages than others). For example, using "police officer" instead of "policeman." While the teacher should use gender-neutral language as much as possible, the teacher should also teach about gender neutrality in language, and why using gender-biased language perpetuates inequalities.

Gender Equitable Education

Although discrimination against girls and women exists in all spheres of society, possibly the most important areas with respect to our focus on peace education is inequality in education. Data shows that enrollment rates of girls are significantly lower than those of boys in both primary and secondary school (UNGEI, 2010, p. 12-13). Girls have less than equal access to education for various reasons, including traditional gender roles, financial limitations, cultural considerations, and early marriage or pregnancy. All these obstacles must be addressed before equal enrollment can be reached.

However, "achieving gender parity (equal numbers of boys and girls) in school is just one step towards gender equality in and through education. While parity is a quantitative concept, equality is a qualitative one" (Wilson, 2003, p. 3). With progress being made toward equal access to education for girls and boys, there now remains the more difficult task of creating education that is truly gender equitable. According to Oxfam (2005),

The content and delivery of education […] can reflect and reproduce gender inequalities. Girls' and boys' learning and interaction with each other, and the teacher, are influenced by ways of teaching, the content of the curriculum, and relations within the classroom (p. i).

Teachers thus have a central role to play in fostering increased gender equality in society, and can do this by making sure that their classrooms are environments that teach and reinforce positive gender relations.

The classroom can be the starting point for fostering gender equality as a step towards a comprehensive culture of peace. As mentioned in the section above with regards to history, curriculum content must reflect gender equality. A second example would be to ensure that students in a Language Arts class read an equal number of novels by men and women authors, with a mixture of male and female protagonists.

The classroom must also be an environment that enforces gender equality. There should be no difference in the type of work assigned to boys and girls, and the same standards and expectations must apply to all students. In terms of achieving gender parity in schools, teachers can act as advocates for girls to continue their education, both through encouraging their female students and through discussing the issue with the students' parents, if necessary.

***Answer to the Riddle**: The surgeon is his mother. Often times, when people first hear the riddle, they might say things such as "the boy was adopted," or think of other ways that the surgeon could be his father. This riddle demonstrates our own gender bias, as many people first think of a man in the role of surgeon, or other prestigious positions.*

Sample Lesson

Women, Peace, and Security (Reardon & Cabezudo, 2002)

During the summer and fall of 2000, a small group of NGO members active in women's concerns at the United Nations developed and pursued a strategy to persuade the Security Council to hold an open debate (a session on a general topic that constitutes a threat to peace and security rather than a particular or specific conflict or crisis) on the role of women in peace and security policy formation, conflict resolution and prevention, and global security. The session was convened in October 2000. This unit is based on key extracts from the resolution adopted by the Security Council at the conclusion of this special session. These extracts appear on the following pages as a handout. (Copies of the full text of S.C. Resolution 1325 are available from the Hague Appeal for Peace and online at http://www.peacewomen.org/un/sc/1325.html.)

Source

This unit was designed by the authors of Learning to Abolish War.

Grade levels and subjects

Secondary grades, 10 - 12; history, civics, social studies, world problems/global issues, human rights, gender studies

Materials

The handout excerpt of United Nations Security Council Resolution 1325 (pages 122-123), or the full document (available online at www.peacewomen.org)

Methods

Research and presentation of reports; critical analysis and discussion; role playing; proposing alternatives

Concepts

Gender, security, peace, international diplomacy, civil society

Objectives

Students will:

1. Become acquainted with the functioning of the United Nations, including procedures and documentation;
2. Learn about women's strategies for peace and peacebuilding;
3. Analyze the relationship between representations of gender and conflict in the media;
4. Demonstrate understanding of the different ways that conflict and war affect men and women.

Procedures

Activity 1

1. Assign the extracts as reading to be done outside class.

2. At the next class session read the extracts (or have students read aloud one paragraph each)

3. After a paragraph has been read, discuss it, asking such questions as:

- What problem or obstacle to peace and women's participation in conflict resolution and/or security policy making is likely to have inspired this paragraph?
- What particular lines of action would the United Nations have to pursue to overcome the problems and obstacles and achieve the aim embraced in the paragraph?
- What actions can NGOs (non-governmental organizations) and citizens take to assure the implementation of the aims expressed in the paragraph?
- Are there actions students might take?

Activity 2

1. Provide a list of the international legal instruments relevant to the Resolution. For instance:

- Geneva Conventions of 1949 and the Protocols of 1949
- Refugee Convention of 1951 and the Protocol of 1967
- Declaration on the Elimination of Violence Against Women (1993)
- Convention on the Elimination of All Forms of Discrimination Against Women (1979) and the Optional Protocol of 1999

NOTE: For these and other relevant international legal instruments, visit www.un.org/rights/.

2. Form research groups. Assign one convention to each group to read, study, and discuss and then report to the entire class their responses to the following questions to enable them to analyze the relevance of the instrument to the problems and aims reflected in United Nations Security Council Resolution 1325.

3. What are the purposes of the Convention?

4. What types of problems are likely to have led to the drafting and adopting of the convention?

5. To what goals and recommendations of United Nations Security Council Resolution 1325 might this convention apply?

6. What provisions of the convention would be most relevant?

7. Who should be aware of this convention if it were to help achieve the aims of 1325?

8. What should ordinary citizens know about the convention?

Activity 3

1. Assign a news media project having each student identify a news development related to armed conflict.

2. See how it is reported in various media. Assess the probable gender dimensions of the conflict.

- How is it affecting men and women differently?
- Do women have special needs as a result of the conflict? What are they?
- Are these needs being adequately met? Who is attempting to meet them? Are there other agencies that should be involved?

3. Are the gendered aspects of the conflict presented in the media? Is the presentation adequate to the problems?

4. Draft a letter to some of the media you have reviewed giving your opinion on the gender coverage and your suggestions for changing or improving it.

5. Read the letter in class. Using well-reasoned arguments, try to persuade your classmates to sign it with you and mail the letter to the media.

Activity 4

1. Assign readings on women's peace activities and discuss reports in class. (Materials are available from Women's International Tribune Center, 777 UN Plaza, NYC 10017; www.peacewomen.org, a project of the Women's International League for Peace and Freedom; UNIFEM; United Nations; UNESCO, Paris; and International Alert, London.)

2. Weave the following topics into the discussion:

- Individual perspectives and motivations;
- Styles of peace actions women pursue and why such actions might have been chosen;
- Particular constraints and advantages for women's effectiveness in the pursuit of peace.

Handout

Excerpt from: UNITED NATIONS RESOLUTION (S/RES/1325) Adopted by the Security Council on 31 October 2000

(Preamble omitted)

The Security Council

1. Urges Member States to ensure increased representation of women at all decision-making levels in national, regional, and international institutions and mechanisms for the prevention, management, and resolution of conflict;

2. Encourages the Secretary General to implement his strategic plan of action (A/49/587) calling for an increase in the participation of women at decision-making levels in conflict resolution and peace processes;

3. Urges the Secretary General to appoint more women as special representatives and envoys...;

4. Further urges the Secretary General to seek to expand the role and contribution of women in United Nations field-based operations, and especially among military observers, civilian police, human rights and humanitarian personnel;

5. Expresses its willingness to incorporate a gender perspective into peacekeeping operations, and urges the Secretary General to ensure that, where appropriate, field operations include a gender component;

6. Requests the Secretary General to provide to Member States training guidelines and materials on the protection, rights, and the particular needs of women...;

7. Urges Member States to increase their voluntary financial, technical, and logistical support for gender-sensitive training efforts...;

8. Calls on all actors involved, when negotiating and implementing peace agreements, to adopt a gender perspective, including, inter alia:

a. The special needs of women and girls during repatriation and resettlement and for rehabilitation, reintegration, and post-conflict reconstruction;

b. Measures that support local women's processes for conflict resolution, and that involve women in all of the implementation mechanisms of the peace agreements;

c. Measures that ensure the protection of and respect for human rights of women and girls, particularly as they relate to the constitution, the electoral system, the police, and the judiciary;

9. Calls upon all parties to armed conflict to respect fully international law applicable to the rights and protection of women and girls...;

10. Calls on all parties to armed conflict to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse, and all other forms of violence in situations of armed conflict;

11. Emphasizes the responsibility of all States to put an end to impunity and to prosecute those responsible for genocide, crimes against humanity, and war crimes including those relating to sexual and other violence against women and girls;

12. Calls upon all parties to armed conflict to respect the civilian and humanitarian character of refugee camps and settlements, and to take into account the particular needs of women and girls...;

13. Encourages all those involved in the planning for disarmament, demobilization and reintegration to consider the different needs of female and male ex-combatants and to take into account the needs of their dependents.

14. Reaffirms its readiness, whenever measures are adopted under Article 41 of the Charter of the United Nations, to give consideration to their potential impact on the civilian population, bearing in mind the special needs of women and girls, in order to consider appropriate humanitarian exemptions;

15. Expresses its willingness to ensure that Security Council missions take into account gender considerations and the rights of women, including through consultation with local and international women's groups;

16. Invites the Secretary-General to carry out a study on the impact of armed conflict on women and girls, the role of women in peace-building, and the gender dimensions of peace processes and conflict resolution, and further invites him to submit a report to the Security Council on the results of this study and to make this available to all Member States of the United Nations;

17. Requests the Secretary-General, where appropriate, to include in his reporting to the Security Council progress on gender mainstreaming throughout peacekeeping missions and all other aspects relating to women and girls;

18. Decides to remain actively seized of the matter.

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Suggested Additional Reading:

CEDAW - the Convention for Ending DIscrimination Against Women

UN Resolution 1325 - on inclusion of women in peacemaking processes

Assignment #6

For Assignment #6, you can:

1. **Choose your own assignment!** Reviewing the material from Units 5-7, create your own assignment. You can make a general reflection in the ideas in this section, design a lesson to apply these ideas to your setting, or any other idea you have. Please post the assignment to your blog. OR,

2. **Envisioning a World Without Discrimination:** You can return to the Unit 6 on Multicultural Education and, reviewing the sample lesson, look at step 6 for envisioning a world without discrimination. Describe what this world would look like, and how you could take steps now to promote this vision in your classroom. Write your reflection in your blog.

Unit 8: Environmental Education

Learning Objectives

At the end of this section, the participants will:

1. Be able to define environmental education
2. Be able to discuss the connections between environmental education, social justice, and peace education
3. Understand different approaches to environmental education
4. Be able to develop lesson plans that focus on environmental education and integrate into existing curricula

Guiding Questions

Before you read this section, consider the following questions:

1. What are the key environmental issues in the area where you live?
2. How has the environment changed since you were a child?

Instructions: Please read the section and respond to your discussion forum. **Please also note that there is an optional activity (ecological footprint) and corresponding discussion forum at the end of the lesson.**

To cherish what remains of the Earth and to foster its renewal is our only legitimate hope of survival. - Wendell Berry

Who hears the rippling of rivers will not utterly despair of anything. - Henry David Thoreau -1817-1862

Introduction

Environmental education is based on ecological thinking and respect for all life on the planet. Peace education supports a holistic appreciation for the value of life and the interdependence of all living

systems. Additionally, environmental education is part of peace education since peace education recognizes that peace cannot exist without environmental sustainability and respect for the earth. Some of the many ways in which this relationship can be seen is in wars that are fought over increasingly scarce natural resources, and how pollution disproportionately impacts those with the fewest resources.

The modern environmental education movement, which gained significant momentum in the late 1960s and early 1970s, stems from Nature Study and Conservation Education. The movement comes from the success of Rachel Carson's text, Silent Spring, which focuses on the fear of radiation fallout and general concern for health, both of the planet and its residents.

Much has been written about the theories and applications of environmental education and it is beyond the scope of this section to give a detailed account. Rather, the focus will be on the relation between environmental education, social justice and peace education. Relevant and usable examples will also be offered.

Definitions

A basic, but nonetheless encompassing, definition of environmental education was offered some 40 years ago by William B. Stapp et al (1969):

Environmental Education is aimed at producing a citizenry that is knowledgeable concerning the biophysical environment and its associated problems, aware of how to help solve these problems and motivated to work toward their solution.

Later, two more detailed definitions came forth from the Belgrade Working Conference on Environmental Education in 1975 and the Tbilisi Intergovernmental Conference on Environmental Education in 1977 (Stapp, 1997).

According to the Belgrade Working Conference (1975),

Environmental Education should be an integral part of the educational process, aimed at practical problems of an interdisciplinary character, build a sense of values, and contribute to public well-being. Its focus should reside mainly in the initiative of the learners and their involvement in action and guided by both the immediate and future subjects of concern.

According to the Tbilisi Conference (1977),

Environmental Education is a process aimed at developing a world population that is aware of and concerned about the total environment and its associated problems and has the attitudes, motivation, knowledge, commitment and skills to work individually and collectively towards solutions of current problems and the prevention of new ones.

Often, when people think of environmental education, they think of sciences such as biology and ecology. Environmental education includes, but is not limited to, these elements. For example, environmental issues always have social and political elements, and thus can just as easily be integrated into social studies or civics classes. It is important to note the interdisciplinary nature of environmental education, and that it can be integrated into all subject areas.

Key Declarations

Environmental education has its basis in various international declarations. Four central documents are the Stockholm Declaration, the Tbilisi Declaration, the Rio Declaration, and the Earth Charter.

The Stockholm Declaration (1972)

This document is key in environmental history as it was the first international document to recognize the right to a healthy environment as a basic right of all people. This right is the basis for environmental education, which also works from the premise that all people are entitled to a healthy environment.

The Tbilisi Declaration (1977)

This declaration was a result of the first U.N. conference about environmental education. The declaration notes that environmental education is key for the protection of the world's environmental resources and balanced development. The Tbilisi Conference endorses goals, objectives, and guiding principles for environmental education.

Goals

According to the Tbilisi Conference, the goals of environmental education are:

1. To foster clear awareness of, and concern about, economic, social, political, and ecological interdependence in urban and rural areas;
2. To provide every person with opportunities to acquire the knowledge, values, attitudes, commitment, and skills needed to protect and improve the environment; and
3. To create new patterns of behavior of individuals, groups, and society as a whole towards the environment.

Objectives

According to the Tbilisi Conference, the objectives of environmental education are:

1. Awareness – to help social groups and individuals acquire an awareness of and sensitivity to the total environment and its allied problems.
2. Knowledge – to help social groups and individuals gain a variety of experiences in, and acquire a basic understanding of, the environment and its associated problems.
3. Attitudes – to help social groups and individuals acquire a set of values and feelings of concern for the environment and the motivation for actively participating in environmental improvement and protection.
4. Skills – to help social groups and individuals acquire the skills for identifying and solving environmental problems.
5. Participation – to provide social groups and individuals with an opportunity to be actively involved at all levels in working toward resolution of environmental problems.

Guiding principles

According to the Tbilisi Declaration, environmental education should:

1. Consider the environment in its totality—natural and built, technological and social (economic, political, cultural-historical, ethical, esthetic);
2. Be a continuous lifelong process, beginning at the preschool level and continuing through all formal and nonformal stages;
3. Be interdisciplinary in its approach, drawing on the specific content of each discipline in making possible a holistic and balanced perspective;
4. Examine major environmental issues from local, national, regional, and international points of view so that students receive insights into environmental conditions in other geographical areas;
5. Focus on current and potential environmental situations while taking into account the historical perspective;
6. Promote the value and necessity of local, national, and international cooperation in the prevention and solution of environmental problems;

7. Explicitly consider environmental aspects in plans for development and growth;
8. Enable learners to have a role in planning their learning experiences and provide an opportunity for making decisions and accepting their consequences;
9. Relate environmental sensitivity, knowledge, problem-solving skills, and values clarification to every age, but with special emphasis on environmental sensitivity to the learner's own community in early years;
10. Help learners discover the symptoms and real causes of environmental problems;
11. Emphasize the complexity of environmental problems and thus the need to develop critical thinking and problem-solving skills;
12. Utilize diverse learning environments and a broad array of educational approaches to teaching, learning about and from the environment with due stress on practical activities and first-hand experience.

The Rio Declaration (1992)

In June 1992, The United Nations Conference on Environment and Development was held in Rio de Janeiro, Brazil, and produced the Rio Declaration. The Rio Declaration provided an important opportunity for youth activism and education relating to the environment, including a Children's Hearing, which was conducted by The Voice of Children International Campaign, a Norwegian youth organization. The Children's Hearing provided youth with the opportunity to question and appeal to world leaders regarding issues of the environment and development.

The Earth Charter (1997)

The ideas behind the Earth Charter were being discussed around the time of the Rio Summit, but it was not until the Rio+5 Summit that the charter was formally drafted, and not until 2002 at the World Summit on Sustainable Development in Johannesburg that the Earth Charter was formally recognized. The Earth Charter is an approach to a culture of peace that centers on environmental sustainability.

The Earth Charter consists of 16 principles that are outlined under the following categories:

1. Respect and care for the community of life;
2. Ecological integrity;
3. Social and economic justice;
4. Democracy, nonviolence and peace.

The Earth Charter demonstrates the interconnectedness between environmental issues, social justice, peace and democracy. The Charter can serve as an excellent educational tool in the classroom.

Environmental Education and Social Justice

Environmental education, in its general goal of environmental justice, has in many ways been falsely separated from, and even pitted against, social justice movements. Many have contested that environmentalists fail to acknowledge the importance of social needs and inversely, that social justice advocates fail to recognize the importance of environmental justice, with particular emphasis on the disregard of the value of preserving the environment simply in its own right, apart from its utilitarian value. However, more recently (and historically for many indigenous communities) there has been increasing awareness that this polarization and duality is an inaccurate representation of our interconnected reality. In truth, environmental and social justice are intrinsically linked and mutually beneficial. Moreover, environmental education and social justice education are supportive of the same goals put forth by peace education.

To further elucidate this relationship, we must consider that the health of the natural world and human communities are never separate. Additionally, access to and control over natural resources is a leading cause of conflict, violence, and warfare (Amster, 2009). Michael Klare (2002) observes in his book Resource Wars: “Conflict over valuable resources – and the power and wealth they confer – has

become an increasingly prominent feature of the global landscape [and] has posed a significant and growing threat to peace" (p. ix). Oppressed communities are in general disproportionately affected by environmental degradation/injustice, which, in turn, tend to sustain climates of poverty and violence. Environmental injustice, social injustice and violence are thus cyclical phenomena.

By the same token, environmental justice, social justice and peace are also cyclically connected. Perhaps in the consideration of political and peace topics, it is useful to consider Aldo Leopold's (1949) land ethic ideas: "A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise" (p. 240). Humanity's shared destiny in relation to the health of the environment may very well create opportunities for peace building as Carius (2006) illustrates:

As a mechanism for peace, the environment has some useful, perhaps even unique qualities that are well suited for peacebuilding and conflict resolution. Environmental problems ignore political borders. They require a long-term perspective, encourage participation by local and non-governmental organizations, help build administrative, economic and social capacities for action and facilitate the creation of commonalities that transcend the polarization caused by economic relations. As environmental cooperation develops and societal and political stakeholders are systematically integrated in negotiation processes to protect natural goods, a simultaneous thrust is given to building trust, initiating cooperative action and encouraging the creation of a common regional identity emerging from sharing resources. (p. 11)

Examples of Environmental Social Justice Movements

The synthesis of environmental and social justice can be seen in a variety of movements including the Zapatista movement in Mexico, the Confederation of Indigenous Nationalities of Ecuador (CONAIE) and Nobel Peace Prize winner Wangari Maathai's Green Belt Movement. The Zapatistas have connected their fight for autonomy and justice with the fight against land degradation caused by neo-liberalism. CONAIE demands various cultural rights, such as bilingual education and culturally appropriate healthcare, while also seeing these rights as closely tied to land rights and the preservation of biodiversity. CONAIE supports and has helped establish the idea of the "rights of nature" wherein no productive activity can threaten the cycles and structures of nature (Denvir & Riofrancos, 2008). The Green Belt Movement planted tens of millions of trees across Africa to slow down deforestation, carried out projects to preserve biodiversity, educated people about their environment, and promoted the rights of women and girls. Maathai clearly saw the connection between local environmental degradation (specifically deforestation), poverty, and gender inequality. She stated, "The environment is very important in the aspects of peace because when we destroy our resources and our resources become scarce, we fight over that" (BBC News, 2004).

These are only representative examples of movements that have connected environmental justice, social justice, and peace. Another excellent example of this connection is illustrated by the various situations and movements that surround the issues of access to water and of water scarcity around the world.

Case Study: Water
Please note: You can watch the documentary FLOW: For the Love of Water for free online at http://topdocumentaryfilms.com/flow-for-love-of-water/

All life is interconnected by water. Water cannot be confined to a particular environmental, social, or economic category. Issues surrounding water are inherently interdisciplinary. Here is only a brief list of the environmental and social justice topics that can relate to water: water-borne disease; water treatment; health impacts of synthetic contaminants in water; water as a human right; public/private ownership; environmental and social impacts of bottled water industry; scarcity and over-consumption; dams; water conservation; pollution; species loss; our collective and individual relationship with water and the Earth.

In our contemporary world, a central question in the water crisis that is connected to both environmental and social justice is whether water is to be treated as a commodity or a basic right. This is a crucial question because the ownership, management, and treatment of water are intricately connected to who and what gets to live. Therefore, issues related to water are of primary importance to peace and justice.

Sample Lesson

The documentary FLOW: For the Love of Water, has an accompanying curriculum that can be used for environmental education. If you are unable to obtain a copy of the movie, you can still use this lesson, with some modifications. What follows are several examples from the FLOW curriculum, developed by Rachel Ellis.

From Reflection To Action

Ages

9-12

Approximate Time

1.5 hrs.

Essential Questions

What do I love about water? What does a friendship with nature look like? How can we create and implement a local action project?

Student Objectives

1. I can explain what I love about water.
2. I can discuss what I think a friendship with nature looks like.
3. I can create with my classmates a plan of action for a water project in my community.

Anticipatory Set

"What do we love about water? Let's brainstorm all the ways we love and enjoy water. (ex. love drinking water, taking a bath, swimming, the rain, the snow, going to a lake or river, the feeling of water, etc.)" Create a class brainstorm list.

Learning Activity (1)

Input/Guided Practice

"While there are many things that we may love about water, water is in danger in many ways. In many parts of the world it is polluted, drying up, unsafe to drink, and/or being 'bought' by companies who sell it and (sometimes) take it away from people. I want us to consider, to think about, how we treat our water here. Does anyone know about water in this area? Is some of it polluted, scarce and/or owned by a private company?" Brief class discussion.

"We're going to watch two clips from a film about water. We'll talk as a class after each one." Show Ch. 18. "Let's think about what this clip meant. Let's answer some of its questions (Discuss each question): 'How can you buy or sell the sky? The warmth of the land?' 'Can you own the freshness of the air and the sparkle of the water?' 'What does it mean for the Earth to be sacred?' 'Do we think that we are part of the Earth and it is part of us?' 'How is the Earth treated like an enemy instead of a

brother?' 'How can the Earth be kidnapped from children?' 'Should anyone own water?' 'Is owning water different than other things, like owning a cup or a bag or a pen?'

Show Ch. 22. "Let's think about this quote from this clip: 'How much are we taking from the nature? Today we are taking, taking everything from the nature. But we are not giving to the nature. So this is the relationship, your life, your lifestyle, can survive with the friendship with nature.' (Singh) Let's discuss these questions: What does it mean to be friends with nature? What examples can we think of where we are friends with nature?"

"With both of the clips we've discussed today, let's go back to what we talked about what we love about water. (Refer back to brainstorm from beginning) Now let's brainstorm ways or actions we can take that are ways of treating water like a brother, treating the Earth as sacred and having a friendship with nature. We can think about it this way too: What sort of actions can we take to show that we love water and want to have it around so that we can enjoy it?" Create a class brainstorm list.

Modeling

Take part in the discussion with students and model introspective thought and discussion

Closure

"What actions from our list can each of us do? Better yet, what action can we take on as a class project?" Begin formulating an action project plan.

Assessment

Discussion contributions; Brainstorm contributions

Materials

pens/pencils; paper for brainstorm list

Next

Formulate a plan and start a local action project.

Is Water a Human Right?

Ages

9-12

Approximate Time

1 hr.

Essential Questions

What is a universal human right? Why are they important? Should water be a universal human right?

Student Objectives

1. I can describe and discuss human rights and why they are important.
2. I can consider whether or not water should be a human right.
3. I can create a poem, story, song, or drawing about human rights and describe whether or not I think water should be one.

Anticipatory Set

"What are the common things, for every human being that we need to survive?" Brainstorm as a class. (Food, water, shelter…)

Learning Activity (1)

Input/Guided Practice

"Has anyone ever heard of 'The Declaration of Human Rights'? Does anyone know what it is? What do you think it might be? What exactly is a 'right'?" (Short share out) "The Declaration of Human Rights was created about 60 years ago. It was the first set of universal rights – which means it was created for all human beings – that was adopted at the global level. This means that many nations throughout the world agreed on it. Why do you think this might be an important thing?" (Share out) "The Declaration encompasses many, many things. We're going to focus on the parts that talk about those basic needs we just discussed. Let's look at this part of it (have handouts or large enough text so students can read along): 'Article 25 – (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.' What does this mean?" (from: http://www.un.org/en/documents/udhr/) (Break it down and discuss)

"Now, this touched on a few of those basic needs we talked about, like food and housing. Did it mention water? (No) There is actually nowhere in the Declaration of Human Rights that specifically mentions water. But we all need water to survive right? Did you know that we are about 70% water? It's one of those common things for all human beings and actually for all life forms. So let's start to think—should water be in there? Think about that as we watch this chapter from a film about water." Show Ch. 10

Check for Understanding/Guided Practice

"Can a few people summarize the information from this chapter?" (Share out then address/discuss some or all of the following in order to clarify further): "I'm wondering, do you think about where your water comes from? Water is scarce, we're running out. We're mistreating it. Can we see any of this here in this area? So this is kind of stupid because we need water for survival. Then, here's probably a new piece of information: private companies know that we're running out and think that water should be bought in order for it to be used more efficiently. (Plus they can likely make money off of it.) Water is a $400 billion global industry. That's a lot! Has anyone ever thought about whether their water came from a private company or a public company? What's the difference? Should someone be able to make money from selling you water? The movie compares water and air. Do we charge for air? No. Should we charge for water?"

"So more importantly, I want to direct us back to the idea of a human right. The movie addressed a lot of things, but in general, it showed that water is scarce and that there are certain companies that want to control peoples' access to water. They want water to be a 'need' instead of a 'right.' If water is a 'need' it can be sold and owned like any other good. Like your pencil. If it's a 'right' it's more protected as something that should be available to everyone, even if they can't pay for it. Do you want it to be a need or a right? What would you do if you couldn't get clean drinking water? (Or how have you felt when you couldn't?) Do you think that this is something that should be in the Declaration of Human Rights? Why?" Discuss as a class.

Closure

"With the information we learned about human rights and water, I want you to create a poem, story, song, or drawing about the human rights we covered today, why you think they are important and whether or not you think water should be added."

Assessment

Class discussion responses; individual poem, story, etc. about human rights

Materials

pens/pencils; paper; colored pencils/crayons

Next

Get involved with Article 31: Check out Extra Features-Call to Resistance-Steven Starr: Article 31; sign Article 31; further research on the Declaration of Human Rights; further research on rights guaranteed by your nation; potential action project: create a class poster project on human rights; educate your community/school about human rights and/or the right to water.

Check out these resources: http://www.article31.org/ ; http://blip.tv/file/1583990

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Additional Resources

Books

The Challenge for Africa- (New York: Pantheon, 2009) - written by Wangari Maathai

Unbowed: A Memoir - (New York: Alfred A. Knopf, 2006) - In Unbowed, Wangari Maathai offers an inspiriting message of hope and prosperity through self-sufficiency. (Lessons could be written to use when reading this book.)

Videos

http://www.youtube.com/watch?v=Se12y9hSOM0&feature=player_embedded – on bottled water

http://www.storyofstuff.com/ - on consumerism; teacher's curriculum coming soon

Internet Resources

Facing the Future

http://www.facingthefuture.org/- many free downloads that address global issues including environmental issues which can be used alone or in conjunction with purchased textbook - does require permission to use for commercial purposes - may need to get their permission to use materials not accessible on the internet

Environmental Protection Agency

http://www.epa.gov/teachers/ - extensive resources for teachers (also contains links to other environmental programs)

The Globe Program

http://www.globe.gov/about_globe/globe_program - global environmental studies approach

Global Footprint Network

http://www.footprintnetwork.org/en/index.php/GFN - great site for building awareness of personal and national impact on the environment

FLOW: For the Love of Water

http://www.scribd.com/doc/5561012/Flow-Press-Kit - documentary Flow - info on global issue of water availability.

http://www.flowthefilm.com/about - additional information on documentary Flow

Green Belt Movement

http://www.greenbeltmovement.org/- website of Wangari Maathai and her green belt movement. Useful for students to explore what is being done in Kenya to promote peace through environmental stewardship.

Article on the Green Belt Movement - http://greenbeltmovement.org/a.php?id=178 - Wangari Maathai has written many books and articles that could be used in the classroom.

Unit 9: Conflict Resolution Education

Learning Objectives

At the end of this section, the participants will:

1. Understand the core competencies for conflict resolution
2. Understand the root causes of conflict
3. Be able to suggest conflict resolution strategies
4. Be able to use conflict resolution in the classroom

5. Be able to develop a lesson plan that incorporates the principles of Conflict Resolution Education

Guiding Questions

Before you read this section, consider the following questions:

1. How is conflict in our personal lives the same or different from conflict on a global level?
2. How can conflict have a positive outcome?
3. Is conflict an inevitable part of human existence?
4. What are the traditional means of conflict resolution in your culture?

Instructions: Please read the section and contribute to your group's discussion forum. **Please note that there is OPTIONAL READING and and OPTIONAL ACTIVITY at the end,** and the optional activity also has a corresponding optional discussion group, open to all groups.

Disagreements must be settled, not by force, not by deceit or trickery, but rather in the only manner which is worthy of the dignity of man, i.e., by a mutual assessment of the reasons on both sides of the dispute, by a mature and objective investigation of the situation, and by an equitable reconciliation of differences of opinion. - Pope John XXIII, Pacem in Terris

An eye for an eye makes the whole world blind.- Mahatma Gandhi

Introduction

Conflict arises when basic physical and psychological needs are not met. Conflict in and of itself is neither negative nor positive. However, the response to conflict determines whether there is a constructive or destructive outcome. In order to live peacefully it is important that individuals develop an understanding of the causes of conflict and the guidelines for conflict resolution.

Causes of conflict

There are three main causes of conflict. Often, one or more reason is present making the conflict more difficult to address.

- Unmet psychological needs such as a sense of belonging, a feeling of recognition and respect, an opportunity to make choices and an atmosphere of enjoyment.
- Limited resources - often disputes around resources also involve unmet psychological needs. Both need to be addressed and resolved so conflict will not occur again.
- Different values – this cause of conflict is more difficult to resolve. This type of conflict is most easily resolved if sides are able to understand and respect each other's differences.

Responses to Conflict

According to Crawford and Bodine (1996) there are 3 ways to respond to conflict: soft, hard and principled. The first two ways typically result in a lose-lose or win-lose outcome. The principled way to conflict produces a win-win situation. This approach emphasizes cooperative interaction by means of "skilled, active and empathic" listening. There is also mutual understanding to different perspectives, and when needs and interests of both parties are addressed.

Problem-Solving Processes

According to Crawford and Bodine (1996), there are three structured problem-solving processes: negotiation, mediation and consensus decision making.

- Negotiation – parties meet face to face and attempt to resolve their differences without outside assistance.
- Mediation – parties meet face to face but are assisted by a neutral third party to find a resolution to their conflict.
- Consensus Decision Making –a group process whereby all parties collaborate by devising a plan that all members can agree upon. They may or may not be assisted by an outside party.

According to Crawford and Bodine, further success of conflict resolution is based on understanding of four principles:

1. Separate people from the problem,
2. Focus on interests, not positions,
3. Invent options for mutual gain, and
4. Use objective criteria" (p.10).

Conflict Resolution Education and Educational Approaches

Since conflict is part of everyday life, our task as peace educators is to find constructive, creative, nonviolent ways for students to solve conflicts in a peaceful manner. This is the primary goal of conflict resolution education. According to Reardon (1999), "Conflict resolution education comprises efforts to impart knowledge and understanding of conflict processes, the distinctions between constructive and destructive processes, so that the constructive processes may prevail over the destructive" (p. 15).

According to CRETE (2010), conflict resolution education teaches social and emotional competencies to children and adults to help them handle conflict more constructively, build healthy relationships, and create constructive communities. As a field, it overlaps with violence prevention, positive youth development, social and emotional learning, and law-related education.

The core competencies for conflict resolution education are:

- Emotional awareness
- Empathy and perspective-taking
- Emotional management
- Problem solving
- Communication (listening, mediation, negotiation)
- Effective decision making (CRETE, 2010).

The most widespread form of conflict resolution education is skills training in dealing with conflicts at school and in the everyday life of students (Reardon, 1999). Key skills include peer mediation, nonviolent communication, and active listening. These skills can be taught through a variety of approaches and formats.

One such format is the Process Curriculum Approach in which students learn about conflict resolution as part of a separate course or distinct curriculum or a daily lesson plan.

A second approach is a Mediation Program Approach in which students are trained "in the mediation process in order to provide neutral third-party facilitation to assist those in conflict to reach a resolution" (Crawford & Bodine, 1996).

The Peaceable Classroom Approach is a whole-classroom methodology in which "conflict resolution education is incorporated into the core subjects of the curriculum and into classroom management strategies" (Crawford & Bodine, 1996). Although direct training in conflict resolution skills is also important, the more holistic Peaceable Classroom approach is the most consistent with the values of peace education, and the most effective at fostering a true culture of peace. "In peaceable classrooms,

youth learn to take responsibility for their actions and develop a sense of connectedness to others and their environment" (Crawford & Bodine, 1996, p. 33).

The Peaceable Classroom Approach can be extended beyond just the classroom to the Peaceable School Approach which encompasses the entire school and its daily operations.

While most Conflict Resolution Education programs focus on how to handle immediate conflict in the classroom, more recently efforts have been made for longer-range, transformative solutions that address root causes such as structures, fundamental social norms, or political values that play into conflict formations (Reardon, 1999). While some conflict is inevitable, a great deal of conflict could be avoided if there had initially been greater effort to ensure understanding. Conflict may not always be avoided, but by developing an attitude of respect and willingness to understand, we can work to reduce it.

Classroom Activities

There are many ways to integrate Conflict Resolution Education into the daily curriculum. For example, in a Language Arts class, students could analyze stories to identify the causes of conflicts and possible ways for resolving them. In Physical Education class, you could discuss the differences between competitive and cooperative games, play an example of each type, and have students reflect together afterwards. For further examples of lesson plans, please see the list of resources below.

Sample Lesson

How Conflicts Happen and Change: Using Children's Literature (Reardon & Cabezudo, 2002)

Conflicts begin and develop. They may escalate into violence. They may be solved in a way that positively transforms the relationship of the disputants. Or the provocations may be dissipated, preventing problems from growing into conflicts.

The complexity of conflict situations provides multiple opportunities before, during, and after conflicts to build and rebuild peaceful relationships. We have an obligation to provide our students with examples of quality fiction and nonfiction writing at all times. Ideally, literature should be used as the instrument for the conflict analysis. This enables teachers to choose stories written in their own language(s) and from their own cultures. It also enriches the learning unit by employing both storytelling and personal student writing.

The conflict process is a framework for the study, resolution, and transformation of conflict. Although we try to define the particular stages or phases in which we might find ourselves in a conflict, the stages often overlap in the conflict process. There is a constant interweaving, as in all processes, that is not linear or circular. Conflicts are dynamic, with many dimensions that continuously influence one another. Each phase and component, as it changes, causes changes in the others.

For example, when relationships improve, problems that previously seemed impossible may become solvable. These characteristics should be presented and explained when teaching about conflict.

In preparing to use this material, the concepts of prevention, resolution, and transformation, noted in the Hague Agenda, can be defined and connected to the sub-concepts and stages of conflict described in Chapter 2, Book 1 of Learning to Abolish War.

Source

This learning unit was prepared by Janet Gerson and Jill Strauss (2001) for a teacher training workshop at Teachers College, Columbia University. The authors note that, because conflict

process emphasizes the dynamic, organic nature of conflict, it is often best understood in active terms in which the students' actions determine the learning.

Grade Level and Subjects

Elementary grades, 3 – 6; conflict resolution, reading, language arts

Materials

A story recounting a disagreement, dispute, or break in a relationship (one example is: "The Tree House" by Lois Lawry, in The Big Book for Peace, Ann Durell and Marilyn Sachs, eds. New York: Dutton Children's Books, 1990). Other materials include paper and pencil for each student.

Methods

Reading; reflection; large and small group discussion

Concepts

Conflict process in stages: anticipating, analyzing, problem-solving—reframing the conflict, assessing options for resolution, planning for change, reconciling, and building positive relationships

Objectives

Students will:

- Learn stages of conflict process;
- Develop creative questions to discover possible nonviolent actions and outcomes for a conflict;
- Envision and plan actions for positive responses to conflict.

Procedures

Part 1: Our Own Experience of Conflict

1. Provide a clear conceptual definition of conflict.

2. Ask students about conflicts they experienced using the questions in procedure 4 that are correlated with some of the stages and concepts of the conflict process.

3. Tell the students that you will be asking them to write about one of their experiences.

4. Present the following questions to introduce the conflict process: (NOTE: The stages of the conflict process are indicated in parenthesis for the teacher.)

"Do you remember a conflict . . ."

a) when you hoped not to have a conflict? (Stage: anticipation)

b) when the conflict was over, you thought of a way to handle differences better? (Stages: anticipation, conflict prevention)

c) when you worried about not getting along well with someone who is important to you (Stage: anticipation), and thought ahead how to make a situation work out well? (Stages: analysis, problem-solving)

d) when you felt unclear and did not understand the situation and tried to figure out what was happening? (Stage: analysis)

e) that was solved? (Stage: problem-solving)

f) when you asked for help to solve the conflict from a mediator, a religious leader, a teacher or someone older in your family? (Stage: seeking mechanisms for managing conflict)

g) when you thought about what to do next? (Stage: planning for change)

h) when you wanted to make changes in the way you got along with the one(s) with whom you were in conflict or in the way you handled conflict? (Stage: planning for change)

i) when the relationship was better after the conflict? (Stage: reconciliation)

j) when the conflict was over, you thought of a better way to handle differences? (Stage: construction of positive relationships)

5. Outline the stages of the conflict process on the blackboard and relate them to the responses to the questions in Step 4.

6. Next, ask the students to write about a conflict experience and read their accounts in class.

7. Then ask what aspect/stages of the conflict process they experienced. Help the students to understand the meaning of the stages of the conflict process by connecting them with their own experiences.

8. Reflect together on the different ways you can experience and resolve conflicts.

Part Two: Using a Story to Think About How to Deal With Conflict

1. Divide the students into small groups of 4-5. Tell them that they will be listening to a story about a conflict. Ask them to pay attention to their feelings as things happen in the story, and see if they can identify stages of the conflict process.

2. Read aloud “The Tree House” or a similar children’s story recounting a conflict. Stop reading at the moment before the characters resolve their conflict.

3. Ask students to think about how they felt about the characters' actions. Tell the students to use their feelings, and what they remember of the conflict process, to answer the questions below in their small groups. Each group should pick one person to take notes and another to plan to report to the whole class.

NOTE: It may be necessary to adapt the following questions to the actual story read.

How might the story end so that the girls make up (reconcile) and their friendship becomes better? (Stage: construct positive relationships)

What could the girls have done differently to prevent the conflict in the first place? (Stages: anticipation, analysis)

What might they do differently in the future? (Stage: planning for change)

4. Ask students to share their ideas with the whole class. Record the ideas on the blackboard.

5. Read the end of the story. Compare the outcome of the story to the ideas recorded on the blackboard. Ask students to consider this ending in relation to conflict process stages and their own suggestions. Ask students to think about how the ideas might apply to their own conflicts.

6. Reflect on and answer any questions about the conflict process and the stages that are part of it.

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Additional Resources

Beyond Intractability

http://msct.beyondintractability.org

This website has an excellent 12 Unit curriculum on conflict resolution unit for middle school students which begins with “What is conflict?” to “What is reconciliation”. Too extensive to duplicate here.

Conflict Resolution Education Guide

Conflict Resolution Education: A Guide to Implementing Programs in Schools, Youth-Serving Organizations, and Community and Juvenile Justice Settings. http://www.ncjrs.gov/pdffiles/conflic.pdf

This paper fully outlines the Peaceable Classroom/School approach to CRE, and provides numerous examples of how CRE can be integrated into daily lessons.

Conflict Resolution Education Connection

http://www.creducation.org/

Site dedicated to CRE that provides extensive examples of lesson plans and strategies for teaching conflict resolution.

Educators for Social Responsibility

http://www.esrnational.org/otc/

This organization's online teacher center offers specific lesson plans specified by grade level and related to conflict resolution, building community, understanding others, and other similar topics.

Search for Common Ground

http://www.sfcg.org/resources/resources_home.html

This organization focuses on conflict transformation and its web site contains extensive resources on basic information about conflict, as well as training resources.

Seeds of Peace

http://www.seedsofpeace.org/

Although your school will not be able to participate directly in the Seeds for Peace program, this organization's efforts at conflict resolution among youth in some of the world's most volatile areas can serve as both an inspiration and a model for students and programs in your community.

Waging Peace In Our Schools (Lantieri & Patti, 1998)

The book Waging Peace In Our Schools is an excellent resource for conflict resolution education. The book outlines a project called the Resolving Conflict Creatively Program, which was developed in the New York City public school system. This program involved the whole school in reducing conflicts and solving conflicts in constructive ways. The program involved training in conflict resolution skills, training of peer mediators to solve problems between students, and active listening training.

Unit 10: Futures Education

Lesson Objectives

At the end of this section, the participants will:

1. Be able to define Futures Education
2. Understand the role of Futures Education in Peace Education
3. Understand ways to integrate Futures Education into classroom practice

Guiding Questions

Before you read this section, consider the following questions:

1. Once we have learned about issues and problems relating to the culture of war, what can we do about it?
2. How can we create a peaceful future?
3. What do you imagine the future to be like in twenty years? Fifty years? One hundred years? One thousand years?

For tomorrow belongs to the people who prepare for it today. - African proverb

Thinking about how the world might be and envisioning a society characterized by justice are the essence of conceptualizing the conditions that comprise positive peace. If we are to educate for peace, both teachers and students need to have some notion of the transformed world we are educating for.

- *Betty Reardon*

Introduction

Futures Education focuses on solutions and actions, as opposed to other issue-based educations (such as anti-racist education or sexist education), which primarily focus on understanding the nature of contemporary local-global issues (Hicks, 2004). While all peace education initiatives seek to promote action as the final outcome, Futures Education does so more explicitly. Futures Education encourages students to explore the range of solutions for issues, which can lead to a growing sense of empowerment, and encourage the first steps in responsible global citizenship (Hicks, 2004).

Futures Education is unique in that it is studying something that does not yet exist, except in imaginations and projections. However, studying the future is absolutely critical to informing our actions in the present, and thus can have a very real, immediate impact. Both Hicks (2004) and Haavelsrud (1996) use similar models of spatial and temporal dimensions, that show how the past, present, and future are in a continuous dialectical relationship, and operate at individual to global levels (see Figure 6). Hicks (2004) notes that "futures studies is substantively different from the other issue-based educations because its prime concern is not one particular issue but rather a key aspect of the temporal dimension itself" (p. 175). This characteristic allows futures education to be applied across disciplines.

The spatial and temporal dimensions

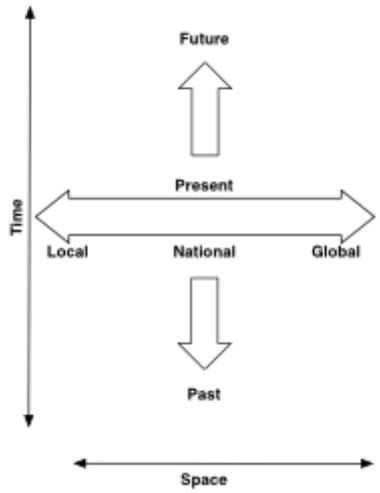

Figure 6: Hick's spatial-temporal model (2010)

While Futures Education is in itself its own discipline and field, it is important to note that in peace education, the future should always be a consideration. This is particularly relevant as action is always a goal of peace education, and in order to formulate appropriate actions, we must have a vision of the kind of future we are trying to create. Thus, while Futures Education can be its own field of study, it can and should be incorporated into every field of study.

Education, according to Alvin Toffler (1974), is preparation for the future. Thus, the very act of education is implicitly related to the future by preparing learners to enter and shape the future world. Peace education, in preparing learners to act upon the world in a peaceful way, must incorporate learning that encourages learners to imagine possible peaceful futures and ways to get there.

The Futures Field

The futures field is comprised of three interrelated strands:

- Futures research – includes trend extrapolation, social and economic forecasting, global modeling;
- Futures studies – the academic field of enquiry into futures and future-related issues;
- Futures education – the application of futures ideas in formal and informal education (Hicks, 2004, p. 167).

Influential work in Futures Education was carried out by Dutch sociologist, Fred Polak, and American peace researcher, activist, and sociologist, Elise Boulding. Fred Polak argued that the "potent images of the future can act like a magnet, drawing society towards its envisioned future" (Hicks, 2004). This theory illustrates the importance of envisioning positive futures, and implies the detrimental effects of negative images of the future. Boulding largely based her work on Polak's book The image of the future (1972), which Boulding translated from Dutch to English. David Hicks (2004, 2008) is one of the predominant voices in futures education today.

The Future in Education

According to research by Gough (1990), the future is often missing from discourse in education, and when it is included, it often falls into one of three categories:

- Tacit futures – assumed but never brought out into the open;
- Token futures – clichés and stereotypes that are often presented in a rhetorical manner;
- Taken for granted futures – when a future is described as something we cannot alter.

Futures Education, in contrast, seeks to explicitly talk about the future, bringing it out into the open, and explore various ideas about what the future could be. Cliches, stereotypes, and "taken for granted futures" should still be explored in a critical light, and alternatives should be imagined.

Aims of Futures Education

According to Hicks (2008), the aims of Futures Education are for educators and learners to:

- Develop a more future-orientated perspective both on their own lives and events in the wider world;
- Identify and envision alternative futures which are just and sustainable;
- Exercise critical thinking skills and the creative imagination more effectively;
- Participate in more thoughtful and informed decision making in the present;
- Engage in active and responsible citizenship, both in the local, national and global community, and on behalf of present and future generations (p. 78).

Futures education is thus within the scope of peace education, which has similar aims and methods of teaching. Futures education can be used to stimulate creativity, critical thinking, and participatory learning methods, with the result being actions that help create a more just, sustainable, peaceful world.

Futures Education Pedagogies

One of the key pedagogies in futures education are futures workshops, which were initially developed by Robert Jungk in the 1960s and later by Warren Ziegler and Elise Boulding in the US in the 1970s and 1980s (Hicks, 2004). Jungk's workshops have four phases:

1. Critique – complaints and criticism about the immediate problem are collected;
2. Fantasy – various processes, such as brainstorming, are used to generate "utopian schemes" that might resolve the problem;
3. Implementation – the most popular suggestions for action are identified and checked for practicality;
4. Follow-up – detailed action plans are reviewed and finalized (Hicks, 2004).

The workshops developed by Boulding, which have similar yet unique activities, have the following steps:

1. Wish list – individuals identify what they most hope to see in their preferred future as an aid to imagining;
2. Childhood memory – an example of holding an image in the imagination. The idea behind this step is an "imagination warm-up". By asking students to think of a childhood memory, which everyone has, and then holding this image in their imagination, the participants begin to engage their imaginations in a way that is very relatable for everyone. In asking students to think of a memory, which really happened, they are still engaging their imagination about something that happened, by imagining who was there, what was happening, colors, smells, sounds, etc. Through this process, the participants begin to engage their imaginations, and are thus "warmed up" to begin imagining about the future.
3. Stepping into the future – a guided visualization to "see" details of their preferred future. The facilitator guides learners through the process of imagining their ideal of the future.
4. Sharing images – in small groups, depicting images on paper. In this step, students work together in small groups, sharing their images of the future and using artistic expression or words to express the image.
5. World construction – developing shared scenarios between group members. Through this process, in small groups the participants see how their preferred futures can be linked together as part of one unified preferred future.
6. Action planning – the specific steps needed to work towards the chosen future (Hicks, 2004). How can the preferred future(s) be achieved? Using the wish list, images, and world construction, participants brainstorm concrete steps to make their ideal future a reality.

While Futures Education can be applied in the classroom as a course or field of study, educators can also consider applying a futures perspective or dimension. This would involve explicitly incorporating ideas of the future - such as through imaging exercises - in all aspects of study.

Furthermore, children's perception of the future varies developmentally, and thus their conception of time (particularly with young children) should be considered when planning activities with a futures perspective.

Sample Lesson

Cora's Vision (Reardon & Cabezudo, 2002)

One of the most effective pedagogical tools of peace education is futures "imaging" or imagining transformations of the world that embody the conditions of peace and justice that motivate the 50 recommended steps toward a culture of peace outlined in the Hague Agenda. Peace educators have long understood the need to cultivate the "moral imagination" of learners, so as to enable them to see peace as an actual condition of a preferred and possible future. The educational task then becomes the designing and imparting of the learning required to bring about the changes that can make the possible future a probable one. This learning unit provides teachers with a sample of an exercise in futures visioning to be adapted to their own pedagogical purposes.

Source

"Vision for Women in the 21st Century" was the substance of the closing statement of the Plenary of the Court of Women delivered by Cora Weiss, President of the Hague Appeal for Peace, on March 7, 2001, in Capetown, South Africa.

Grade Level and Subjects

Grades 8-12; social studies, gender issues, current affairs

Materials

Copies of “Vision for Women in the 21st Century” as it appears at the end of this unit; copies of the Hague Agenda; newsprint or blackboards

Methods

Discussion; analyzing text; envisioning a culture of peace; planning transitional strategies for change; brainstorming possible actions to be taken; identifying new learning required to carry out change process

Concepts

Culture of peace, gender justice, social change action

Objectives

Students will

- Describe the world conditions they believe would characterize a culture of peace;
- Outline the main world changes required to achieve such conditions;
- Identify actions to be taken by individual citizens, civil society organizations, and governmental institutions to achieve the changes;
- Designate what they will need to learn to participate effectively in the change process;
- Consider the relationships between gender and peace.

Procedures

Step 1: Distribute the text, “Vision for Women in the 21st Century.” Ask students to read and respond to any of the questions embedded in the text.

Step 2: Next, form four small groups to discuss the potential consequences of the numbered questions. Assign one question to each group.

Step 3: Have the groups report their responses outlining the consequences that would occur should the change be brought about.

Step 4: Ask students to return to their groups to plan actions to bring about the changes they found desirable. Review the 50 points of the Hague Agenda to see if some of the recommendations would be appropriate and effective.

Step 5: Ask the groups to describe their own dreams of a culture of peace and how to achieve them.

Step 6: After the whole class discusses and compares dreams and action plans, ask what they need to learn to work for peace.

Step 7: Make a list of learning objectives for peace activists.

Handout

Vision for Women in the 21st Century

I dream

Not day dreams

Nor nightmare dreams

Not impossible dreams

I dream, "what if" dreams

What if AIDS were only a verb? As, "She aids her aging parents."

What if the people fighting pharmaceutical companies and people for peace and justice would support each other? It would multiply our numbers and our strength.

What if the nearly one billion guns and small arms that are in uncontrolled circulation used to kill nearly 6 million people a year – more than die from malaria and HIV – what if they were all destroyed?

What if the arms trade were taxed, or stopped? (Question #1)

What if children went to school and learned a new skill? Reading, writing, 'rithmetic, and reconciliation?

What if peace were learned? I dream that peace education is integrated into all school curricula.

What if we all learned nonviolent approaches to conflict? What if nuclear weapons were all abolished? (Question #2)

What if half the candidates running for office at every level in every country were women? (Question #3) I dream that the women of East Timor are half the members of parliament, half the new government.

What if women were at every negotiating table? (Question #4) Women, my friends, are the glue that hold societies together.

I dream that human rights are never separated from peace and justice.

I dream – what if everyone understood the 50 points of the Hague Agenda for Peace and Justice for the 21st Century? It's a way to get from a culture of violence to a culture of peace.

I dream that every child reads and understands the Universal Declaration of Human Rights and the Convention on the Rights of the Child.

I dream the results of the Tokyo Women's Tribunal for the Trial of Japanese Sexual Slavery be known to all people.

I dream that no country is allowed to have a military budget that is larger than its health and education budgets combined.

I dream that women never settle for token numbers anywhere, anymore.

Men have run the world since the beginning of time, and from the point of view of violence, illiteracy, poverty, racism, and gender inequality – they have failed.

So I dream that one day women and men will share power, and that both will run the show.

I dream that the resolution that women wrote and was unanimously adopted by the Security Council, #1325, is fully implemented, and that we see, as a result, women involved fully and equally in all peace processes.
*

What if, just as slavery, colonialism, and apartheid have been abolished, so, too, war is abolished? Our laws and our taxes would no longer support men to make weapons and train young people to go to war to kill and destroy.

I dream of peace and justice. I dream women will make it happen.

* Copies of SC Resolution 1325 are available from the Hague Appeal for Peace or online at http://www.peacewomen.org/un/sc/1325.html.

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Additional Resources

World Futures Studies Federation www.wfsf.org

WSFS Pedagogical Resources http://wfsf.merlot.org/index.html

David Hicks, Teaching for a Better World http://www.teaching4abetterworld.co.uk/

Assignment #7

For assignment 7, you can choose one of the following:

1. **Create your own assignment**! Reflect, create a lesson, discuss ideas for implementing these ideas in your curriculum. Insert your idea here! Post your assignment to your blog.

2. Take your **environmental footprint** (http://www.footprintnetwork.org/en/index.php/GFN/page/calculators/ is one example; see Unit 8). Reflect in your blog about this process, where your footprint is small and where it is bigger, some ways that you can lighten your footprint, and how you might use an exercise like this with your students.

3. Take your **conflict style assessment** (see Unit 9). In your blog, write about the results, what the implications are for your personal life and teaching style, and how you might use a similar exercise with your students.

4. Plan a **futures workshop** for your students using the ideas in Unit 10.

5. **Write a poem** like Cora's Dream (featured in the Sample Lesson of Unit 10). Use the poem to express your vision of a peaceful future.

OPTIONAL reading - David Hick's original article on Futures Education from the Encyclopedia of Peace Education.

Module 3

Unit 1: Peace Education as Pedagogy

Instructions: Please read the content and respond to the discussion post.

Lesson Objectives

At the end of this session, the participants will:

1. Understand form, content, and structure and the importance of considering each in peace education
2. Understand the importance of pedagogy in peace education
3. Be able to discuss the key pedagogical principles of peace education
4. Apply key pedagogical principles of peace education in their classrooms

Guiding Questions

Before you read this section, consider the following questions:

1. What approaches do I use in my classroom? Do I use many different ones or rely on a few key ones? Try to make a "pedagogy inventory" of your teaching style.
2. If you don't teach formally, think about how you teach and learn in your work and daily life. What are some approaches you use?
3. What is the relationship between *where* you teach and *how* you teach?

Introduction: Form, Content, and Structure

In peace education, how we teach is just as important as what we teach. Pedagogy is the form that peace education takes, and it consists of the teaching approaches and methods used by peace educators. Pedagogy answers the question how. In every educational setting, peace educators should consider the content, structure, and form in which they are teaching. The pedagogical principles of peace education can be used in any area of teaching. The form of peace education includes pedagogy, but is also more than just the teaching methods used. It also includes elements such as the student-teacher relationship and communication style.

The content is what is being taught and studied. The content may vary, but should be related to the students' lives. The educator should guide the students in making connections between the content, their own lives, and possible contradictions.

The structure is the educational setting, answering the question where, but it is more than just the physical environment. For example, if one is teaching in a formal school setting, the physical space is one component. Other components might include the administration, the rules and regulations of the school, the curriculum (for example, if there is a mandatory curriculum that must be followed), policies, etc.

According to Haavelsrud (1996), there is a dialectical relationship between the form and content, in which the "form determines the content and the content determines the form" (p. 39). Haavelsrud further points out that this relationship is particularly important in peace education because the content is not always known, but is rather produced through the process of education (1996).

Form, content and structure should be considered in all educational situations. Here, we will focus on the form, or pedagogy, of peace education.

Most teachers may not have as much control over the content and structure in which they teach. The area where you have the most control is the form. Thus, if you find it difficult to integrate peace education content into your classroom, you can start with form – the how of teaching – which can be applied to any educational setting.

Peace Education Pedagogy

Peace education pedagogy can be used in all subjects and areas of teaching. While different themes of peace education, such as human rights or multiculturalism, can be taught as subjects themselves, these themes can also be integrated into other subject areas (for example, integrating human rights lessons into a math or social science class). The pedagogy of peace education can be applied in any area, subject or discipline.

The pedagogy used in peace education is inextricably linked to the content. For example, if the teacher stands in front of a classroom lecturing about peace, this would not be peace education. This is because this type of practice relies on the oppressive, banking-style methods criticized by Paulo Freire (see earlier section on Freire for more on the banking system).

Key Pedagogical Principles of Peace Education

Virginia Cawagas (2007) has identified four key pedagogical principles in peace education:

1. Holism: Demonstrating that all issues are interrelated, multidimensional, and dynamic. Holism stands in sharp contrast to the fragmented way in which school subjects are often taught. A holistic vision allows us to see the complex relationships of different issues. A holistic vision involves looking at the temporal (past, present, future, and how they interrelate) and spatial dimensions (from micro to macro, and across sectors of society) of an issue.

2. Values formation: Cawagas writes, "Realizing that all knowledge is never free of values, educating for a culture of peace needs to be explicit about its preferred values such as compassion, justice, equity, gender-fairness, caring for life, sharing, reconciliation, integrity, hope and non-violence" (p. 302). Peace education involves teaching for these values in all educational interventions.

3. Dialogue: According to Cawagas, "a dialogical approach cultivates a more horizontal teacher-learner relationship in which both dialogically educate and learn from each other" (p. 303). Dialogue is a key component of peace education pedagogy. In addition to class discussion, Cawagas suggests the following tools for dialogic pedagogy:

- Guest speakers: For example, invite street children to a class to talk about their lives;
- Web charting: Make a web chart using a theme (in a circle in the center), and sub-themes connected to the center, and draw connections;
- Role-play: Have students act out a cross-cultural conflict;
- Simulation: Simulate a small-arms convention for a lesson on disarmament; have students play different roles, such as that of an arms dealer, arms buyer, protester, etc.;
- Singing;
- Painting;
- Poetry;
- Small group discussion.

4. Critical empowerment: Cawagas writes that "in critical empowerment, learners engage in a personal struggle to develop a critical consciousness that actively seeks to transform the realities of a culture of war and violence into a culture of peace and non-violence" (p. 304). Thus, through critical empowerment, learners develop a deeper understanding of problems, and are also empowered to take action to solve these problems. Critical empowerment also requires an understanding of power; in a system of inequitable power relations, empowerment involves reconstructing this system to one of more equitable, horizontal relations.

In the later section, called Teaching and Learning Approaches, we will explore examples of different types of peace education pedagogy.

References

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Unit 2: Attributes of a Peace Educator

Instructions: Please contribute contribute to the discussion forum and read the material. You may also complete the bonus blog assignment if you wish. However, please note that this assignment is OPTIONAL.

Lesson Objectives

At the end of this section, the participants will:

1. Be able to discuss the qualities that are important for a peace educator

Guiding Questions

Before you read this section, consider the following questions:

1. What are the attributes of a peacemaker? Think of famous peacemakers (Mahatma Gandhi, Mother Teresa, Nelson Mandela). What characteristics did they have that made them peacebuilders?
2. What are the attributes of a peace educator? Make a list before you continue.
3. What skills does a peace educator need? Brainstorm before you continue.

Unit 2 [Required]: Attributes of a Peacemaker

Attributes of a Peace Educator

Peace educators must internalize the concepts they are teaching to their students. This does not mean that as a teacher, you need to be a "finished product" of perfect peace knowledge, skills, and attitudes. On the contrary, peace education is inherently a process of life-long learning, and we are all students that are perpetually seeking greater knowledge and understanding. It does mean, however, that you should be constantly trying to "practice what you preach," and constantly self-reflecting on the alignment of your teaching and your actions and behavior, and honestly acknowledging your limitations. This is perhaps the most important attribute of a peace educator.

Successful peace educators possess an array of attributes. The following list is not an exhaustive checklist; it is rather a list of attributes that are frequently observed in peace educators. Before you read this list, be sure that you have answered the guiding questions above as best you can.

The attributes of an effective peace educator include:

1. The teacher is a responsible global citizen and has a vision for positive change in the future. S/he believes that education is for positive/constructive change.
2. The teacher is motivated by a desire to serve and is actively involved in the community where s/he teaches.
3. The teacher is a life-long learner.

4. The teacher is "both a transmitter and transformer of cultures." The teacher transmits his/her own culture but is also critical and reflective to be an agent of change and understanding of other cultures.
5. The teacher's relationships with students and faculty must nurture peace via the creation of a community.
6. The teacher must be aware of racism, sexism or any other form of discrimination that may occur in the classroom and both how s/he perpetuates it and how other students perpetuate it.
7. The teacher uses constructive criticism to help his/her students grow.
8. The teacher knows all of the learners as individuals and responds effectively to their differences with a caring attitude.
9. The teacher creates an environment in which the students are free to inquire by creating questions that address issues. The teacher is the poser of questions rather than the answerer.
10. The teacher is constantly reflective about his/her own teaching methodologies.
11. The teacher knows and uses the skills for communication and conflict resolution to build a community.
12. The teacher utilizes cooperative learning.
13. The teacher is able to elicit discussion from the students.
14. The teacher motivates and inspires his/her students.
15. The teacher is joyful and positive; promoting hope.
16. The teacher is passionate and compassionate.
17. The teacher is gentle and fair.
18. The teacher is comfortable using personal stories to connect to the learning

(Navarro-Castro & Nario-Galace, 2008).

Standards for Peace Educators

The following is a list of standard skills that teachers of peace education should demonstrate (Carter, 2006):

1. Facilitate student construction of their concepts of peace and positive processes for increasing it, based on their collective experiences and new information.
2. Integrate positive contact with, as well as information about, diverse cultures in the local region and afar to overcome ignorance, misinformation and stereotypes.
3. Accommodate cultural norms of students including their diverse learning styles.
4. Engage in cross-cultural communication with multicultural school participants, including families, thereby modeling acceptance, accommodation and celebration of diversity through pluralism.
5. Demonstrate positive regard for all students, regardless of their misbehaviors, to convey unconditional care and respect for them as valuable people.
6. Use compassionate and equitable communication in dialogic facilitation of classroom management.
7. Train students through modeling of dispositions and skills that develop peace, including the practice of nonviolence before and during conflicts.
8. Create a nurturing "school-home" environment which nourishes and provides a safe place for communication about concerns related to violence.
9. Listen to families' ideas of how peace can be developed in the classroom and school and then collaborate with them in the facilitation of their suggestions.
10. Use strategies that support peaceful interaction with the self and all people, including restorative practices in post-conflict situations.
11. Model action for peace development on and beyond the campus, thereby demonstrating a community norm of social justice.
12. Cultivate and support the student's responsibility for their own peaceful-problem solving while you stay aware of, and responsive to, their needs.
13. Integrate across multiple subject areas information about past, present as well as future peace developments and strategies.
14. Create and support venues for expressing current and future peace development.
15. Show appreciation for all student achievements in, and aspirations for, peace.
16. Attend to and teach ecological care of the physical environment, including sustainable use of its resources.
17. Teach about socially and environmentally responsible consumerism and the conflicts which result from exploitation of producers and laborers.

18. Teach about power relations in current events as well as history to help students recognize sources of structural violence.
19. Facilitate student examination of militarism and its impact on the social order.
20. Teach students to critically evaluate sources, perspectives and evidence provided in information they have access to while enabling them to recognize the types of information they do not have, but need, to develop clear understanding of spoken and written presentations.
21. Enable students' discussions of controversy and unresolved problems locally and globally, thereby cultivating their intellectual and communicative skills for comprehending and analyzing conflicts.

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Unit 3: Effective Communication

Instructions: Please contribute to the discussion forum and read the required material.

Lesson Objectives

At the end of this section, the participants will:

1. Be able to describe effective communication
2. Be able to describe the principles of nonviolent communication
3. Understand skills for effective communication and why this is important for peace education

Guiding questions

1. How well do you listen to your students? How do you know that you are listening well?
2. Did you listen to the news this morning? What were the top news stories?

To listen well, is as powerful a means of influence as to talk well, and is as essential to all true conversation. - Chinese Proverb

Introduction

After listening to the news in the morning, most people generally cannot remember more than one or two news items. This is generally because people are listening passively and not actively. Too often when we are teaching, students listen the same way. Communication is a two-way process between the speaker and listeners. As such, effective communication encompasses both speaking and listening. It is important for peace educators to develop effective peaceful communication skills and to teach our students these same skills.

Conflict is often a result of miscommunication. This is particularly common in cross-cultural settings, as communication varies greatly from culture to culture. It is absolutely critical for peace educators to communicate effectively, and to understand the dynamics of communication in order to help their students develop the same crucial skills for peaceful communication.

As a peace education teacher you have a responsibility to demonstrate the skills and values associated with constructive and peaceful living. Peaceful communication is a way for you to be a peacemaker in every aspect of your life. It is a tool you can use in the classroom and teach to your students so that they, too, become powerful communicators. It is also something you can integrate into your daily life for peaceful living in your home and community.

Listening

To listen well is the first skill that you, a teacher, should have, as this is how you come to really understand the learners in your care. Many teachers assume that the skill of listening should be a skill for the learner, not the teacher. But if this is true, how does the teacher know when the children understand? Listening to the teacher is only one side; the teacher must also listen to the learners. By listening to them, the teacher knows what is understood and what problems the learners are having. The teacher can then help them to learn more effectively.

Failing to listen effectively and with empathy to people on the other side of a conflict often makes matters much worse, so this skill is needed as a tool of peace.

Active listening involves attentively listening to the speaker, using body language to show that you are listening, and then paraphrasing what you heard the speaker say. The use of body language is culturally relative. In some cultures, gestures like eye contact can indicate listening, but in others, these gestures may not be appropriate. Paraphrasing is using your own words to summarize what the speaker said. This is not intended to show agreement, but to show that you understand what the speaker is saying. All of these skills are an art, and require practice.

One-way vs. Two-way communication

Many of the attributes associated with peace education are elements of communication.

Open communication – where people are honest, where they listen and where they try to understand the other person's point of view – is one of the cornerstones of peace. This sort of communication can happen only when both sides involved in communicating are willing to try.

Many conflicts arise because of one-way communication, which is when one person dominates as the speaker, and the other person does not have the opportunity to speak. This is unfortunate when we consider that much of the communication in schools is one way, proceeding from the teacher to the student. We need to look at the effectiveness of one-way communication and see if perhaps we can improve the situation.

Two-way communication – when both participants are active speakers and listeners is also necessary for peaceful interaction between people. People have a responsibility to listen carefully, to communicate clearly, and to clarify points and summarize information so that the communication is clear and precise.

Speaking

As peace educators, we must "practice what we preach", and when we are teaching peace, this includes the way we speak. We need to be aware of the language we use and the manner in which we speak, so that not only are we effective communicators, but that we also convey the principles of equality, dignity, multicultural solidarity, and nonviolence through our speech.

We should be aware of violent language that we use, such as idioms from our language that have violent messages within. Often, these are metaphors, idioms, or hyperboles, but even if the meaning is changed, it is important for us to examine our languages and look for the violence embedded within. For example, "I wanted to kill my friend when she did that!" This expression in English is a hyperbole used to convey shame and embarrassment. The speaker does not literally want to kill her friend. However, notice that the language is violent, and there are other ways to express this that do not conjure violent images.

Swearing is another way that language can be overly harsh. It is unlikely that, as a school teacher, you would ever swear in your classroom. However, it is likely that you will overhear students using inappropriate language at recess or when they think you cannot hear them. It is very important that you speak with your students about the connection between peace, including inner peace, and the language they use in their daily lives, and that you do not shy away from these conversations.

We should also be careful to use gender-neutral language in speech in the classroom. Gender-neutral language is inclusive, which is one of the values we are trying to promote with peace education. (Please see the section on Gender for more on gender-neutral language).

Nonviolent Communication

Nonviolent Communication (NVC) is a system of communication based on the principles of nonviolence and compassion. Nonviolent communication is particularly useful when solving conflicts, and can be a great method to teach your students peer mediation. The Nonviolent Communication process involves four components (Rosenberg, 2003):

Stage	Explanation	Example of phrase
Observations	The concrete actions that affect our well-being that we observe without judgment.	When you....
Feelings	How we feel in relation to what we observe.	....I feel....
Needs	The needs, values, desires, etc. that create our feelings.	...because my need for ___ is not being met....
Requests	The concrete actions we request in order to enrich our lives.	Would you be willing to....?

Figure 7: The Nonviolent Communication process (Rosenberg, 2003)

Nonviolent Communication requires both expressing honestly and receiving empathically through the four components. It also requires the speakers to take ownership of their feelings. For example, "You make me angry!" is a broad generalization, and no one can make anyone feel anything. By expressing the way you feel in regards to a specific action ("I feel angry when you …"), you are empowering yourself by taking ownership of your feelings. An observation that is free of judgment is also less likely to result in defensiveness in the listener.

Case Study: Council

The Council form of compassionate communication is based on the commonalities of dialogic practices across cultures. One of the essences of the practice of Council is bridging people and communities through good communication practices: listening and speaking from the heart, which is the way of Council. According to the Ojai Foundation (2010),

Council is the practice of speaking and listening from the heart. Through compassionate, heartfelt expression and empathic, non-judgmental listening, Council inspires a non-hierarchical form of deep communication that reveals a group's vision and purpose.

The Council is described by the Center for Council Training in Israel (2010):

The basic practice of council is simple. A group of people sits in a circle. The circle format engenders a sense of equality and since the facilitator is also a participant rather than a lecture or a teacher, everyone has the feeling of "being in the same boat". A talking piece is passed from person to person in the circle and one at a time people speak, each one has a voice, speaking from the heart, and all the others listen.

Council In Schools

In Southern California, the Ojai Foundation runs a Council In Schools program, which brings the Council technique to schools throughout the Los Angeles Unified School District. Through this program, teachers are given an orientation to the Council followed by a more in-depth training. They are then paired with experienced mentors who help them apply the way of Council in their classrooms. Council is more than just a communication technique. It is a holistic practice and way of being that fosters a paradigm shift towards compassionate, equitable relationships, and that encourages compassionate communication as a tool for bringing out the highest potential in the group.

Amutat Maagal Hakshava: Council Training Israel (Hammer, 2010)

In Israel, a non-profit called Amutat Ma'agal Hakshavah ("Listening Circles") has been bringing the Council program to schools and teachers, and has focused specifically on bringing Arab and Jewish children together in dialogue. There are many cities of mixed Arab – Jewish population in Israel: Jerusalem, Acco, Haifa, Ramla, Jaffa, Maalot-Tarshiha, and more. These populations rarely mix, and often are at odds with each other. So, how do you bridge this divide between children, break down the barriers of prejudice, mistrust, and language that are instilled from a very young age? How do you begin to create a shared society where separation is the norm?

The aim of this program is to teach the way of Council as a basis for creating a common language of listening and speaking from the heart, in order to bridge cultures, create connections, working relationships, and friendships where none were possible before.

This successful pilot program was carried out between 2008-2010 with two schools in Acco: two classes of 4th grade students learned and practiced the basis of Council, and after twelve separate meetings, the children met in mixed circles of Council for two meetings the first year, and then met a number of times over the second year. The program ran during a year of extreme tension in the city, with city-wide riots between Arabs and Jews and during the Gaza War. This was the only program that succeeded during this period. The children met, discovered each other, played together during recesses, spoke honestly with each other, and listened deeply to each others' stories.

Staff trainings are important to the program: if the teachers can speak authentically, the children will, too. If the teachers distrust the approach, the children will feel it. So, the teachers from two schools together receive a short introductory training, experience Council, and are taught the rudiments of facilitation. They are paired with professional facilitators for the first year.

The children are then given a series of ten Councils in their classes, experience learning the "language of council", its intentions, story, ceremony, and games. When they become familiarized with this, it is time to bring them together with the other group of children. If there is a language barrier, translation is used and more games are included. The children discover that they know how to communicate with one another from the start, through story, authentic speaking, and deep listening skills they have acquired. They see and discover each other as they truly are and not as the stereotypes developed by society. They develop friendship and camaraderie.

This case study demonstrates the significant role that communication plays in fostering peace. In order to promote peace in the world, it is important that we develop peaceful communication practices, and encourage dialogue among different groups.

Teachers who are interested in implementing Council in their classrooms, should participate in Council training. However, if you live in an area where this is not possible, you can start by reading The Way of the Council and by practicing with your friends and family. For more information on Council, see the Additional Resources section below.

Sample Activities for Effective Communication

It is essential to practice effective communication in your everyday life. It is even more essential for teachers who are teaching effective communication.

These activities are intended to help participants practice communication skills, and to demonstrate communication skills. If you are studying in a group, try these activities as a group. If you are studying alone, you can try these activities with a friend or with your students. As discussed above, it is very important that peace educators develop effective, peaceful communication skills, so the more you practice, the better!

Telephone

This game is best played with a group of people. In this game, one person thinks of a phrase or story, and whispers it to the first person in the line. That person listens, then repeats to the next person in line, and so on until everyone has heard the story. Finally the person at the end of the line repeats the story to the group. Usually, the story has changed dramatically by the time it reaches the other end. This activity can also be done as a race in teams, if you have a large number of participants. This game often demonstrates how we communicate – both listen and speak – ineffectively.

Active listening with a partner

Pair off the participants so that they are with people they do not know.

Call them A and B. Give the As five minutes to tell a story (perhaps about their childhood or something that has happened in their life) and then give another five minutes to the Bs to tell a story. They must not take notes, but they can ask questions. Ask some of the 'As' to tell the stories told by their partners back to the large group. Ask the partners if the stories are accurate. Do the same thing with the 'Bs' and ask if the stories are accurate.

One-way/two-way communication activity

1. Ask for four volunteers.
2. Send two out of the room and show the picture of geometric shapes (for example, a rectangle with a circle inside) to the other two. Remind them not to show their picture to anybody. Ask for one of them to wait for the second part of the exercise. Invite one of the other volunteers back inside.
3. Explain that they are going to draw what the other person tells them. They cannot ask any questions (this is 'one-way communication'). The 'instructor' (the participant with the drawing) stands behind the flipchart (or with his/her back to the board). The 'instructor' describes the picture to the participant at the flip chart (the 'artist'). The 'artist' draws the picture based on the instructions given. If you are using a flip chart, turn to a new page. If you are using a board, ensure that you can reproduce the drawing and then clean the board.
4. Ask the second 'instructor' to come forward and bring in the second volunteer from outside. This time the instructor can watch what the artist is doing and make comments on it, and the artist should ask questions (two way communication).
5. When the drawing is completed, compare the two drawings (redraw the fist drawing if necessary). Ask the volunteers how they felt when they were either instructing or drawing. Show the participants the original drawing. Ask the group which drawing is the most accurate. Discuss why this is so. Then discuss the following questions:

- What are the advantages of one-way communication?
- What are the disadvantages?
- What are the advantages of two-way communication?
- What are the disadvantages?
- What responsibilities do we have if we are going to use one-way communication?
- Why do we use one-way communication when two-way communication is proven to be more effective?

Sample Lesson

Learning How to Listen (Reardon & Cabezudo, 2002)

Listening skills are important in all human relationships and absolutely essential to preventing and solving conflict. The development of good listening skills should be a priority goal of all education, especially civics education and education for peace. The guidelines on the following page, by Ron Kraybill of Eastern Mennonite University (USA) provide the basis for developing such skills.

Source

This material was adapted from a handout from the Annual Meeting of the Peace Studies Association in the United States.

Grade level and subjects

Secondary grades, 10-12; Any subject where discussion and verbal exchange is used in class.

Materials

Brief descriptions of conflicts, or situations that may produce conflicts, involving two opposing parties or persons

Concepts

Constructive communication; respect for opposing perspectives and opinions

Objectives

Students will:

- Learn to create a supportive environment that helps people relax and focus on issues
- Develop rapport and trust with both parties in a disagreement or conflict
- Practice conveying empathy and respect for each person, regardless of their beliefs, words or conduct
- Demonstrate an ability to state clearly the basic problems that need to be resolved in terms of problems and issues, not personalities

Procedures

Step 1: Distribute the guidelines (handout) to the class.

Step 2: After these have been read carefully, ask if students need any clarifications

Step 3: Once assured that the class understands the guidelines, form groups of 3 students per group to practice listening skills.

Step 4: Give each group a brief conflict description. Ask two students to select positions, the perspectives from which they will speak, and designate one student as a mediator. (Prepare the conflicts so that they can recount one issue or problems with two opposing positions on the conflict. These can be real or hypothetical).

Step 5: Direct those who are taking a position to present their cases to the mediator and the mediator to listen to each speaker, following the guidelines.

Step 6: Announce 12 minutes for the first round, allowing 4 minutes for each to present a position, and 4 minutes for the mediator to question, summarize, and have the conflicting parties agree on the summary.

Step 7: Direct the groups to explain conflict situations with other groups.l

Step 8: Then repeat the process.

Step 9: Do one more exchange of conflicts and repeat the process so that all 3 students in every group have performed the mediator role.

Step 10: Debrief, raising questions about what the students learned in the process and what they need to try to develop further to be good listeners and potentially good mediators.

Step 11: Stress that, to prevent the escalation of conflicts in all spheres of life, active, attentive listening must be practiced.

Handout

Guidelines for Effective Listening

Four Ways to Listen Effectively

1. Use your body to say "I'm listening":

- frequent eye contact
- nodding the head
- body oriented toward the speaker (head, arms, legs)
- say "yeah," "uh-huh," "I see," etc.

2. Use "echo responses," repeating a word or phrase spoken by the speaker. This unobtrusively focuses attention of the speaker on things that may be unclear to you. Echo responses allow you to direct the flow of conversation without major interruptions.

3. "Paraphrase" or restate what the speaker has said in your own words. This is a crucial skill that requires practice.

a. Focus on the speaker. "You…"

b. Include both facts and feelings. Body language and tone of voice will clue you to feelings.

c. A paraphrase contains no hint of judgment or evaluation, but describes sympathetically.

- "So you believe very strongly that…"
- "The way you see it then…"
- "You were very unhappy when he…"
- "You felt quite angry with your neighbor in that situation…"
- "If I'm understanding you correctly, you…"

4. Summarize the basic viewpoints of the speaker as you've heard them. A summary is an extended restatement of the key points of information offered by the speaker. Use the summary to focus each party's statement in terms of issues and solvable problems, instead of personalities. In the final summary, obtain the agreement of the speaker that you have summarized both accurately and completely.

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Additional Resources

Nonviolent Communication

The Center for Nonviolent Communication: http://www.cnvc.org/

It is beyond the scope of this program to provide in-depth NVC training. We highly recommend that you visit the Center for NVC web site, where you will find extensive resources. In addition, we recommend reading Marshall Rosenberg's book on NVC (cited above).

Council

The Way of Council by Jack Zimmerman and Virginia Coyle.

This is quintessential reading for anyone who wants to practice the Council way.

The Ojai Foundation

http://www.ojaifoundation.org/

Amutat Ma'agal Hakshavah (Council Israel)

http://www.hakshava.org

or write: Aura Hammer aurahammer@gmail.com

Unit 4: The Art of Asking Questions

Instructions: Please post to the discussion forum and read the required material.

Lesson Objectives

At the end of this section, the participants will:

1. Understand the importance of asking skillful questions in peace education
2. Understand different ways to think about asking questions

Guiding Questions

1. What are the characteristics of a "good question?" Think of the last time someone asked you a good question. What was it?

If I had an hour to solve a problem and my life depended on the solution, I would spend the first 55 minutes determining the proper question to ask, for once I know the proper question, I could solve the problem in less than five minutes. - Albert Einstein

Introduction

Questioning skills are vital to effective teaching, and are particularly important to solving the societal challenges that peace education seeks to address. As a teacher, you should be able to lead the students to learn what you want them to learn by asking the right questions. Furthermore, teaching your students how to ask effective questions is a core part of critical pedagogy.

According to Vogt, Brown and Isaacs (2003),

Questions open the door to dialogue and discovery. They are an invitation to creativity and breakthrough thinking. Questions can lead to movement and action on key issues; by generating creative insights, they can ignite change (p. 4).

The Art of Powerful Questions

Not all questions are created equal, however. Some questions will lead to a dead end (which, in itself, can be a learning process), whereas other questions can lead to life-changing realizations. According to Vogt et al (2003), powerful question:

- Generates curiosity in the listener
- Stimulates reflective conversation
- Is thought-provoking
- Surfaces underlying assumptions
- Invites creativity and new possibilities
- Generates energy and forward movement
- Channels attention and focuses inquiry
- Stays with participants
- Touches a deep meaning
- Evokes more questions (p. 7).

Three key components to creating powerful questions are construction, scope, and assumptions (Vogt et al, 2003).

Construction

Construction refers to the actual linguistic wording of the questions, which can impact its effectiveness. When asked, people rank the following question words from most powerful to least powerful as follows:

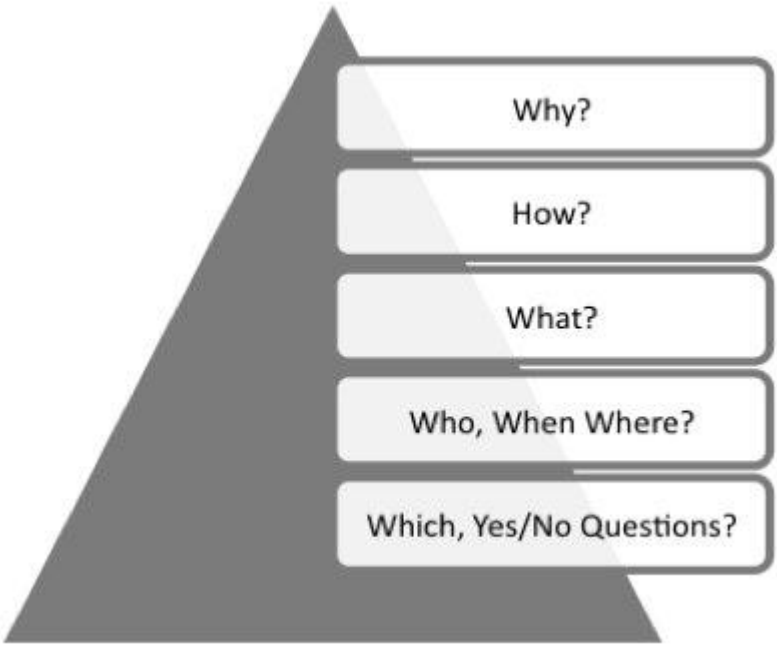

Figure 8: Question Pyramid

Think of the very simple difference in asking a question such as “Do you like your job?” (which will elicit a yes/no response), compared to “Why do you like your job?” which gives the respondent more opportunity for reflection and possibility for deeper thinking in their response. This does not mean that yes/no questions are not important. In this example, it might be appropriate to ask someone if they like their job before asking why. While all questions can be valuable, it is important for peace educators to be thoughtful and artful in asking questions.

Scope

The scope of a question can be narrow or broad, depending on how it is asked. A narrower scope is often easier in terms of devising an action plan. For example, the question, "How can we create a peaceful world?" is a rather daunting question for anyone, and can result in great hopelessness and apathy as learners realize all that needs to be done. However, a more specific question, such as "What are some actions we can take to create a more peaceful classroom?" becomes much more tangible, as learners can immediately think of simple actions that can be taken.

Assumptions

The third element in creating a powerful question is bringing awareness to the assumptions that are implicit in the question. For example, the question, "How can we create a more peaceful classroom?" assumes that creating a peaceful classroom is a desirable goal for the people who are answering the question. Vogel et al (2003) provide the example:

So, contrast the question, 'What did we do wrong and who is responsible?' with 'What can we learn from what's happened and what possibilities do we now see?' The first question assumes error and blame; it is a safe bet that whoever is responding will feel defensive. The second question encourages reflection and is much more likely than the first query to stimulate learning (p. 5).

Furthermore, examining hidden assumptions and beliefs is a key part of critical education and peace education. We should examine implicit assumptions as much as possible, in ourselves ("Why do I believe what I believe?"), about what we read and learn ("What are the assumptions in this news headline/textbook?"), and in regards to our culture, which is an important way to uncover our own ethnocentricities.

Closed vs. Open Questions

(This section has been adapted from the INEE Peace Education Programme, Verdiani, 2005)

Another way to think about questions is whether they are closed or open. Closed questions are those where there is a definite correct answer. If you are reviewing content, you can ask closed questions. They request one answer which is either right or wrong. (e.g. 3 + 2 = ?).

Closed questions:

- Have a single correct answer
- Rely on knowledge and comprehension

However, if the question is "What number combinations equal 5?", then what is the answer? The answers then may go to infinity depending on how well the child understands the concept of numbers. Many teachers assume that the answer they have in mind is the only correct answer, and often this is not so. There may be many correct answers. This question is an open question because there are many answers, each one of which may be correct.

In an examination, we tend to ask mostly closed questions to see if the child has the required knowledge, but often these are the only questions that we ask. Open questions do not have a single correct answer. They ask the student to think, to understand, to analyze, to synthesize and to evaluate. These are higher-level cognitive skills and very important in peace education. Sometimes teachers ask what sounds like an open question but they treat it as a closed question (i.e. they want the answer that they have in mind). This is called "Guess what the teacher wants to hear", and it is a very unfair game to play. If you do play this game (whether you know it or not), then sooner or later the learners will not respond to questions at all as they cannot be sure of guessing correctly.

For example, a question such as "What do you think would happen if …?" is only truly open if the student is encouraged to say what they think will happen. If the teacher is sure that only one thing that happens is acceptable and accepts an answer that agrees with his/her own answer, then the question is actually closed.

Open questions are those that have a variety of answers (not a list of answers). Open questions are those where we try to find out if the child understands, if the child can put together two pieces of information to come up with an answer, if the child can discover an answer that is not expressly written in the book. Open questions involve higher levels of cognition such as analysis, synthesis and evaluation.

In peace education, where we are trying to develop attitudes and values, it is not enough to know that the student can reproduce what has been taught. If the children cannot understand, how will they discover that a statement may have bias? If they cannot understand and put together pieces of information, how will they solve problems, taking into account all the factors? If they cannot evaluate, how will they be able to judge fairly?

Appreciative Inquiry

A process that may be useful in your classroom and your professional development as a peace educator is called Appreciative Inquiry. It was developed by David Cooperrider and his colleagues at Case Western University.

According to Cooperrider and Whitney (2001), appreciative inquiry

is about the coevolutionary search for the best in people, their organizations, and the relevant world around them. In its broadest focus, it involves systematic discovery of what gives "life" to a living system when it is most alive, most effective, and most constructively capable in economic, ecological, and human terms (p. 3).

With most problem solving efforts, the focus is on what isn't working and how to fix it. With Appreciative Inquiry, the focus is on what is working and how to leverage it (Vogel, et. al, 2003). Cooperrider's research has shown that human systems tend to grow towards what they persistently ask questions about. Thus, by asking questions about positive possibilities, the system should tend to grow in the direction of possibility, rather than problem.

The Appreciative Inquiry Process follows the basic assumption that "an organization is a mystery to be embraced," and follows the 4-D cycle, as shown in Figure 9:

Figure 9: Appreciative Inquiry 4-D Cycle (Cooperrider & Whitney, 2001)

Reflective Questions for Asking Questions

Here are some questions you might ask yourself as you begin to explore the art and architecture of powerful questions. They are based on pioneering work with questions being done by the Public Conversations Project, a group that helps create constructive dialogue on divisive public issues.

- Is this question relevant to the real life and real work of the people who will be exploring it?
- Is this a genuine question—a question to which I/we really don't know the answer?
- What "work" do I want this question to do? That is, what kind of conversation, meanings, and feelings do I imagine this question will evoke in those who will be exploring it?
- Is this question likely to invite fresh thinking/feeling? Is it familiar enough to be recognizable and relevant—and different enough to call forward a new response?
- What assumptions or beliefs are embedded in the way this question is constructed?
- Is this question likely to generate hope, imagination, engagement, creative action, and new possibilities or is it likely to increase a focus on past problems and obstacles?
- Does this question leave room for new and different questions to be raised as the initial question is explored?

(Adapted from Sally Ann Roth, Public Conversations Project c. 1998, as cited in Vogt, et. al, 2003).

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Vogt, E., Brown, J., & Isaacs, D. (2003). The Art of Powerful Questions: Catalyzing Insight, Innovation and Action. Mill Valley, CA: Whole Systems Associates. Retrieved from http://www.theworldcafe.com/articles/aopq.pdf

Additional Resources

For more on Appreciative Inquiry, including multilingual resources, visit: http://appreciativeinquiry.case.edu

Unit 5: Teaching and Learning Approaches

Instructions: Please read the material and contribute to the required discussion post. You may also watch the optional YouTube video and respond to the optional discussion post about the video.

Lesson Objectives

At the end of this section, the participants will:

1. Understand the key concepts of experiential education, holistic education, participatory education, cooperative learning, service learning, and how they apply to peace education
2. Understand practical ways to apply these approaches into their classroom

Guiding Questions

Before you read this section, consider the following questions:

1. What are some teaching approaches that you already use that could be useful in peace education?
2. Think of a time you engaged in community service or volunteer work. What did you learn? What did you gain from the experience? How did it contribute to your community?
3. Have you ever been involved in a collaborative project or involved your students in an activity that was based on collaborative work?

Tell me and I will forget. Show me and I may remember. Involve me and I will understand.

- *Chinese Proverb*

Introduction: What is Experiential Education?

Experiential education is a broad term that encompasses the learning approaches that will be addressed in this section as well as many others such as constructivism and outdoor education. The proverb above is key to experiential education since it promotes active involvement in learning, in contrast to other less participatory methods. Experiential education is based on intentionally engaging learners in direct experience, which is followed by reflection. The goal of experiential education is to gain knowledge and skills as well as to give students the forum to clarify their personal values. Experiential education does not need to take place within the classroom or even within a traditional school structure. Coaches, camp counselors, therapists and corporate team builders can all be experiential educators. Experiential education is strongly based on the philosophies of John Dewey, Maria Montessori and Paulo Freire. It can take on different forms such as holistic, participatory, cooperative, and service learning, which will be explored in greater detail below.

The Principles of Experiential Education

1. Experiences should be carefully chosen as they need to support reflection, critical analysis and synthesis.

2. The experience must require learner initiative and accountability. Therefore, the learner is active in posing questions, investigating, experimenting and in general in shaping the learning experience.
3. Learners must be engaged not simply intellectually but also socially, emotionally, spiritually and/or physically.
4. Relationships are key to experiential education (the relationship to one's self, to others and to the world).
5. Learning is a personal process and provides the basis for future experiences.
6. The outcomes of the educational experience can never be completely predicted and therefore learners can learn just as much from mistakes as they can from success.
7. Spontaneous opportunities for learning are just as important as pre-planned activities.
8. The educator must work to set up appropriate experiences and problems, create boundaries and ensure safety. The educator must also be wary of his/her personal biases that impact the learner.

How to Apply Experiential Education: Four Methods

We will now look at four types of experiential education: Holistic Education, Participatory Education, Cooperative Learning, and Service Learning.

Holistic Education

Holistic world views in general are characterized by comprehension of the parts of something (individuals, individual learning experiences) as intimately interconnected and explicable only by reference to the whole (the greater world). Holistic education is based on relationships and connections. Holistic educators believe that both interpersonal and intrapersonal aspects of education are incredibly important.

Holistic education is key to peace education since it looks at the relationships between all aspects of life. Peace does not and cannot exist in a vacuum and, therefore, individual aspects of peace cannot be isolated. Holistic approaches to education recognize this and work to incorporate all aspects of peace. For holistic educators the term “relationships” refers to one's relationship with one's self, other human beings, animals, nature and ideas.

Since relationships are key, students need to form a relationship with their curriculum and what they learn in school. To achieve this relationship holistic educators believe in promoting connections between the curriculum and the lives of students. Due to the centrality of these two ideas, relationships and connections, holistic educators believe that everything is interconnected. Therefore, students must learn how to see connections between everything they learn in school and out of school.

Holistic educators and philosophers are largely critical of the contemporary education system throughout the world. One of their biggest critiques is that the current system does not incorporate the entire student. Holistic educators believe that education today only focuses on the mind, while a true education must focus on the mind, body and spirit since all of these aspects are connected and influence each other.

One model of holistic education in practice is seen in the Waldorf Educational System. Waldorf education was developed by Rudolph Steiner in 1919 and has the goal of engaging the head, the hands and the heart of children in a developmentally appropriate manner. Waldorf schools believe that the physical environment is important for learning and therefore decorate their schools in a colorful and pleasing manner. Teachers also evaluate students using haikus that express each student's strengths and weaknesses, which may or may not have anything to do with traditional academic areas. Holistic educators use experiential education through the creation of environments for experimentation (see section on Maria Montessori) as well as through lots of time spent interacting with nature.

Participatory Education

Participatory Education is an educational model in which students are given an equal voice with their instructors or leaders in determining curriculum and activities. All participants are active in defining their own needs as well as their own desires. Beyond simply defining these goals, all participants work to implement them and then to evaluate the process that they used to achieve said goals. The overall purpose

of participatory education is defined as improving one's own life as well as the lives of others in the world by promoting justice and equality. As such, participatory education is a methodology that fits the methods of peace education.

Role plays and Simulations

In classroom settings, the most common way in which participatory education is enacted is through role playing and simulation. Role plays and simulations work to pique students' curiosity. When students are in role they learn how to ask important and thoughtful questions and to use this to critically analyze situations. Simulations are particularly useful when they are designed and selected by students, and present a holistic picture of the situation that is being depicted. Simulations and role play can sometimes be daunting for teachers. Therefore, below we compiled some suggestions on how to make this task somewhat easier.

Research conducted regarding simulations has identified several elements as key to success. For teachers who design their own simulations, five elements have been determined as key for planning: target audience, instructor control, duration of the simulation, the goals of the simulation and how students will debrief the activity. Additionally, the objectives should be clear, both in what the teacher wants the students to learn and what the students are supposed to achieve during the simulation. Furthermore, all students should be actively engaged. It has been found that simulations are effective when they teach students skills for future professions, empathy, or how to navigate intercultural interactions and promote intercultural understanding.

Preparing for the Simulation

Paul Dosh, a professor of Political Science and Latin American Studies at Macalester College (MN, United States), uses simulations successfully in all of his courses. He provides his students with the following guidelines when they are preparing for a simulation. These guidelines ensure that students are as prepared as possible for their role. Preparation is key for simulations, since students need to understand the material before they can participate in a simulation. Additionally, students cannot simply prepare by knowing the information; they also must understand how the simulation will operate and how their character would respond to specific situations. By putting themselves in character and thinking about specific situations that might arise, students are also working on learning the specifics of the situation that is being simulated. The following are his guidelines (Dosh, 2010):

- Review your notes on readings and discussions relevant to the simulation.
- Find out specifics about your character if possible and understand the specifics of the situation.
- Put together a brief introductory statement for the beginning of the simulation. Depending on your role, this may be brief or lengthy, passionate or not, autobiographical or not, goal-oriented or not, etc. (This is specific to the structure of a simulation which provides brief introductory statements. However, even in simulations that don't have this component it can be helpful for students to think about how their character would introduce themselves to the situation).

Tips for Getting into Character

- Make lists of things your character likes and dislikes (be sure to include the names of other characters in role-play). Make the lists big so you have an opinion on as many things as possible. When you make choices, seek to increase conflict and make the story more interesting. This goes against our normal sensibilities, but in this setting, conflict is desirable.
- List 10 positive adjectives about your character. This is especially important if you are playing a character with whom you do not agree ideologically.
- Refrain from moral judgment about your character.
- What is your status and power relative to everyone else in the game? The point of the exercise is not for you to “win,” but for you to do a good job playing your character. Who are you afraid of? Who do you have power over? In our game, your character may end up “losing,” but if you acted your character to the fullest than this is not a bad thing.
- What do you want? What are the consequences if you don't get it? How far will you go?
- Avoid advertising your “true colors,” especially in your introductory remarks. Think about what your character would actually say in public.”

Challenges with simulations

Many teachers shy away from simulations since preparing one can appear daunting both due to its complicated interactions and because of the time commitment needed to make a successful simulation. However, the studies stress that good simulations do not need to be time intensive and in fact many good simulations already exist and can simply be modified for the needs of the teacher. Additionally, a simple simulation can be just as effective as a complicated one.

Example: Simulations in US High School History Class (Smith, 2010)

Chris Smith is a high school social studies teacher in Vermont in the United States. He also uses simulations in his courses. He believes that the hardest aspect of planning a simulation is finding some way to keep all students occupied and actively engaged in the simulation. With different roles in the simulation, it is almost inevitable that you will create a situation in which a few students have significantly more to do and more power than the rest of the students. This is not necessarily bad, since simulations are designed to represent real world situations, in which power dynamics are not even. However, to address this the teacher needs to design the simulation in a way that gives everyone a specific task and role.

An example that Smith gives from his US History course involves labor relations in the U.S. in the early 20th Century. This time period was defined by fights for labor rights, using strikes and unionizing, throughout industrial cities of the United States. In this simulation the majority of students are general laborers. They are given an in-depth story of their personal history to help them react to specific situations. However, a few students have roles that are more powerful, such as the head of the factory or the spokesperson for the union. Therefore, Smith has to work to ensure that the students who have powerful roles do not dominate in their participation in the simulation, since this will lead to boredom and lack of involvement from the rest of the students.

Assessment

Thinking about assessment is also a key aspect of conducting a simulation. Some suggestions for how to assess students in a simulation are:

1. Self-Reflection papers: Self-reflection gives students the opportunity to explain their understanding of key concepts from the simulation as well as to discuss how the information from the simulation applies to other areas of their study and/or life. Students, especially those at higher levels, can also discuss if the construction of the simulation itself was valid.

2. Peer Evaluation is a useful tool when the simulation consists mostly of group work, since it gives a fuller perspective of the students' work.

3. Portfolios are incredibly popular as a tool of authentic assessment, or assessment that emulates real-life conditions. Therefore, they fit perfectly with simulations, which revolves around creating real-life situations within the classroom. Portfolios work best when the simulation is one that occurs over a long period of time, as they allow student growth and change to be seen.

4. Post-tests and grading participation represent more traditional methods of student assessment. Students can be assessed based on their participation in the simulation itself as well as their preparation for the simulation. With regards to post-tests, students should be tested on areas of comprehension that the teacher hoped to teach via the simulation. The post-test can be for a grade but it can often more effectively be a mechanism by which the teacher identifies his/her success in imparting the concepts that he/she wished to share with the students.

Participatory Learning - Conclusion

Currently, there is a debate about whether or not simulations teach the academic areas that they are intended for. There seems to be no evidence that students learn academic concepts better through simulations. However, there is strong evidence that students learn empathy and decision-making skills through simulations.

From the perspective of peace education, simulations teach and promote skills that are essential to peace education. Simulations have been shown to strongly increase student enjoyment and engagement with the material, which is more important in peace education than test scores.

Participatory education is very much connected to the philosophies and practices that have been put forth throughout this peace education curriculum since it works to connect the real life of the student to the educational experience to make the education relevant in the students' lives.

Cooperative Learning

Cooperative learning can be a great way to teach all students, as well as to engage in some of the key aspects of Peace Education. Cooperative learning has been used as a successful tool in teaching conflict resolution as well as dealing with racial and/or ethnic tensions within a school.

Cooperative learning is learning in a group in an environment that emphasizes working together rather than competition or individualism. However, simply placing students in groups or conducting group projects does not ensure cooperative learning. True cooperative learning has five tenets that guarantee that students are actually working in a manner that promotes cooperation, rather than simply localizing the competition to a group level (Woolfolk, 2007). These tenets are:

1. Personal interdependence,
2. Individual accountability,
3. Group processing,
4. Social skills and
5. Face-to-face interactions.

Personal interdependence means that each member of the group is dependent on the other members of the group to get the knowledge that he or she wants. This is because the situation is structured so that each member of the group has something unique to share that contributes to the knowledge of the rest of the group. However, if members are not held accountable individually (the second tenet), then some members will choose not to do their work, making the system unfair for those who do work. Therefore, teachers have to strike a balance between these two forces to create an environment where everyone is interdependent but judged on his or her own contributions and merit.

The next three tenets ensure that all members of the group actually work together. Therefore, the group must process the results together (tenet 3) to ensure that they are logical and that they achieve the aim of the group/project. Additionally, in group processing, the group members must work together to evaluate their processes and member contributions. Group members should work to determine what they appreciate from other members and what has not been so effective for the overall group process (this should not be phrased in a way that is personally attacking, since that would defeat the purpose of cooperative learning). The activity must also work to build social skills (tenet 4), not simply academic ones. Some of these skills are problem solving, trust building, and leadership. Finally, the majority of the work needs to happen in a face-to-face environment (tenet 5), which allows students to ask questions and make connections as a group.

Cooperative Learning and Peace Education

Cooperative learning is important in peace education due to the values that it promotes. Some of these values include:

- A Commitment to the Common Good: This value arises since individuals work to contribute to the benefit of all collaborators. To be successful one also needs to work towards the success of fellow classmates. Therefore, students learn to care about the learning of their classmates, not just their own. This also contributes to values of teamwork and civic responsibility in which one needs to believe that the common good is more important than the individual good in achieving success.
- Worth: Cooperative learning teaches that the worth of others and self-worth are both unconditional. The worth of others comes from the fact that in cooperative learning, learners see that each person has something unique to contribute and that this is key to the success of the

entire group. Additionally, self-worth comes from the fact that one's contributions are considered valuable to the group. Through cooperative learning difference is valued and cherished rather than shunned or ridiculed.

- Motivation: Cooperative learning places importance on intrinsic motivation. Since no one wins or loses, the goal of students is focused on learning rather than competition.

Techniques for Cooperative Learning

There are numerous ways to ensure cooperative learning. The following is a list of some techniques that have proven successful. However, this list is not exhaustive and instructors are encouraged to think of other manners to incorporate cooperative learning into their classroom.

The Jigsaw Method (Aronson, 2002)

In 1971 Elliot Aronson conducted a study that implemented a methodology for cooperative learning that he referred to as the jigsaw method. In the jigsaw method, students are placed in groups. Then each student is assigned one chapter to read (or one movie to watch, one painting to view, etc.). For example, if students are placed in groups of 4, then there will be four different chapters to read and one member of each group will read each chapter. No two members of the same group will read the same chapter. After gathering their information, students meet with everyone else who read the same chapter and form what is called a mastery group. Mastery groups allow the students to clarify and further their knowledge from what they read. Then the students return to their original groups. Each original group will have one person for each chapter. Each student will share what they learned from their individual chapter. Therefore, all students will have gained the knowledge from their peers. They will be held responsible, as individuals, for all of the knowledge, and therefore are reliant on their group to ensure individual success. In his study, Aronson conducted a jigsaw in a classroom in a recently integrated school in Austin, Texas that was experiencing high racial tension. Aronson found that students placed in the jigsaw groups learned to see what all of their classmates had to offer and were less competitive with their classmates. This was effective in limiting the racial tensions that were occurring in the classroom. This strategy was significantly more effective than rules imposed by the teacher.

Think-Pair-Share

In this method students are given a question by their instructor. They are given some time (varying depending on the question) to think about their answer. They then find a partner and they each share what they thought of on their own (individual accountability). Next, they work together to come up with a joint answer. Finally, the pairs share their answers with other pairs, in larger groups or with the entire class.

Circle the Sage

In this technique the instructor starts by polling students to see who has special knowledge to share that is relevant to what the teacher wants the students to learn. For example, if the students are learning about foreign countries, the teacher might poll to see who has traveled outside of the country. If the students are learning about dividing fractions, the teacher might ask which students were able to solve the hardest dividing fractions problem from the homework the night before. The students with the special knowledge are referred to as the sages and are given a group of students (all from different teams) to talk through their special knowledge. When the students feel that they have learned the information that the sage has to impart they return to their original teams. They each explain what they learned from their sages and work together to address discrepancies and to form a common answer.

Three-Step Interview

In this technique students are also placed in teams. In the first step students choose a partner and interview him or her using clarifying questions about the lesson. Next, the partners reverse the roles. Finally, the responses are shared with the full team.

Round Robin Brainstorming

To achieve this, the class is broken into groups that are ideally 4 to 6 students and one person is designated as the recorder. The instructor poses a question that does not simply have one answer and students are given "think time" to think about how they will answer. Next, students share their responses, within their group, in a round robin style (taking turns, until each member has had a turn). The recorder writes down all of the answers.

Three-Minute Review

In this activity, the instructor, at any point during classroom activities, stops and gives teams three minutes to both review what has happened up to that point in the class and to ask and answer each other's clarifying questions.

Numbered Heads Together

Each member of a team is given a number. The instructor poses various questions and the groups work together to answer them. Then the instructor randomly chooses a number to call. Each person with that number, from each group, then answers the question.

Teach Pair Solo

This is the opposite of the Think-Pair-Share. First, students work on problems as a team. They then keep working on similar problems, but with just one partner, and finally on their own. The goal of this activity is that the group provides scaffolding for students to work together to solve problems beyond their ability. Then, with practice, they will be able to work on the problem on their own.

Service Learning

"The best way to find yourself is to lose yourself in the service of others"

- Mahatma Gandhi

The key philosophers whose work provides the foundation for this program on peace education have all supported the incorporating real-life into classroom experiences. One way in which this can be achieved is through service learning. Learn and Serve America defines service learning as an educational strategy that integrates community service with instruction and reflection. It is integral to the success of this strategy that the community service is meaningful and is truly integrated with the instruction and reflection. If community service is seen as something that is done only on certain community service days, it will not be as powerful as service that is part of an ongoing effort to connect the classroom and the community. The service and the education need to be given equal importance and cannot be separated. According to Learn and Serve America,

If school students collect trash out of an urban streambed, they are providing a service to the community as volunteers; a service that is highly valued and important. On the other hand, when school students collect trash from an urban streambed, then analyze what they found and possible sources so they can share the results with residents of the neighborhood along with suggestions for reducing pollution, they are engaging in service-learning.

Service learning thus takes the community service ethos a step further and engages students in applying critical thinking skills, reflection, and analysis to take action to improve their communities.

Why Service Learning?

Service learning projects are easy to integrate into the curriculum for students from preschool through university level and beyond, and they are wonderful opportunities for students to expand their horizons while also helping their community. In the United States, service learning has been shown to improve academic performance, school attendance, and the concept of responsibility. Effective service learning is also cooperative and promotes teamwork, addresses complex problems in their context, promotes learning where there are no right answers, and challenges students emotionally and academically to think about their

values and assumptions (What Is Service Learning, n.d.). Most importantly, service learning allows students of all ages to realize the importance of helping others, and it provides an opportunity for students to expand their world view and actively work to build a culture of peace in their communities.

How to Use Service Learning

According to Robert Sigmon (1979), there are three principles that guide service learning. The first principle is that those served should control what services are provided. This principle works to ensure that services being rendered are actually needed and wanted by the community. The second principle is that those being served become better able to serve and be served by their own actions. The final principle is that those who serve are also learners and have significant control over what is expected to be learned.

In 1989, the Principles of Good Practice in Service-Learning (Honnet & Poulsen, 1989) were developed in consultation with 70 organizations interested in service and learning. These principles, which serve as excellent guidelines, state that the essential components of good practice in service learning are when the project:

1. Engages people in responsible and challenging actions for the common good.
2. Provides structured opportunities for students to reflect critically on their service experience.
3. Articulates clear service and learning goals for everyone involved.
4. Allows for those with needs to define those needs.
5. Clarifies the responsibilities of each person and organization involved.
6. Matches service providers and service needs through a process that recognizes changing circumstances.
7. Needs genuine, active, and sustained organizational commitment.
8. Includes training, supervision, monitoring, support, recognition, and evaluation to meet service and learning goals.
9. Insures that the time commitment for service and learning is flexible, appropriate, and in the best interests of all involved.
10. Is committed to program participation by and with diverse populations.

Service learning can be an incredibly powerful tool, but its power significantly weakens when it is not used correctly. Therefore, teachers need to take into account all of these considerations, which will maximize the possibility of a positive experience for all involved.

Many schools already have community service requirements in place for their students. These requirements often take the form of school-wide community service days or a requisite number of service hours to be completed individually each semester. As mentioned above, these forms of community service do not embody service learning because they encourage students to view community service either as an isolated, infrequent event, or as an unsavory obligation to be fulfilled in a hodge-podge manner. Service learning is most effective when it takes the form of a more long-term or involved project that also involves elements of complementary education and reflection. Projects that are designed and carried out as a class, with the teacher's guidance and personal reflection, are often more meaningful. A system that requires individual service hours could also be effective, but it would need to stipulate that all hours be completed with one project or organization, and that the student turn in a reflection paper/project at the end of their volunteer work in order to fulfill the requirement.

Example of Service Learning: Peace First

One excellent program that supports service learning in the United States is Peace First. The program was started in the 1990s as a response to the high homicide rates in urban areas in the United States. The idea behind the program is that youth should be problem-solvers rather than victims. The curriculum requires that the students meet once a week for an entire school year. Students spend the first semester learning developmentally appropriate skills that relate to peace building. They then spend the second semester working on a service project. This is a project that is designed by the group of students to address what they consider to be an issue in the community.

One example of a community service project carried out by Peace First second graders in Boston was to create a joke book for sick children in the local hospital. Another project, carried out by Peace First Kindergartners in New York, was to build a sculpture out of all of the non-reusable lunch trays from one day at the school. They used this display to demonstrate to the school administration the importance of having reusable lunch trays. The Peace First program is successful because it allows the students to identify needs in their communities and authentically determine ways to address these problems. Additionally, the learning that took place in the first semester is directly tied to the service action in which the students participated in the second semester.

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Additional Resources

Cooperative Learning

The Cooperative Learning Center, University of Minnesota

http://www.co-operation.org/

Participatory Learning

Simulations and Role Play

The American Political Science Association.

http://www.apsanet.org/content_65119.cfm

Service Learning

University of North Carolina Service Learning Pedagogy Resource:
http://www.unc.edu/apples/faculty/2009%20Faculty%20Guide.doc

Learn and Serve

http://www.learnandserve.gov/

A U.S. government organization site that houses many resources regarding service learning. For teachers from the United States, the federal government also provides grants for service learning programs. Learn and Serve also maintains a database of service learning ideas and curricular examples at the following address:

http://www.servicelearning.org/service-learning-ideas-and-curricular-examples-slice

Giraffe Club

http://www.giraffe.org/the-giraffe-heroes-program/training-tomorrows-heroes/

An organization dedicated to encouraging individuals ("giraffes") who "stick their necks out" to help others. The giraffe club's program can be applied to classrooms of all levels, and has been very successfully used even with elementary school children.

National Youth Leadership Council

http://www.nylc.org/

Organization that promotes service learning. The website contains all sorts of resources about service learning, including a library of project examples.

National Service-LearningPartnership

http://nslp.convio.net/site/PageServer?pagename=TR_teaching

Online network that has compiled links to a plethora of service learning project examples, as well as ideas and resources concerning the reflection and assessment aspects of service learning.

Peace First

http://www.peacefirst.org/site/

Unit 6: Beyond Classroom Walls

Instructions: Please read the required material, respond to the discussion forum, and complete the final assignment, which is your proposal for your final project.

Beyond Classroom Walls: Building a Culture of Peace in Your School and Community

Guiding Questions

As you read this section, think of the following questions:

1. What is the current culture of peace at my school?

2. What would the ideal culture of peace be like at my school?
3. What are some strategies that I can use to help promote a culture of peace?
4. What are the challenges to a culture of peace in my school or community?
5. How can my school be a catalyst for building a culture of peace in the greater community?

War is not inherent in human beings. We learn war and we learn peace. The culture of peace is something which is learned, just as violence is learned and war culture is learned. - Elise Boulding

Introduction

While implementing peace education is an important step towards building a culture of peace, our efforts should not simply stop inside the classroom. The goal is not just to learn about peace, but to build a culture of peace. In order to truly promote a culture of peace, we must go beyond the classroom walls and extend this effort to our entire school, community, and the wider world. Although our peace education efforts might start in our classroom, we should try to get the whole school and community involved.

According to the United Nations, "The Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations" (UNESCO, 2010). Building a culture of peace in your school means striving to manifest peace education in action and behavior in daily life. A key component of peace education is modeling these values, attitudes, behaviors and ways of life, by turning knowledge and theory into action.

When students are exposed to peace education, the way they are engaged in learning should reflect the values that this education imparts. For this reason, it is essential to not only teach about peace within the classroom but to also create a culture of peace in the school. This means that all of the values that have been defined throughout this curriculum must be incorporated into activities and interactions throughout the school. Below are various techniques for how to build a culture of peace in your school, and examples of how schools have created a culture of peace effectively, which can help guide you in determining how to implement such a culture in your classroom and in your school.

Please note that although this curriculum separates the process for building a culture of peace into stages of assessment, vision, and strategies, in practice these stages do not need to take place in a linear fashion.

Teaching a culture of peace does not mean teaching students to eschew violence by avoiding disagreements and conflict. Rather, teaching a culture of peace is about teaching students self-inquiry, mindfulness, and relationship-building, in spite of disagreements and/or conflict.

Seeking Support

Perhaps you are taking this course as part of a school-wide effort to integrate peace education, and your school is already trying to make peace education a school-wide effort. Or perhaps you are taking this course independently, and may be the only teacher in your school who is learning about peace education. Either way, to be a catalyst for change in our schools, we need to seek out allies who can help us promote a culture of peace – other teachers, administrators, or even parents. Building a culture of peace is not something that we can do alone. It takes the help of others.

One idea is to make “Building A Culture of Peace” a classroom project or theme for the school year. You can do projects throughout the year – for example, use a hallway at school for a peace education poster gallery, or put on a performance of Theater of the Oppressed. Use your classroom as a demonstration and, the end of the year, propose that the whole school take on this initiative. Through your efforts, you can demonstrate the success of this project, and garner the support of others in your school community.

Alternatively, you can start right away by seeking the support of other teachers or administrators. You can share this resource with them, and perhaps form a study circle or discussion group. The sooner you can get support, the faster the culture of peace will grow.

Culture of Peace Assessment: Where Are We Now?

An important step in creating a culture of peace in the school is to assess the current culture of peace. In his book World Peace Through the Town Hall, David Adams (2009) explains how culture of peace assessment can be carried out at the local level. He provides a comprehensive framework which can be adapted and applied to school settings. Adams (2009) emphasizes the importance of the assessment process as being community-driven and community-educating. This means that the assessment process should be led by community members and inclusive of all community members. Through this process all community members will come to a greater understanding about a culture of peace. In a school setting, this means that all members - students, teachers, administrators, non-academic staff, parents - should be involved in assessing the current culture and envisioning what an ideal culture of peace would look like.

The first step in culture of peace assessment is defining the culture of peace. You should try to answer the question: What is it that we are aiming for? The earlier section on culture of peace explores several different frameworks that can be used to guide community members towards a culture of peace concept for their setting. Adams (2009) advocates for using the UNESCO model for a universally-accepted approach and applicability. For example, in order to adapt the UNESCO model to the school context, the area of international peace and security could be changed to local peace and security. As this process is educative, it is important for the community to understand the concepts of a culture of peace, and to define a culture of peace as relevant to them.

Once you have determined the framework or definition for a culture of peace, you can use an assessment tool to guide your inquiry to the question Where are we now? Possible tools include questionnaires, art projects, class discussions, and focus groups. Here are some examples of questionnaires that can be used to assess the culture of peace. The questions outlined below can also be used in other types of assessment formats.

1) Canadian Centres for Teaching Peace have developed a culture of peace assessment tool that can be used to develop assessment indicators. This tool can be used on its own, or it can be used to develop indicators, which would then be used in another questionnaire or data collection method.

2) Another questionnaire strategy is to take your school's "temperature" on peace, human rights, multiculturalism, or any of the other sub-categories within this peace curriculum. The University for Minnesota Human Rights Center has developed a human rights temperature questionnaire. There is a questionnaire in which students, teachers, staff, administrators and parents/guardians are asked to assess (on a scale of 1 to 4) if various rights from the Universal Declaration of Human Rights (UDHR) are part of their school's culture. These questions can be easily adapted to relate to any other area of peace education as well as to the reality of your school.

3) You can also develop your own survey or assessment method, based on your community's definition of a culture of peace. At the end of this section there are some sample questions to assess a culture of peace. These questions address the values, attitudes, modes of behavior and ways of life referred to in the UNESCO definition of a culture of peace.

These questions are addressed to community members. However, the questionnaire could be adapted for different groups of the community that would have commonalities in their experience, for example, students, teachers, staff, parents, etc.

While these questions are in the form of a questionnaire, this is just one way that community members can be involved in the assessment. Some people prefer to participate in writing, as perhaps they communicate most effectively in writing. Others prefer anonymity. However, additional methodologies should be included, such as interviews, art projects, group discussions or focus groups. These questions could serve as a guide for interviews or discussion. In a culture of peace assessment, using different modes of assessment allows community members to participate in different ways, and would strengthen the overall assessment process.

The question categories are based on the UNESCO culture of peace framework (category 8 is changed from "international peace and security" to "local peace and security"). The main strength of this framework is that it is the most universally recognized, as it was developed by the United Nations. However, as a

community, you may wish to include additional components used in other models. Please see the Culture of Peace section for additional models.

It should be noted that a culture of peace is a constant process, and thus requires continuous (perhaps annual) assessment in order to progress. If such an assessment is carried out annually, you can monitor your progress towards a culture of peace, and adopt policies and programs that strengthen the areas that are already strong, and support the areas where the culture of peace may be weaker.

Culture of Peace Vision: Where Do We Want To Go?

After completing the first step of culture of peace assessment, the community should envision what an ideal culture of peace would look like. Techniques used in Futures Education could be used to guide the community towards a collective vision of a culture of peace. For example, you could hold a one-day workshop through which community members would envision an ideal culture of peace. Questions about each area of a culture of peace could guide the workshop:

- What would education look like under a culture of peace?
- What would our school look like if sustainable development principles (such as those in the Earth Charter) were integrated?
- What would our school look like if human rights were respected and promoted across the community?
- What would our school look like with perfect gender equality?
- What would our school look like with participatory communication and a free flow of information? What would community-wide communication look like in a culture of peace? What would interpersonal communication look like in a culture of peace?
- What would our school look like if understanding, tolerance, and solidarity were integrated?
- What would our school look like with increased democratic participation?
- What would our school look like with increased local peace, security, and safety?

These questions can also be expanded to encourage students to envision what a culture of peace in their community beyond school walls would look like (i.e. family, town, city, country).

The arts could be used as a creative technique to envision the culture of peace. For example, you could ask students to draw a picture of what the culture of peace would look like, and then ask students to share their drawings and talk about them.

Strategies for a Culture of Peace in Your School

Once you have established where you are on the culture of peace spectrum and where you want to go, you need to develop strategies for how to progress towards a culture of peace. Here are some suggestions for how to promote a culture of peace in your school. A culture of peace can be promoted in many ways, and you should be as creative as possible.

One idea for the overall promotion of a culture of peace would be to highlight one culture of peace area per month, and to focus activities on that area for the month (for example, you could use March as Gender Equality month, in conjunction with International Women's Day).

1. Education

- Integrate peace education pedagogies in all subject areas.
- Allow lots of space for student-led activities, dialogue.
- Ensure that the materials learned are applied to students' lives.
- Incorporate service learning, experiential learning.
- Create a balanced, equal relationship between all community members, and all community members value the knowledge of others.
- Develop a school charter/classroom charter with the students that adheres to the culture of peace principles, and that everyone can agree to.

2. Sustainable Economic and Social Development

- Develop a school-wide sustainable development policy, including, but not limited to, recycling.
- Celebrate Earth Day (April 22) and World Environment Day (June 5).
- Start an Environment Club.
- Integrate the Earth Charter into the curriculum (http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html).

3. Human Rights

- Celebrate International Human Rights Day (December 10).
- Ensure that your school is accessible to people of different abilities.
- Promote free speech in conjunction with participatory information and the free flow of information.
- Hold workshops/events on diversity, equality, discrimination, and other human rights-related themes.
- Incorporate the Convention on the Rights of the Child (CRC) into the curriculum (see Appendix).

4. Equality between men and women

- Celebrate International Women's Day (March 8).
- Mainstream gender equality in the curriculum.
- Ensure that girls are receiving equal access to education and resources (for example, if you live in an area where girls' enrollment is low, work towards increasing girls' enrollment).
- Promote gender equality in staff (such as gender parity, equal pay).

5. Democratic participation

- Encourage democratic decision-making at all levels of the school (i.e, student body, have student representatives on committees).
- Promote the democratic participation of students in their learning process.
- Take a field trip to local government offices for students to learn about the democratic process in action in their community.

6. Participatory communication and the free flow of information

- Develop varied methods of communication within your school (web site, newsletter, announcements, radio broadcasts, etc, depending on the media available in your area).
- Promote student involvement in communications, such as through a student web site, newsletter, newspaper, radio show, etc.
- Integrate nonviolent communication training and skill-building for all community members.

7. Understanding, tolerance and solidarity

- Integrate multicultural understanding programs as part of the curriculum or extracurricular activities.
- Promote solidarity by finding a "sister school" in another part of the world (can be done through a pen pal exchange between students, or if computers are accessible, online).
- Integrate anti-racism education into the curriculum.

8. Local peace and security

- Celebrate International Day of Peace (September 21).
- Visit http://peaceoneday.org/en/education for lesson plans from Peace One Day.
- Integrate nonviolent conflict resolution training for all community members.
- Develop a school-wide peer mediation program.

Culture of Peace Examples from Around the World

Northern Ireland and the Middle East

Reports from the United Nations that focus on creating a culture of peace emphasize the importance of placing students together who are typically separated by society. This can be through giving girls and boys equal opportunities or by placing students from groups that are in conflict (example: Israelis and Palestinians) in the same location. The idea is that when students work together within a school setting they will create a peace that will emanate into the larger society. The United Nations recommends that any projects in which students must work together (see the Cooperative Learning section for more on how to work together) can promote a culture of peace. These activities can range from planting trees together or to planning trips, especially to areas that experience conflict (whether that conflict is completely different or incredibly similar to what the students experience in their home community). One example can be seen in a group of youth from Northern Ireland (both Protestant and Catholic youth) who traveled to the Middle East to meet with Arab and Israeli youth and share experiences and solutions to the violence that they see in their lives (Global Youth Solidarity Fund and Programme, 2006).

Senegal

Oxfam International has funded a successful program for teaching peace education to elementary school students in Senegal (Hufstader, 2007). In this program, creating a culture of peace within the school happens when the students are actively integrated into the structure of the school. A student government body, which includes a minister of human rights, helps organize activities that promote peace within the school culture.

School administrators and instructors, as well as peer mediators, also intervene when disagreements turn violent (in language or in actions) and work with all parties to develop a solution.

Mexico

Throughout Latin America, with the help of UNESCO, schools have taken on programs to promote a culture of peace to address the juvenile violence that exists throughout the region. In Mexico, a primary school adopted a program which incorporated creating a culture of peace among its student body and also ensuring that the parents understood and worked with the culture of peace (UNESCO Santiago, 2001). The students and their parents worked with various peace concepts for a period of time via reflections, drawings, games, lectures and analysis. The school had great success in incorporating the values of peace into both the educational and the broader community. A school in Aguascalientes, Mexico implemented school-wide workshops to discuss the human right of education for all, especially ensuring that marginalized communities had access. Through these workshops students also created an environment in which their opinions were listened to and valued and in which students grew to value civic participation as an integral aspect of both their education and their future.

Norway

In Norway some schools have used music to create cross-cultural peace (Skyllstad, 2000). Norway has a large immigrant population (mostly refugees and asylum seekers), and experiences tensions related to the heterogeneous population. Therefore, some schools decided to adopt inter-ethnic musical programs to promote a culture of peace within their schools. Music is an example of an activity that works well because it requires students from various backgrounds to work together. When students work together to create music they create something that is greater than what they could have done alone. They also bond and improve social skills. Research of inter-ethnic music programs in Norway shows that they were incredibly successful in promoting a culture of peace within the schools where they were implemented.

Rwanda

In the aftermath of the genocide in Rwanda, many NGOs have taken up the cause of promoting a culture of peace, both within the schools and outside the formal education system (Institut fur Friedenspadagogkik, 2010). These programs focus on creating structures that promote justice and national reconstruction. The

programs are also currently moving towards incorporating more aspects of communication and conflict resolution skills. These education programs have been important in rebuilding Rwanda as a society based in peace, rather than conflict.

Challenges to Creating a Culture of Peace and How To Address Them (Wells, 2003)

Materials and Time Constraints

One problem that peace educators encounter is that traditional textbooks or other materials ignore the contributions of peace makers and the ideas of peace. Most history books focus on battles and conflict, not peace. Additionally, school curricula may require teachers to focus on violent parts of human history. This entire curriculum is designed to provide teachers with the resources needed to help address the lack of books and information. With regards to curriculum, teachers must work to be creative in determining how to connect peace to what the students are learning. The Advocates for Human Rights have shown great success in connecting their human rights curricula to various State Standards. To see how they have achieved this, visit their website at http://www.mnadvocates.org/.

Basic Needs

One of the biggest impediments to all education is when students' basic needs – such as access to adequate, nutritious food, clean water and basic safety - are not met. This can be especially true for peace education since violence is a common result of poverty, and poverty is often the result of structural violence (see Negative and Positive Peace). When students encounter barriers to fulfilling their basic needs, teachers must work to empower students.

Within peace education, teachers can work with students to create change regarding the situations that they face. The Living Values Education Program (LVEP) was started to teach peace to children in refugee camps (Tillman, 2001). Tillman (2001) describes this program as it was implemented in a Karen refugee camp. There were concerns expressed that teaching peace to the refugees would encourage them to choose nonviolence, which could endanger their lives. Therefore, peace education in the context of violence was framed with regards to rebuilding the country when the conflict was over. The LVEP program trained teachers to go and teach a culture of peace to the members of their camps. The teachers were trained to lead children in reflection activities in a safe environment and to experience peace, love and respect within the classroom. The students also discussed conflict and how it comes about, both from their personal perspectives and international perspectives.

Internal/Inner/Personal Peace

As mentioned above, peace is often neglected in education. However, internal or spiritual peace is ignored to a greater extent, even sometimes within the field of peace education. Therefore, teachers must ensure that they are approaching their students with a holistic perspective so that students learn the importance of internal peace as well as external peace. Both the Flower model and the Integral model (see Culture of Peace section) include personal or inner peace as components to a culture of peace. Some techniques for the promotion of internal peace include: journaling; time for reflection (individually, in pairs or as a group); silent period/meditation; breathing exercises; art; yoga. The techniques used should be culturally appropriate for the setting in which you are teaching. However, as different techniques resonate with different people, you should expose students to as many different techniques as possible, and then perhaps set aside "personal peace" time, during which students could elect to engage in their preferred method of practicing personal peace. Furthermore, students should be encouraged to practice personal peace throughout their days and their lives, not just during the designated practice time. Incorporating these practices will create a more peaceful classroom environment.

Beyond School Walls

While building a culture of peace in your school is the first step, it is important that this project does not just stop at the school walls, but rather extend to the greater community. Many of the projects listed above included the participation of members of the wider community. Once you have started to build a comprehensive culture of peace program at your school, you can begin to extend this program to the outside

community. However, this does not have to be a linear process, and the sooner you can include the wider community, the better.

One way to start is to create a Peace Zone around the school, perhaps using a one-block or two-block (100-200 meter) radius. A peace zone would be more than a weapons-free zone, but rather a zone where nonviolence, justice, equality, and environmental sustainability are promoted.

The school can also use service learning opportunities to introduce culture of peace principles to the community. For example, the school could host a community event for promoting human rights or environmental sustainability, or students could promote international understanding and solidarity by holding a fundraiser for a marginalized or at-risk community. There are many ways that the school can be a catalyst and model for a community culture of peace - the only limit is your creativity!

Peace Education in Nonformal and Informal Sectors

Peace education is not just for the formal education sector. Although this program has focused on peace education for primary and secondary formal school settings, peace education can also happen in the nonformal and informal settings, and this is important for building a community culture of peace, and bringing peace education to all community members.

Nonformal education refers to education that explicitly occurs outside the formal school system. For example, this could include computing classes at a local library, language classes at a language center, or music classes at a cultural center. In nonformal education, the educating itself is still explicit, but it takes place outside the realm of state-supported schooling. An example of nonformal peace education in your community might be offering a workshop for adults on peace education (see suggestions below).

Informal education refers to education that takes place outside of the formal and nonformal sectors, and is education that is neither intentional nor planned. Perhaps the three most common realms of informal education are the family, peers, and the media. It is important not to underestimate the power of the informal sector in education. Educators should always be thinking of ways to engage the informal sector. For example, you could issue a press release to attract the local media to your peace education efforts, and this exposure would in turn educate the local community about peace education. You could also try to partner with a local radio station to interview you and your students about peace education.

Adult Education

As peace education is intended to be a path for life-long learning, it is important to consider the role of adult education in building a community culture of peace. While formal education plays an important role in values formation and skillbuilding for peace, children may return to their homes where they witness physical or verbal violence. Whenever possible, the parents of the children should be consulted and included in the curriculum. There are a few ways this can be done. One way would be to hold workshops, either in the evenings or on the weekends, for parents to develop similar skills to those that their children are being taught. Another way would be to create a peace education newsletter, which would serve as a means to inform the parents, and could also be a form of empowerment for the students by putting the newsletter design in their hands. You could also start a parents peace education study group that would be parent-run. There are many ways that the parents can be included and, ultimately, you should think about different ways that you can engage parents in supporting their children's peace education.

What about the other adults in the community who do not have school-aged children? Eventually, it would be ideal to include programs that are available to all community members. The Inter-Agency Network for Education in Emergencies has developed a peace education community manual which is available for free online (http://ineesite.org/uploads/documents/store/subdoc_1_676_Facilitators_Manual_for_Community_Workshops.pdf). While it might be beyond the scope of your work to take on community initiatives, you could speak with other members of the community who might be able to support such a program.

Peace Education and Educating Cities

In order for peace education to truly take hold in the minds and hearts of students, it needs to be a community effort. One approach would be applying the principles of Educating Cities to your city, town or village. The goal of Educating Cities movement is to turn the city into a total intentional, positive learning environment, with the aim of promoting the development of all its inhabitants. This is based on the idea that all cities have the capacity to be educating, but often they educate in negative ways. The principles of Educating Cities include:

- Investing in education so as to allow each individual to develop to their fullest potential as a human being;
- Promoting the conditions for full equality so that everyone can feel respected, and everyone can enter into dialogue with others;
- Unifying these factors so that city by city we can create a true knowledge society that can allow everyone to achieve their potential (International Association of Educating Cities, 1990).

In applying peace education principles to this concept, the city would make an intentional effort to promote peace education at all levels of society, and to make education the lens through which the city views itself.

Conclusion

Ultimately, the goal of peace education should be the transformation of society to a culture of peace, which will require the education and participation of all members of society. By expanding the culture of peace beyond your school walls, you can build a movement within your community and beyond to the wider world.

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Assignment #7: Final Project Proposal

Your final assignment is creating a peace education project for your context. The details for the final project are in your syllabus.

Please submit a short, 1-paragraph proposal outlining your final project idea to your instructors, due at the end of Week 8. Subsequently, you can begin working on your final project.

Sample Final Projects

Here are some sample final projects from participants who completed the TWB online Peace Education course in May 2011. These projects can help guide you as you work to develop your final project.

Filename: Behaviour Lesson_Andrew Odongo.doc

Filename: Community Peace_Samuel Njeri.docx

Filename: Darfur Unit_Eliana Zemmer.doc

Filename: Environmental Unit_Sarah McLeod.doc

Filename: Jan Vincent Sarabia Ong TWB-Nixty Final Project.doc

Filename: The Golden RuleLessonPlanEFeig.docx

Here is a peace assessment for schools created by John Borst:

http://web.me.com/jborst1/Inventory/SJPI.html