

## Introduction Encyclopedia of Peace Education

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The Encyclopedia of Peace Education brings together scholars and practitioners with decades of experience in the field of peace education with the aim of tracing developments in the field to date. Although its foundation is rooted in the early 19<sup>th</sup> century, peace education emerged primarily during the post-World War II era, resulting in diverse definitions and constituencies worldwide. This edited volume attempts to explore major issues in the field by giving voice to individuals who have advanced foundational concepts related to peace and education over the past four decades. Additionally, this book seeks to highlight future perspectives of emerging scholars who are shaping the field in new ways. Exploring perspectives on peace education can provide greater clarity as to what the term means and what shared understandings exist, as well as what specificities are open for further analysis and interpretation.

Peace education is generally defined as educational policy, planning, pedagogy, and practice that can provide learners – in any setting – with the skills and values to work towards comprehensive peace (Reardon, 1988). Comprehensive peace includes the oft-discussed domains of both “negative” and “positive” peace that, respectively, comprise the abolition of direct or physical violence and structural violence, constituted by systematic inequalities that deprive individuals of their basic human rights (Galtung, 1969). The areas of human rights education, development education, environmental education, disarmament education, and conflict resolution education are often included in a broader understanding of the multifaceted approaches of peace education. Despite different approaches, the holistic aim of peace education can be summarized as the achievement of “all human rights for all people(s)” (Toh, 2006, p.15).

While the structural analysis of notions of negative and positive peace is one of the unifying concepts in the field of peace education, other foundational elements include the beliefs that: (1) the process of education can impart in all students social “goods,” in this case, the skills and values needed for peace and social justice; and (2) once given the relevant information and experience, individual students can be agents in promoting local, national, and international peace. This does not mean that all peace educators believe such transformation happens in all cases; rather, many speak of a “possibility” for transformation through education. Beyond these unifying concepts, much diversity exists among the political, theoretical, and methodological orientations of scholars and practitioners involved in peace education.

Hence, a primary objective of this edited volume is to provide greater nuance to debates around peace education by exploring the range of ideas, perspectives, and conceptualizations that have come to influence the field. This volume provides students, practitioners, and scholars of peace education an introduction to the historical emergence of, foundational concepts in, and disciplinary influences on the field. The glossary in the back of the book is intended to provide approximate definitions of terminology often used by scholars. It is hoped that by engaging with the topics and issues in this book, readers will gain a greater perspective on their own positionality in the field and the debates that exist within it in order to advance both scholarship and practice. The larger historical, social, and conceptual contexts that have given rise to the field of peace education should provide important insights into what binds us together as members of a shared epistemological community – despite our varied orientations within it – and the way(s) forward in the pursuit of greater equity and social justice.

This “primer” in peace education also offers those new to the field the opportunity to engage with scholars who have devoted significant time and attention to developing ideas and strategies

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for discussing and theorizing peace and peace education. The discussion questions posed at the beginning of each section provide readers the opportunity to engage in meaningful inquiry and dialogue in order to probe some of the key problematques in peace education. This volume is intended not to stifle, but to open avenues for debate, dialogue, and discussion. As such, the authors presented are not deemed authoritative, but rather, represent some of the key ideas amidst a vast range of those that exist on each topic.

The idea for an Encyclopedia of Peace Education emerged as a way to have an ongoing dialogue with scholars and practitioners from around the world in a dynamic way utilizing technology. In compiling entries for an online Encyclopedia, some stood out as foundational concepts and or provocative ideas that seemed useful to concretize and provide to educators, students, and scholars in the form of this edited volume. The topics for this book were chosen because they represented critical points of engagement for those interested in peace education. Readers are encouraged to visit the online Encyclopedia as well where, at the time of this writing, some 35 entries on a vast array of topics related to peace education are located (see Appendix A for list).

One of the common elements that unite scholars and practitioners who claim membership in the field of peace education is optimism that education can lead to positive social change. In order to counter the critique peace education scholars and practitioners exhibit “naïveté” or “blind optimism” (Gur-Ze’ev, 2001, p. 315), it is important to explore the contours of optimism as they pertain to this field.

#### PEACE EDUCATION: ENVISIONING ‘TRANSFORMATIVE OPTIMISM’ IN RESEARCH AND PRACTICE

One of the founding principles of peace education initiatives is that learners can develop a sense of possibility that enables them to become agents of social change. Freirean ideas on the necessity for educators to inspire a critical optimism among students that is aimed at promoting solidarity and diminishing the distance between social groups—whether they are stratified by race, ethnicity, religion, class, or any other ascriptive characteristic—are particularly relevant for our understanding of peace education. However, the cultivation of hope alone, without a critical understanding of the social conditions that constrain action and diminish optimism among the marginalized, can be, as Freire contends, counterproductive:

The idea that hope alone will transform the world, and action undertaken in that kind of naïveté, is an excellent route to hopelessness, pessimism, and fatalism. But the attempt to do without hope, in the struggle to improve the world, as if that struggle could be reduced to calculated acts alone, or a purely scientific approach - is a frivolous illusion. To attempt to do without hope, which is based on the need for truth as an ethical quality of the struggle, is tantamount to denying that struggle of its mainstays. (Freire, 1998, p. 8)

Peace education aimed at raising learners’ critical consciousness (Freire, 1970) must provide students with an accurate understanding of their social and political contexts while simultaneously focusing attention towards possibilities for action and change.

In assessing the movement from the dangerous “blind optimism” towards the preferred “transformative optimism,” Freirean scholar Cesar Augusto Rossatto (2005) identifies and maps four categories of optimism. The first category is that of “anti-optimism”, or fatalism, where social conditions are understood and believed to provide no hope for mobility or change. The extreme opposite of this fatalist condition is equally at odds with the goals of peace education: blind optimism. Disconnected from social realities and operating in an idyllic cocoon, this type of blind optimism or naïveté results in frustration and disenfranchisement once unequal structures

are revealed. For those in positions of privilege or relative advantage, blind optimism can often serve as a placebo for organized collective action toward social change. The challenge implied in Rossatto's critique of this form of optimism is to interrogate and analyze the larger structures of inequality that often lead to direct and structural violence in global contexts.

Rossatto moves from these two unproductive forms of optimism to identify two other categories of optimism at the individual and collective levels. Resilient optimism primarily is found when an individual overcomes obstacles posed by social or political marginalization and achieves upward mobility. However, the likely outcome, rather than a commitment to greater collective action towards social change, is "an assimilationist optimism that reproduces the hegemonic social order" (Rossatto, 2005, p. 69). While assimilating to one's more privileged position in an unjust order is the product of resilient optimism, the author identifies a more beneficial strategy that educators can strive to nurture among students: transformative optimism.

Transformative optimism, which underscores a sense of agency, provides the most comprehensive definition of hope for peace educators. Rossatto defines transformative optimism as resistance to structural violence in which each individual "sees himself or herself as a necessary and viable participation in the collective process of social change" (2005, p. 81). Solidarity with others in this shared struggle for social change is an essential component to ensure a more just future. Peace educators could certainly utilize Rossatto's notion of transformative optimism as an organizing principle for research and practice.

The goal of highlighting Rossatto's conceptualization of transformative optimism is to provide a framework that does not explicitly define a preferred outcome for what learners will think and do, but to suggest a set of foundational values for how they will approach the obstacles to peace and respect for human rights in their respective communities and societies. The consciousness-raising and orientation towards equity and social justice emerge from the structure, content, and pedagogy of peace education. In this process, attention to the social and political contexts of education is essential such that envisioning a better future does not stifle creative action, but provides an understanding of the constraints and possibilities for it. Laden with transformative optimism, this process can pave multiple pathways forward for the field of peace education.

## SUMMARY OF CHAPTERS

The chapters included in this book provide an overview of the scholarly developments to date in the field of peace education and innovative ideas for the way ahead. Each section provides readers a concise and engaging glimpse into topics that are timely and relevant in advancing our understanding of peace education. Introductions in every section include a list of questions for further consideration and holistic investigation into the synergistic aspects of the various topics. These questions also serve as a starting point for educators to edit and expand upon to use as a resource in classrooms.

The goal of this volume is to outline the theoretical and conceptual underpinnings of peace education, survey contemporary perspectives on the field, and provide a space for scholars to envision the future of the field. The edited volume includes the following sections, which will be reviewed in more detail below: (1) the historical emergence of and influences on peace education; (2) foundational perspectives in peace education; (3) core concepts in peace education; and (4) frameworks and new directions for peace education.

### ***Section 1: The historical emergence of and influences on peace education***

Noted peace education scholar, Ian Harris, presents an historical account of the growth of peace education. With its early foundations in the world's great religions, peace education has been practiced informally by generations of people searching for ways to resolve conflicts without

violence or deadly force. Peace education continues to be carried out informally in community settings, but there is a recent trend of peace educators unifying around a more formal peace education reliant on the written word, instruction, and common curriculum, and which incorporates its historical roots with modern conventions of human rights and environmental concerns.

In his chapter, Charles F. Howlett makes a link between Dewey's writings and peace education. Dewey's contribution to peace education was based on his view that schools could serve as a basis for dynamic change, and that teaching subjects like history and geography should be premised on the goal of promoting internationalism and international understanding. His educational objective was to counter the philistine notion of patriotism and nationalism developed by individual nation-states which had been a basic cause of war.

Cheryl Duckworth discusses the inherently multi-disciplinary nature of peace education, which has led to the ambiguity of its emergence, definition, and boundaries. Famous for her child-centered learning approach, Maria Montessori is identified as a founder of the field, arguing that education is a means of eliminating war. Montessori's methods reinforce the commitment to global citizens who live and work for lasting peace through the fostering of independent critical thinking, imaginative problem solving, and moral values of responsibility and respect. Positive peace education methodologies reflect a harmonization of implicit and explicit curricula to develop the whole child.

Lesley Bartlett describes the impact that the theories of Brazilian education scholar Paulo Freire have had on peace education by integrating his life experiences and his conceptual development of education. His notions of education as a political act, dialogue and critical consciousness, democratic teacher-student relationships, and co-construction of knowledge inform peace education pedagogy and practice. Freire's philosophy and concept of conscientization provide a link between peace education and social transformation.

### ***Section II: Foundational perspectives in peace education***

Seminal peace studies scholar, Johan Galtung, presents suggestions for the form and content of peace education. According to him, significant advances have been made with respect to peace research and action, but not on education, which generally fails to bring their findings into schools and universities. There is no one standard for peace education and although it is not the only factor in peace, peace education can raise the level of consciousness to create a world in which people are aware of their basic human rights.

This essay discusses some important dimensions within which it is believed the major conceptual disagreements between "peace" and "education" are to be found. A long-time peace education scholar, Magnus Haavelsrud, focuses on three major components of the educational problematic: the content, method of communication, and organizational structure of the educational program. The choices made about these three components, which are mutually related, prove to be decisive in defining the substance of any educational program in or outside the school, including education for peace.

Educational philosopher, Dale Snauwaert, discusses concepts of morality in politics and peace education. He contrasts political realism, which denies the existence of morality in international politics, with peace education, which is premised upon the belief that all human beings have moral standing, and thus war and peace, justice and injustice, are global moral considerations. A global moral community is not merely a philosophical ideal, and peace education should therefore aim to transform social consciousness and social structures

James Page discusses peace education at a global institutional level, mediated by the United Nations (UN) and how its goals are aligned with maintaining international peace and encouraging international co-operation, thereby preventing war. With a long commitment to disarmament education, the UN's programs for tolerance and human rights have led to an emphasis on creating a culture of peace. The development of such education programs stem from an evolving awareness that the attainment of peace is not merely an institutional problem but rather one that requires the subtle elements of cultural and societal change.

### ***Section III: Core concepts in peace education***

Carl Mirra defines the multiple forms of militarism using exiting literature. He correctly identifies that peace educators paid particular attention to militarism during the Cold War and its attendant arms race. Disarmament education was offered as an alternative to the rising tide of militarism and war preparations. The goal of peace education is to reverse the adverse effects of militarism and redefine human security.

A leading figure in educational philosophy, Nel Noddings draws connections between caring theory and peace education, describing the elements of each to highlight their integration. She argues that engaging in continuous dialogue can encourage understanding of intentions and motivations and avoid the main points of contention on a global scale, thereby expanding the circles of caring. Noddings offers useful advice for peace educators about the need for intercultural dialogue and reflection.

Felisa Tibbitts defines human rights as an international movement to promote awareness about the rights accorded by the Universal Declaration of Human Rights and related human rights conventions. Although the definition is not specific to the schooling sector, the United Nations proposes human rights education (HRE) for all sectors of society as part of a "lifelong learning" process for individuals. HRE is emerging in the work of non-governmental organizations at the grassroots level as well as in national systems of education. HRE calls attention to overall school policies, pedagogy, and practices in order to promote greater awareness and internalization of human rights values.

Lynn Davies' chapter examines the nature of global citizenship education and its role in peace education. She discusses the contestation of the definition of global citizenship and the debate of what sort of education prepares someone to be a global citizen. Global education for peace requires knowledge of world events, capacity for critical analysis, political skills, and willingness for joint action to produce active world citizens who understand the causes and effects of conflict.

### ***Section IV: Frameworks and new directions for peace education***

Robin Burns, through a comprehensive literature review, highlights the in/compatibility of comparative and international education as a framework for peace education based on the extent of the field, appropriate subject-matter, and methodology. The author then discusses the changes over time in the field, including the inclusion of an ameliorative element to educational planning and systems and the critique of globalization, and how such changes suggest the inclusion of peace education as a legitimate topic for study.

With a discussion of its nine elements, David Hicks argues that a futures perspective is crucial to peace education as it enables learners to think more critically and purposefully to create a preferred future. While peace education is concerned with a wide variety of issues that manifest at scales from the local to the global, such issues cannot be understood without an exploration of the interrelationships between past, present and future, an often a missing dimension in education.

In my chapter, I argue for a reclaimed "critical peace education" in which empirical study aimed towards local understandings of how participants can cultivate a sense of transformative agency assumes a central role. Attention to research and the renewed pursuit of critical structural analyses can further the field towards scholar-activism in pursuit of peace education's emancipatory promise. Approaches to research and practice in peace education are discussed and suggestions are made for greater attention to the causes and dimensions of social, political, and economic conflicts in their settings.

Finally, H.B. Danesh defines unity as the main law governing all human relationships and conflict as the absence of unity. He outlines the Integrative Theory of Peace and a comprehensive Unity-Based Peace Education program, Education for Peace, which has been successfully implemented in the post-conflict societies of Bosnia and Herzegovina. Because conflict is the absence of unity, conflict resolution and peace creation are only possible in the context of a unity-based worldview that espouses individual and collective development.

Taken together, the chapters in this volume seek to provide a unified basis for understanding and exploring the diverse perspectives in the field of peace education. It is hoped that through this volume, greater clarity will emerge as to *what is peace education* in an attempt to further explore the contours of this evolving field. Far from seeking to create disciplinary gatekeepers, this volume charts the history of peace education, identifies key conceptual streams, and highlights new thinking on the future of the field. Readers are encouraged to actively engage with the material contained in this volume and to, as eminent peace education scholar Betty Reardon notes, work towards the fulfillment of peace education's promise to "develop [the] reflective and participatory capacities for applying [peace] knowledge to overcoming problems and achieving possibilities" (Reardon, 2000, p. 381) .

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