

## CHAPTER 1

# What Is Peace Education?

*Since wars begin in the minds of men, it is in the minds of men  
that the defenses of peace must be constructed.*

—Preamble of the Constitution of the United Nations  
Educational, Scientific and Cultural Organization  
(UNESCO)

Peace education is currently considered to be both a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution.<sup>1</sup> The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life. Peace education confronts indirectly the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives. Peace education also seeks to transform the present human condition by, as noted educator Betty Reardon states, “changing social structures and patterns of thought that have created it.”<sup>2</sup> Peace education is taught in many different settings, from nursery school to college and beyond. Community groups teach peace education to adults and to children.

Violence in our world may be seen in its various forms from domestic abuse to militarism, which has been defined as “the result of a process whereby military values, ideology and patterns of behavior achieve a dominating influence over the political, social, economic and foreign affairs of the state.”<sup>3</sup> Militarism comes from values, opinions and social organizations which support war and violence as legitimate ways to manage human affairs. Military traditions—salutes, orders, parades, war movies, paramilitary societies, and other militaristic rituals are deeply rooted in minds★

YES } throughout the world and contribute a global predicament where nuclear warheads imperil human civilization, where arms races gobble up precious resources, and where political elites use military means to protect their privileges.

Peace education aims to create in the human consciousness a similar, if not greater, commitment to the ways of peace. Just as a doctor learns in medical school how to minister to the sick, students in peace education classes learn how to solve problems caused by violence:

KEY } Social violence and warfare can be described as a form of pathology, a disease. Few people would be satisfied with simply treating the symptoms of a severely debilitating or life-threatening disease. Yet, we continue to respond to most forms of violence by preparing for the continued incidence of social violence and the repeated outbreak of warfare, rather than by trying to eliminate their causes.<sup>4</sup>

Peace education tries to inoculate students against the evil effects of violence by teaching them skills to manage their conflicts nonviolently and by motivating them to choose peace when faced with conflict. Societies spend money and resources training doctors to heal the ill. Why should not they also educate their citizens to conduct affairs nonviolently?

Educators have helped to contribute to advances that have created a global village of our planet. Now it is time for schools and communities to use their crafts to create what Dr. Martin Luther King called beloved communities. In a postmodern era young people faced with street crimes, domestic violence, ethnic hatred and environmental destruction are bombarded every day with a plethora of negative and violent images that make life difficult, confusing, and frightening. Fear of violence is changing the behavior of American youth.<sup>5</sup> The sources of violence are many. Poor people struggling to survive in structurally violent societies that deny them economic and social security rely on a violent underground economy for sustenance. State systems squander precious resources on a militaristic approach to problem solving, investing in police forces and armed forces, rather than quality education and social justice. Families and schools use authoritarian tactics to resolve disputes, teaching young people to use force when faced with conflict. Cultural images of violence capture the imaginations of children.

It seems that one of the reasons there is so much violence in the post-modern world is that people neither understand nor appreciate the power of nonviolence. Education about nonviolence can help counter a culture of violence that reverberates in the media, entertainment industry, politics, national policy, schools, community, and the family. By the time children

US spends more on prisons than on schools.

become citizens, if they have neither learned how to resolve conflicts non-violently nor how to treat living things in a peaceful manner, they may become violent adults, further promoting dysfunctional social behaviors.

School personnel—teachers, guidance counselors, administrators, and psychologists—can help counteract an ignorance about nonviolence that exists at all levels of society by teaching alternatives to violence. At a time when there is widespread conflict and victimization throughout the world, when neighborhoods and schools are experiencing outbursts of violence, and when there is increasing evidence of racial intolerance and social injustice, educators are turning to peace education strategies to deal with rising levels of violence<sup>6</sup> in schools and to build a culture of peace.<sup>7</sup>

Peace educators approach problems of violence at three different levels.<sup>8</sup> These are peacekeeping, peacemaking and peacebuilding. At the peacekeeping level, educators use violence prevention activities to create an orderly learning climate in schools. These get-tough policies in schools mirror peace-through-strength policies followed widely throughout the United States where governments invest billions of dollars in defense and prisons to provide security for citizens. At the peacemaking level, conflict resolution has become one of the fastest growing school reforms. School personnel are teaching dispute resolution techniques so that students can learn to manage their own conflicts constructively. In spite of a widespread interest in violence prevention and conflict resolution in schools,<sup>9</sup> there has been little or no discussion either in educational journals or in debates in professional education societies about peace building in schools.<sup>10</sup> Peace theory postulates that the goal of peace education should not be just to stop the violence, but rather to create in children's minds a desire to learn how nonviolence can provide the basis for a just and sustainable future.<sup>11</sup> Children who learn about nonviolence can promote positive peace, which is proactive and seeks to avoid violence and conflict, as opposed to peacekeeping and peacemaking which react to violent situations trying to stop them.

### What Do We Mean When We Talk About Peace?

Before proceeding directly into a discussion of peace education, it is important to develop an understanding of the concept of peace. Peace and peace education are intricately linked, yet the latter seems to naturally assume the existence of, or at least the conceptual visioning of, the former. The concept of peace has changed throughout recorded history as

different groups and individuals have struggled to realize a harmonious state of existence. In the contemporary world understandings of peace vary from country to country and within different cultural contexts. Many people think of peace as tranquility or the absence of war. Peace is a positive concept that implies much more than the absence of war.<sup>12</sup> As a necessary condition for human survival, it implies that human beings resolve conflicts without using force, and it represents an ideal that humans have long striven to achieve.

As peace researchers have pointed out, peace has both a negative and a positive connotation. In its negative meaning, "peace" implies stopping some form of violence, but "peace" also has positive connotations, involving following standards of justice, living in balance with nature, and providing meaningful participation to citizens in their government. People use various strategies to pursue peace. Some rely on the use of force to stop aggression. Others rely on nonviolent communication skills to manage conflicts without the use of force. The pursuit of peace involves a worldly outlook that links local struggles to global aspects and vice versa. "Peace" has been defined by Joel Kovel as a state of existence where:

Neither the overt violence of war nor the covert violence of unjust systems is used as an instrument for extending the interests of a particular nation or group. It is a world where basic human needs are met, and in which justice can be obtained and conflict resolved through nonviolent processes and human and material resources are shared for the benefit of all people.<sup>13</sup>

"Peace," a concept that motivates the imagination, connotes more than "no violence." It implies human beings working together to resolve conflicts, respect standards of justice, satisfy basic needs, and honor human rights. Peace involves a respect for life and for the dignity of each human being without discrimination or prejudice.

While the absence of war can be understood as peace, and the absence of peace is often war, peace and war are not correlatives. A state not at war may not be peaceful. Its citizens may reside in neighborhoods with high crime rates or live in families where they are beaten. They may exist in conditions where they are oppressed economically, starved or in miserable health. Violence can imply more than a direct, physical confrontation. It is expressed not only on battlefields but also through circumstances that limit life, civil rights, health, personal freedom, and self-fulfillment. This type of violence, referred to as structural violence, occurs when wealth and power exploit or oppress others, and standards of justice are not upheld. It is created by the deprivation of basic human needs and creates suffering

for individuals throughout the world. Structural violence implies that those situations where an individual's survival is threatened are not peaceful.

Paul Smoker and Linda Groff have described several different types of peace.<sup>14</sup> They vary according to the kind of violence they address. In the international system, peace is not just the absence of war, but it also represents a balance of forces. As mentioned above, peace also can appear in civic society, when a country is not at war, and there is no structural violence at the macro level. At the micro level peace implies managing interpersonal relations without violence. It means sharing material resources to put an end to exclusion, injustice, and political and economic oppression. In addition there are holistic systems of peace that focus on unity and diversity. Intercultural peace exists when different religious and ethnic groups live together harmoniously. Living peacefully involves defending freedom of expression and cultural diversity, as well as using democratic principles to create a sense of solidarity that comes through the creation of inclusive communities. This type of peace provides alternatives to the violent images often found in popular media. A sixth type of peace concerns the way human beings relate to the Earth and is achieved when human beings live sustainably on this planet. The final form of peace has to do with inner peace that is achieved through the psyche. There are philosophers and religious leaders, such as the Dalai Lama and Thich Nhat Hanh, both from the Buddhist Tradition, who maintain that "inner peace" and "outer peace" are interrelated. Those who hope to work for peace in the world must themselves be striving for a sense of inner harmony.

Since societies will always have hostilities, disagreements, and arguments, the pursuit of peace does not strive for an idealized state of human existence with no aggression or conflict. It strives, rather, for the means to resolve disagreements without resorting to warfare or physical force, and for justice where human beings are treated with the dignity afforded them by their human rights. Peace has an individual context which implies peace of mind and the absence of fear. For an individual to live peacefully he or she must be able to satisfy basic needs and resolve conflicts within friendships, workplaces, families, and communities in a way that promotes the well-being of all.

Peace is concerned with different forms of violence and operates at many different levels of human existence. Traditionally, concern about peace relates to nations and their ability to settle disagreements without resorting to war, providing security for citizens. Wars between nations require peace strategies that are international in scope. Most countries (with the exception of Costa Rica and Iceland) have military forces that they maintain to protect their boundaries. Societies provide peace for their

citizens by developing a collective security with laws that govern human behavior. At this global level peace implies that governments respect the sovereignty of nations and will use methods other than force to manage conflicts.

At the national level peace implies law and order, self-control, a respect for others, and the guarantee of human rights. At the cultural level artists create peaceful images to counteract some of the violent images propagated through the mass media and entertainment industries. At the institutional level administrators use organizational development techniques to resolve conflicts. At the interpersonal level individuals can learn how to arbitrate conflicts and negotiate agreements. At the psychic level peace implies a certain calm and spiritual connectedness to other forms of life.

The creation of peace is one of the great unsolved human problems. Since the advent of organized societies, human beings have prayed for, dreamed about, and worked to achieve peace. In recent years human war-like propensities have reached new heights. The creation of the atomic bomb, the development of biological and chemical warfare, and the manufacture of high tech weaponry have elevated the dangers of war to a point where the future can no longer be taken for granted. Since the attacks on the American World Trade Center of September 11, 2001, the very definition of war is undergoing dramatic revision. The scientific modes of thinking developed in Europe in the eighteenth century have created an industrial society that has brought the human race to a point where it can no longer rely on militaristic ways to resolve differences but must adopt nonviolent solutions to problems. As Albert Einstein said fifty years ago,

We stand, therefore, at the parting of the ways. Whether we find the way of peace or continue along the road of brute force, so unworthy of our civilization, depends on ourselves. On the one side the freedom of the individual and the security of society beckon to us; on the other, slavery for the individual and the annihilation of our civilization threaten us. Our fate will be according to our deserts.<sup>15</sup>

People learn violent behavior from parents, friends, teachers, cultural norms, social institutions, and the mass media. Violent images promoted in the culture instill the belief that aggression must be regulated through violent means. This need not be true. Indeed, Margaret Mead and other anthropologists have discovered supportive, caring cultures that practice nonviolence. For example, the Inuits, commonly known as Eskimos, do not fight among themselves but rather channel aggressive impulses to overcome the harsh vicissitudes of an Arctic existence. If some cultures exist peacefully, why not all of them?

To a large extent cultural norms and messages determine behavior in a given society. If individuals receive messages that describe social reality as violent, they will be fearful. If people believe that the only way to preserve their lives, liberties, and properties is through physical violence, they will construct and live in armed encampments. Even within the midst of this violent milieu, the ways of peace have successfully altered aggressive behavior.

Mahatma Gandhi's nonviolent principles liberated India from one of the world's greatest empires. United States citizens, organizing for peace in the nineteen sixties and seventies, contributed to the end of America's involvement in the Vietnam war. Neighborhood block clubs where individuals organize against crime have been shown to decrease urban vandalism. In the United States Dr. Martin Luther King, Jr., and other civil rights leaders, dedicated to the principles of nonviolence, helped minority people gain dignity and civil rights. In the nineteen fifties and nineteen sixties citizen protests against atmospheric testing of nuclear weapons led to a partial test ban treaty. In 1986 the Philippine people used nonviolent tactics to depose Ferdinand Marcos. In 1989 peace protests in countries in Eastern Europe led to the collapse of the Soviet Union.

In order to eliminate war and violence humans must understand, desire, and struggle to achieve peace. If and when the desire for peace becomes strongly rooted in human consciousness, people will strive for it, demanding new social structures that reduce risks of violence. Peace education provides not only a way to promote such a desire for peace within the human mind but also knowledge about peacemaking skills so that human beings learn alternative nonviolent ways of dealing with each other.

## Strategies for Peace

Although most people desire peace, there exists within human communities considerable disagreement about how to achieve it. It is helpful to distinguish between several strategies for achieving peace, each with its own aims. As previously noted, one way of distinguishing the various strategies is to divide them into three categories: peacekeeping, peacemaking and peacebuilding. Peacekeeping's aim is to respond to violence and stop it from escalating. On a micro level this might mean schools employing security guards to break up fights. On a more macro level, it implies the use of military force to quell violence in the world, an example being the use of force to respond to the terrorist attacks of September 11. Dur-

Root of War  
is Fear

Bringing down  
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Einstein

ing war a strategy for peace may be militaristic where leaders use peace through policies to stop contestants who are fighting. Once the fighting has stopped, peacemaking strategies can be used to get the parties together to try to work out their differences. Peacemaking has as its aims the teaching of skills to resolve conflicts without the use of force. In order to prevent conflict, peacebuilding strategies are used to create a culture of peace that does not celebrate violence, but rather promotes nonviolence as a way to avoid the horror of war.

These different approaches to peace are not mutually exclusive. In fact, some believe they can complement each other to help overcome the complex sources of violence found in the modern world. In times when a country is not waging a war, a strategy for peace might involve constructing elaborate defenses against perceived enemies, or a literacy campaign to relieve the oppression of citizens unable to satisfy basic needs.

What particular approach to peace a given society uses depends upon the inclinations, experiences, and desires of those in power or upon well organized grass-roots movements. In addition to the above mentioned group of three strategies for peace, an additional way of categorizing involves the following, as seen in the paradigm below: These are: (1) peace through strength, (2) pacifism, (3) peace with justice, (4) institution building, (5) peace through sustainability, and (6) peace education. These different strategies are not mutually exclusive, rather they all come into interplay in addressing the complex problems of violence found in the modern world and may, in some sense, be rather arbitrary in their grouping.

*Peace education* here is noted as a strategy. However, it is important to think of it as, metaphorically, a light "covering," reaching among and between all of the other strategies. Educators can teach about all the different strategies in their settings. Peace educators need to become familiar with these different approaches so they can present their strengths and weaknesses to students who may, in turn, decide for themselves the best ways to achieve peace. These particular approaches to peace are illustrated in Table 1 and described in the ensuing text.

PEACE THROUGH STRENGTH

The concept of "peace through strength" is credited to the Roman Empire: si vis parem, para bellum (if you desire peace, prepare for war). In modern terms peace through strength requires massive armaments, and it is often discussed in terms of balance of power. Under this approach to peace a state, an individual, or group of individuals is dissuaded from going to war because the opposition is so well armed that a state, individual, or

*The encyclopedia*

	ASSUMPTIONS ABOUT HUMAN NATURE	TACTICS	PROBLEMS WITH STRATEGY
Peace Through Strength	Humans are violent. World is competitive.	Arms, balance of power, force, deterrence.	Cost, danger, retribution.
Peace Through Justice	Human beings have basic needs.	Organize to meet needs; remove institutions not responsive to human needs; preserve rights.	Contradictory claims lead to controversy and violence.
Peace Through Transformation (Pacifism)	Human beings are capable of love that can overcome feelings of hatred.	Transform individual behavior and beliefs, withdraw allegiance to violent institutions.	No broad following; creates vulnerability.
Peace Through Politics (Institution building)	Humans are rational; conflicts can be managed without violence by appealing to common interest.	Create institutions, laws, treaties, etc. to negotiate conflicts.	Private agendas block solutions; disagreements cause conflicts.
Peace Through Sustainability	Humans are both spiritually and materially connected to all others and to the natural world; there can be enough material and emotional-spiritual security for all.	Work toward nonviolence in all relationships, with the human and natural world; education is both holistic and biocentric.	Technological progress depends partly upon the destruction of the environment; short-term economic gains often obscure long-term goals of sustainability.
Peace Education	Human beings capable of changing violent behaviors and beliefs.	Teach alternatives to violence; explain consequences of violence.	Long-term solutions difficult to evaluate.

Table 1. Strategies for Peace

group of individuals cannot be sure that it (they) will win. A balance of power depends upon approximate equality of military force. If one country has military superiority over another, the weaker nation may feel threatened. A balance of power occurs when a country has no military superiority over another.

Deterrence and peace through strength currently dominate the thinking of most governments that devote large portions of their budgets to maintaining armed forces. These expenses are justified because the thinking is that a well-prepared military is seen as necessary to provide security in a dangerous world. The use of collective force is justified as an unavoidable use of force to quell dissent and establish peace. Peace through strength, the current policy endorsed by those in power in many of the nations of the world, is credited by many for deterring a war during the Cold War between the two superpowers, the United States and the Soviet Union.

Because most nations of the world approach the problem of conflict with a militaristic strategy to destroy or wipe out other humans (enemies) who are seen as the sources of conflict, peace has a controversial history. Military regimes go to war in order to provide peace for their citizens. At the same time, this helps to secure the privileges of those who hold structural power within a given society. These strategies are being played out in a tragic manner in the State of Israel, where the Israeli government is using force to suppress Palestinian opposition, but the "blowback" from these militaristic approaches to providing security is producing terrorists who are further aggravating an unsettled situation. Some critics of the "War on Terrorism" believe that the invasion of Afghanistan, following on the September 11 attacks in New York and Washington, D.C., with its concomitant killing of innocent Afghan civilians and with what some regard as the United States' refusal to understand the root causes of terrorism, may, in the long run, produce an increase in the amount of terrorist attacks against U.S. citizens around the world.

There are several strong arguments against peace through strength. First is its tremendous cost. Economists have done numerous studies that indicate that an increase in military expenditure is inversely correlated with the growth of a "civilian economy."<sup>16</sup> Money spent on defense comes from social services, so that an increase in military spending often means a lowered standard of living and services for many citizens. This approach to peace presents severe difficulties for countries in the underdeveloped world, where scarce resources are directed away from human needs toward human destruction. The total amount of money spent on arms each year in the world is fast approaching one trillion dollars—a huge sum of money that diverts resources from solving many of the problems which cause

\$ 2 Trillion  
War in Iraq  
-5% of GNP

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wars in the first place. An American taxpayer can now expect to pay nearly fifty percent of his or her federal tax bill to support current and past military spending.

A second problem with peace through strength is that this approach relies on technological solutions to social problems, as researchers and defense experts spend time and money developing sophisticated weapon systems. The conflicts that cause wars are human, and their resolution requires the energy, talents, and creativity of human beings, not relying on machines, but rather on trusting human instincts to bridge and resolve the issues inherent in conflict. More sophisticated weaponry creates a situation where civilization could be annihilated through some technical error. The irony of peace through strength is that the invention of modern weapons has created a destabilizing world climate where many citizens feel insecure because of the tremendous threats posed by weapons of mass destruction that have been created to enhance their security. And on September 11, 2001, the world watched in horror when a few men armed with box cutters managed to destroy the World Trade Center in New York City. In this "post-modern moment" on that day, the most sophisticated fighting force ever assembled on this planet was unable to protect the citizens of the United States, as the world watched suicide bombers employing U.S. airplanes to carry out their plans.

A third problem concerns the use of these weapons that can kill millions of people, severely altering the earth's ecosystem. This scenario has been detailed by scientists who describe it as "nuclear winter," where the use of nuclear, chemical and biological weapons relied upon by deterrence theory could destroy human civilization.<sup>17</sup> Concern about this threat has stimulated large peace movements in industrialized societies and has created a desire on the part of many people to live in a world that no longer relies on war to solve its problems.

Justice is the sound love makes  
when spoken in public." - Dr. King

## PEACE THROUGH JUSTICE

Peace through justice implies that peace may be attained by eliminating social oppression and economic exploitation. Peace through justice is concerned with the elimination of poverty, disease, starvation, human misery, and with the preservation of human rights. People who promote peace through justice take an active stand against structural violence by publicly demonstrating to rally public opinion, and by discrediting the violence of those they oppose.

Peace through justice addresses the tremendous suffering and misery that exist in the world. As important as it may seem to diplomats and

political scientists to promote arms control agreements, forty-one thousand people a day starve to death in this world. In the twentieth century, the overwhelming majority of victims of war have been women and children. Millions suffer from disease, lack of sanitary conditions, racial injustice, inadequate health care, and malnutrition. People living under such conditions suffer or even face death because they cannot meet basic survival needs. Addressing these needs is a way to eradicate violence on this planet.

Championing justice can be controversial. In a postmodern world there are no universal standards of justice. The banner of peace through justice is carried by many "combatants," each claiming that its side stands for justice while the opposition stands for tyranny and oppression. Appeals to justice result in competing claims which have no easy resolution. In combating oppression, cries for justice challenge the authority and legitimacy of governing elites. Because peace through justice identifies with oppressed people, it is practiced outside the realm of traditional politics, for the most part. Traditional politics represents the attempts of elites to consolidate their power. The independent peace movement, for example, is repressed in Serbia, as the radical Catholic Worker movement in the United States is treated with suspicion. Peace through justice, championed by a liberation theology that has grown up in South and Central America, points toward an emancipatory theology that can threaten power elites. Thus, peace through justice is highly political, often involving personal risk.

### PACIFISM (PEACE THROUGH TRANSFORMATION)

In contrast to peace through strength, which relies upon force to subdue hostilities, the pacifist road to peace implies the total absence of violence, though not necessarily the avoidance of confrontation per se. "Nonviolence is the human force," according to theologian Walter Wink.<sup>18</sup> Violence is confronted, not by violence in return, but by, in Gandhi's words, "truth force." Pacifism exudes a confidence in the infinite possibilities of the human spirit.

Pacifists turn the other cheek and do not strike out, even if attacked. The term "turn the other cheek" comes from the teachings of Jesus in the Christian Bible. Nonviolent theorists postulate that Jesus' admonition to turn the other cheek implies not a passive resistance to evil, but instead a radical "turning on its head" of the cultural norms of the ancient Judeo-Roman world. Jesus, by confronting openly the cultural taboos of his society at that time, and at the same time advocating love of God and love of

neighbor, was inviting controversy by refusing to abide by the ancient traditions of class and gender separation. Jesus was a radical for his time.<sup>19</sup>

Pacifists have a profound respect for life and a moral aversion to war. Pacifism comes from the Latin "pacem," peace, and "facere" to make. Literally it means "to make peace." Thus, pacifism should not be equated with being passive. Pacifism is often equated with "active nonviolence." Pacifists reject violence in all its forms—physical, sexual, psychological, economical, and social—and employ nonviolent conflict resolution strategies to deal with human aggression. Pacifism depends upon love of fellow human beings and has strong roots in most spiritual traditions, typified by Jesus' teaching to "love your enemies." Active nonviolence seeks to break the cycles of violence, creating more human alternatives and inviting personal and political transformation.

Pacifism depends upon human connectedness and human interaction. Inherent within it is the notion of human repentance, the acknowledgment of violence within ourselves and others. On an international scale this approach to peace suggests that if all nations disarm, there will be no wars.<sup>20</sup>

Pacifism has a moral and spiritual strength. Pacifists have, throughout history, taken stands against armaments. Buddhists renounce the use of violence as a part of a spirituality that finds all forms of life sacred. Early Christians opposed conscription in the Roman army. Quakers in England in the seventeenth century resisted Cromwell's forced conscription throughout the British countryside. By using civil disobedience tactics, pacifists have succeeded in mobilizing support for alternatives to physical force and violence. There is a small but growing movement of individuals who, for conscience reasons, refuse to pay a portion or all of their federal tax dollars to support war. Although in most societies pacifists represent a very small minority, they have in determined ways provided a moral force against the wholesale use of violence endorsed by nation states.

Pacifism has had a glorious history in the twentieth century.<sup>21</sup> Largely based on the nonviolent efforts of Mahatma Gandhi to dispel the British from India, nonviolent resistance has been taken up by people throughout the planet to oppose tyranny. Examples include the aforementioned civil rights efforts of Dr. Martin Luther King, Jr., the nonviolent overthrow of the Marcos regime in the Philippines in 1988 and the collapse of the Soviet Union in 1989. Walter Wink notes,

In 1989-90 alone, thirteen nations underwent nonviolent revolutions, all of them successful but one (China), and all of them nonviolent on the

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part of revolutionaries except one (Romania, and there it was largely the secret police fighting the army, with the public maintaining nonviolent demonstrations throughout). Those nonviolent struggles affected 1.7 billion people—one-third of the population of the world. If we add all the nonviolent efforts of this century, we get the astonishing figure of 3.3 billion people—over half of the human race! No one can ever say that nonviolence doesn't work. But it is true that we don't always know how to make it work.<sup>22</sup>

Nonviolent struggle withdraws support from rulers and mobilizes people to take action against despotism. In this way, pacifism as a strategy, at both the macro level of a society and at the micro level of human interaction, provides a paradigm that, among other things, uses communication to resolve differences in nonviolent ways.

Human societies are so structured that pacifist policies create insecurities. People who live in violent or potentially violent areas believe that they need to arm in order to protect themselves. People in urban areas in the United States expect that their police will rid the streets of criminals. There is a widespread perception that if a particular nation were to disarm, it could be vulnerable to attack from armed states that desire its resources. Hence the belief is that a pacifist strategy allows nations with strong militaries to dominate the world. Human social institutions and nation states are so constructed that there is a widespread fear that to adopt a pacifist stand creates vulnerability.

### INSTITUTION BUILDING (PEACE THROUGH POLITICS)

The development of effective international institutions aims to avoid war by creating legal and political alternatives for resolving international conflicts. The whole judicial system with courts, lawyers, punishment, and standards of justice attempts to provide fair procedures for maintaining order in civil society. Known as "peace through politics," which emphasizes working through political channels, this method for achieving peace is best typified by the United Nations, whose charter enumerates measures for the prevention of war and removal of threats to peace. The primary purpose of the United Nations Educational, Scientific, and Cultural Organization (UNESCO), an organization of the United Nations, is

to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the

world, without distinction of race, sex, language or religion, by the Charter of the United Nations.<sup>23</sup>

The United Nations and UNESCO declared the year 2000 and the decade 2001–2010 the Year and Decade for a Culture of Peace and Non-violence for the Children of the World. This was an initiative begun earlier by all of the living Nobel peace laureates. The purpose of the designation is to promote activities which, according to a 1989 UNESCO monograph, are consistent with the "values, attitudes, and modes of behavior based on nonviolence and respect for the fundamental rights and freedom of all people."<sup>24</sup> UNESCO's initiative includes the following precepts:

- power as defined as active nonviolence
- people being mobilized to build understanding, not to defeat a common enemy
- democratic processes to replace vertical and hierarchical power structures and authority
- free flow of information replacing secrecy
- male dominated cultures replacing by power sharing among women, men and children
- feminine cultures as centers of peacebuilding (including connect-edness, power sharing) replacing traditional structures glorifying war and the preparations for war
- exploitation of the environment, closely associated with warfare, replaced by cooperative sustainability

Imbedded in the UNESCO program for a Culture of Peace is the recognition of the increasing role of citizens' groups, or nongovernmental organizations (NGOs), which are energizing the United Nations system. These organizations, many of which have formal ties with the UN and its agencies, have as their goals the betterment of humankind and, in many cases, the alleviation of the root causes of war.

Another example of a kind of institution that promotes peace between nations is the International Law of the Sea. Arms control treaties also fall under the heading of institution building. Such organizations use political processes, laws, and traditions to provide alternatives to armed conflict.

Another example of an institution that promotes peace is the United States Institute of Peace, an independent, nonpartisan federal institution created and funded by Congress to strengthen the nation's capacity to promote the peaceful resolution of domestic and international conflict. Established in 1984, the Institute meets its congressional mandate through an

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array of programs, including grants, fellowships, conferences and workshops, library services, publications, and other educational activities. The objectives of the Institute are to support research on different aspects of peacekeeping, peacemaking, and peacebuilding, to train international affairs professionals in conflict management and resolution techniques, mediation, and negotiating skills, and to raise the level of public awareness about international conflicts and peacemaking efforts through grants, scholarships, publications, electronic outreach, and conferences. Of late, the Institute has been supporting programs teaching the skills of peacebuilding to young people in schools and elsewhere.

Developing institutions to resolve disagreements represents the rational solution to resolving conflicts between groups of human beings. Diplomats and heads of states negotiate and bargain to reduce hostilities on a global scale. They also look to international law to settle disputes. Advocates of this position hope to create institutions to which appeals may be made in seeking to resolve disputes. This strategy is limited, however, by the same pressures that cause disputes to rise in the first place. Countries go to war because they disagree strongly with the actions of another country and use military means to gain advantage. War is a gamble, and they hope to win. These same countries may not be interested in resolving their disputes through arbitration. They may fight to impose their will and the power of elites within those societies may be reinforced. Arbitration and diplomatic resolution of conflicts are at times invoked if a military strategy has become stalled, but seldom are they the first avenues that nations use to resolve their differences. Another problem of peace through politics is the question of sanctions—what exactly can be done to punish a country that violates international treaties and obligations? If there are no effective nonmilitary means to punish aggressive states, there may be no way to enforce international agreements, thus weakening peace through institution building. In the twentieth century the international community has looked to sanctions as a way to avoid war, but in countries like Cuba and Iraq these sanctions have solidified the power of dictators and created suffering for the masses of people who have been disenfranchised. In Serbia, on the other hand, sanctions, coupled with nonviolent street demonstrations, deposed a vicious president, Slobadon Milosevic, in 2000.

## PEACE THROUGH SUSTAINABILITY

Environmental destruction presents an extreme challenge to human beings, who depend upon the natural world for sustenance. As J. Alfred Prufrock said in a poem by T.S. Eliot, "That is the way the world ends;

not in a bang but in a whimper." Ecological violence is a key concept for peace education. However, peace educators in their rush to address the complex forms of violence manifested in human communities have often overlooked the dramatic effects of human violence upon the Earth, its ecosystems, and the various species that inhabit it. Peace educators hope to get humans to think of the Earth less as a resource for profit and more as a home that needs to be carefully maintained.

Peacebuilding in its broadest sense is based upon a commitment to nonviolence in relation to both the human and natural world. Environmental educators attempt to develop an ecological world outlook that is both holistic and biocentric, emphasizing the interconnectedness of all beings. The challenge is to learn to share limited resources equitably, and to live within the limits of environmental sustainability. This will become increasingly important in the 21st century as human populations increase in numbers and in expectations of a better life.

The problems with this approach are that humans must consume natural products, and, as they become more technologically developed, their capacity to destroy the environment expands with the wealth generating mechanisms they depend upon for their well-being, such as the use of fossil fuels. Although environmentalists have argued for a "green" technology, it is hard to imagine industrial giants converting to such practices because of the amount of money that is invested in technologies that exploit the environment for maximum profit. Furthermore, as more and more people around the world clamor for access to advanced technologies, there will be even greater pressure on the environment. An example is the generation of gases that are eliminating ozone from the atmosphere and hence warming the planet. The "path to progress" depends upon destruction of the environment. Poor people in richly forested areas, like the Amazon, are eager to sell their trees in order to earn money and improve their living conditions. The short-term gains that humans experience from environmental destruction blind them to the long-term consequences of overusing natural resources. The task for peace educators is, among other things, to foster a view that negates the short-term and focuses on longevity. (Further discussion of ecology and sustainability is contained in Chapter 11 in a discussion of visions for a more hopeful world.)

## PEACE EDUCATION

Our last approach, peace education, refers to teaching about peace—what it is, why it doesn't exist, and how to achieve it. As previously noted, it is both a philosophy and is inclusive of skills and processes. Peace edu-

\*  
Bringing Down  
A Dictator \*

cators use their educational skills to teach about peaceful conditions and the process of creating them. One main goal of peace education is to provide images of peace, so that when people are faced with conflict, they will choose to be peaceful. Students can learn that alternatives to violence do exist. Peace education names problems of violence and then provides non-violent alternatives to address those problems. Peace educators point out the problems of violence that exist in society and then instruct their pupils about strategies that can be used to address those problems, hence empowering them to redress the circumstances that lead to violence. Peace educators teach negotiation, reconciliation, nonviolent struggle, the use of treaties, and armed struggle. They also teach about different peace strategies and help their students to evaluate what are the best strategies to use in particular circumstances.

One assumption behind peace education is that if citizens have more information about the dangers of violence and war, they will abjure the ways of violence. This assumption was tested in California by members of Physicians for Social Responsibility in the San Francisco area who distributed a two part questionnaire at a series of fifty-seven separate educational events.<sup>25</sup> The first part, distributed prior to presentations on the medical effects of nuclear war, asked among other questions "are there causes worth fighting a nuclear war for?" Ten percent of the one thousand three hundred fifty-five people who completed the survey responded "yes" to this item. After the presentation half of the people who originally said they thought there were causes worth fighting a nuclear war for changed their minds and answered "false" to this item. Although this study represents only a brief attitude change, it indicates that education can be an effective strategy in developing an aversion to war.

However, peace education involves much more than a focus on the fearful consequences of violence and war. Peace education, as a strategy for lasting peace on the macro level, relies on educating enough people within a given population to establish widespread support for peaceful policies. Everett Rogers, a professor at Stanford University, showed in his studies how an idea or innovation spreads throughout society.<sup>26</sup> The six stages of adoption that he has defined are attention, interest, evaluation, trial, adoption, and confirmation. Individuals have to first become aware of a new idea, for example, through media exposure. Interest is developed, and a favorable or unfavorable attitude forms. The pros and cons of the idea are compared and the idea is tried out. A decision is then made to adopt or reject the idea. Finally, the individual seeks confirmation for a particular decision concerning this idea. The rate of adoption is influenced by the degree to which the new idea is perceived as offering an advantage

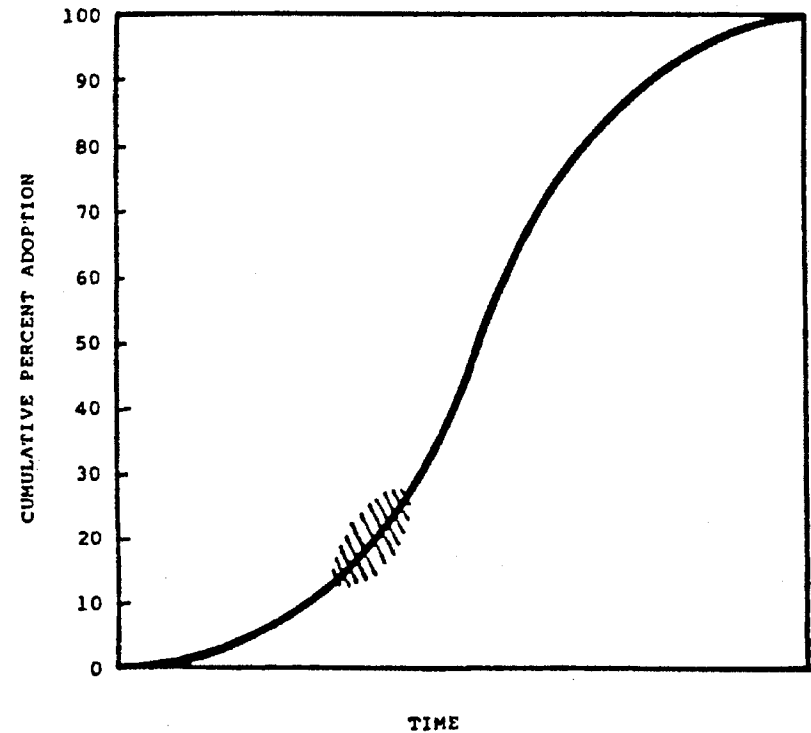


Table 2. S-Shaped Cumulative Curve for Adopter Distribution.

over the presently held idea and the degree to which the new idea is compatible with an individual's present beliefs. This research is most applicable to peace education when it discusses how a new idea, such as a freeze in production of nuclear weapons, becomes adopted by a society. His research has shown that the adoption of a new idea follows an s-shaped curve as illustrated in Table 2.<sup>27</sup>

This s-shaped curve of adoption rises slowly at first when there are few people who adopt a new idea. It then accelerates to a maximum until half of the individuals in a society accept that idea. The curve increases at a slower rate as remaining individuals finally adopt the idea. The shaded area marks the time period during which the adoption process takes off. As Rogers points out, after a new idea is adopted by twenty percent of the population, it is virtually unstoppable. An important goal of peace education is, then, to have twenty percent of the population of any given country renounce the use of force to settle conflicts and seek nonviolent solutions. This theory implies that a concern for peace would seep through

society and become a norm guiding human conduct. This approach to peace was typified by President Dwight D. Eisenhower, one of the great modern warriors, in a comment he made in a radio interview with Prime Minister Harold MacMillan on August 31, 1959:

*Eisenhower*  
 \* The people in the long run are going to do more to promote peace than our government. Indeed, I think that people want peace so much that one of these days governments had better get out of their way and let them have it.

Peace education attempts to transform society by creating a peaceful consciousness that condemns violent behavior. Parents can use non-violent techniques to raise their children. Teachers can teach peacemaking skills to their students. Professors can teach about the problems of war and peace. Neighbors can advocate for recycling programs. Citizens can pressure their governments to adopt nonviolent policies towards other countries. And concerned residents can construct community education programs about specific peace issues as they attempt to educate the broader public about the value of peace policies.

A major disadvantage of peace education is that it offers a long term solution to immediate threats. For peace education to be effective, it must transform ways of thinking that have been developed over the millennia of human history. At best peace education represents an indirect solution to the problems of violence. As a strategy it depends upon millions of students being educated who must in turn work to change violent behavior.

A teacher who teaches the topics of peace education has no guarantee that his or her students will either embrace peace or work to reduce violence. Research is needed into how and why peace education programs work. Anecdotal evidence is often the only source for this. Institutions of higher education are introducing research studies showing the effectiveness of teaching processes and skills. More is needed. Education influences culture slowly.

A teacher does not ultimately control what a pupil learns. Teachers lay the groundwork for learning, often using their skills and knowledge to transmit messages to their pupils, who may ultimately develop behaviors and attitudes that shape cultural norms. Peace activists believe that the creation of peace requires more than education. It also demands action, and there is no guarantee that students who are learning about peace in an educational setting will become activists who advocate for peaceful strategies.

*TRUE*

## Some Additional Assumptions About Peace Education

The word "education" comes from the Latin word "educare," to draw or lead out. Peace education draws from people their instincts to live peacefully with others and emphasizes peaceful values upon which society should be based. Peace education attempts to help people understand the root causes of violent events in their lives.

Traditionally, peace education has focused on the causes of war, sometimes called organized violence over territories.<sup>28</sup> More recently, the domain of peace education has expanded to include the study of domestic and interpersonal violence and environmental destruction. During the twentieth century there has been a growth in concern about horrific forms of violence, like ecocide, genocide, technological warfare, ethnic hatred, racism, sexual abuse, domestic violence, and a corresponding growth in the field of peace education. Educators, from day care to adult, can hone their professional skills to warn their fellow citizens about imminent dangers and advise them about paths to peace. Peace education may be seen to rest on two main assumptions: that conflict and violence are all around us and that there are means to address and transform this.

Peace education assumes that conflict is ubiquitous. It is not to be avoided, but addressed in ways that promote understanding and transformation. In fact sociologists have pointed out that conflicts are a necessary ingredient in social change.<sup>29</sup> Some theorists, such as Dahrendorf,<sup>30</sup> believe that conflict resolution is a myth because social conflicts are inherent in the very nature of social organization and structure. Peace is not then the absence of conflict but entails learning how to live with conflict in a constructive manner. The role of peace educators is to point out both the value and risks of conflict. Conflicts unattended can become conflagrations, as happened in Rwanda in 1994, whereas conflicts that are managed nonviolently can be the source of growth as positive change, as in the case of Gandhi's salt march in India in 1948. However, it is important to point out that Gandhi's campaign did not eliminate violence from the Indian subcontinent, which today is wracked with extreme religious, economic, ethnic, and nationalistic forms of conflict. The concept of peace and the educational strategies used to educate people toward peace vary according to the form of violence, addressed within specific peace education endeavors.

In a world which often looks bleak, full of genocide, environmental destruction, multiple holocausts, unemployment, terrorism, and continuing poverty, the achievement of peace is not something that is easily visualized, but rather it provides a goal for human endeavors, somewhat like

the concept of infinity that provides a framework for calculus. Yet visualize and imagine peace educators must. Peace educators, among other things, show how conflicts can be managed for competing parties, such that they can continue to co-exist.

A European peace educator has defined peace education as "The initiation of learning processes aiming at the actualization and rational resolution of conflicts regarding man as subject of action."<sup>31</sup> According to this definition peace education gives pupils skills to become active peacemakers. A Japanese peace educator states that peace education is concerned with peaceless situations.<sup>32</sup> These include struggles for power and resources, ethnic conflicts in local communities, child abuse, and wars. In this way students in peace education classes study institutions that create violence as well as the values that give credibility to those structures. American peace educator Betty Reardon defines peace education as "learning intended to prepare the learners to contribute toward the achievement of peace."<sup>33</sup> She goes on to state that peace education "might be education for authentic security,"<sup>34</sup> where a need for security motivates humans to form communities and nations. Because individuals disagree about how to achieve security, there are many different paths to peace.

Peace educators teach about the various ways to provide security so that students may select which paths to follow. They instruct about the sources of conflicts and the best ways to resolve them. Peace education has a moral thrust; through education, human beings work together to create a better social order. The study of peace attempts to nourish those energies and impulses that make possible a meaningful and life enhancing existence. Betty Goetz Lall notes:

\* The advantage of peace education and peace research is that it enables us to keep criticizing the structure and using brains and imaginations on alternatives, so that when the opportunities come—and they do come—we can use them.<sup>35</sup>

Peace educators address the violent nature of society, and ask, Must it be this way? Aren't there nonviolent ways that human beings can solve their conflicts? How do we get to these other ways? Just as war has its adherents and its schools, peace can be taught and promoted so that it becomes active in the minds of citizens and world leaders.

Throughout history many educational efforts have supported and promoted war. Thorton B. Munoz writes:

It is obvious that a warfare curriculum for human beings has been developed and refined over the entire course of man's history. Its

teachings have been part of man's education in almost all societies in each succeeding generation.<sup>36</sup>

Traditional education glorifies established political power which uses brute force to oppress people and legitimize its authority. History books praise military heroes and ignore the contributions of peacemakers. Violence is carried on by governments oppressing weaker nations and exhibited in homes where physical assault handles conflict, disobedience, anger, and frustration. Traditional education does not question forms of structural violence that condemn people to substandard levels of existence, nor does it challenge environmental exploitation. Traditional education reproduces violent cultures. Children too often learn in school to respect the military and to support those structures which contribute to violence, like violent forms of popular entertainment. Peace education questions the structures of violence that dominate everyday life and tries to create a peaceful disposition to counteract the omnipotent values of militarism.

### Some Goals of Peace Education

Educational activity is purposeful. Teachers try, through instructional activities, to achieve certain goals that help structure and evaluate the learning process. As Douglas Sloan has pointed out, peace education has short- and long-term goals. Peace educators must respond to the immediate situations that threaten "life" in their classrooms and in the world. The longer term goals are to create in human consciousness the permanent structures that desire peaceful existence and hence transform human values to promote nonviolence.

A good illustration of the relationship between these short- and long-term goals of peace education has been provided by a Romanian peace educator, Adrian Nastase. Quoting the French philosopher Pascal, Nastase observes that human beings are "running carelessly towards a precipice after having put something in front of us to hinder us from seeing it." Drawing from this analogy, he suggests that the goals of peace education are to discover "the precipice" and to understand the irrational state of the present world, realizing that the development of technology contains the tremendous contradictions of both improving the human condition and threatening its destruction.<sup>37</sup> Peace education alerts people to the danger of their own destructive fantasies and demonstrates the obstacles that keep us from focusing on our suicidal behavior. Once this awareness has been achieved, peace education develops alternatives that could

Traditional Education vs. Peace Education

become the basis for gradually braking and finally stopping this mad rush toward the "precipice." As H.G. Wells points out: human beings are embarked upon "a race between education and catastrophe."<sup>38</sup>

Whether working to achieve immediate or long range objectives, peace education may be said to contain at least ten main goals: (1) to appreciate the richness of the concept of peace, (2) to address fears, (3) to provide information about security, (4) to understand war behavior, (5) to develop intercultural understanding, (6) to provide a "futures" orientation, (7) to teach peace as a process, (8) to promote a concept of peace accompanied by social justice, (9) to stimulate a respect for life, and (10) to manage conflicts nonviolently. These goals include both the philosophy of educating for peace and the skills and processes that are involved.

Peace education is a broad field that includes many different academic disciplines. Peace education is taught in many settings, from day care centers to universities and in more informal educational centers such as community organizations. There are many topics included within the purview of educating for peace. These ten goals as outlined may be seen as providing a framework for planning educational activities for the various learning objectives involved in educating for peace.

(1) Peace education provides in students' minds a dynamic vision of peace to counteract the violent images that dominate culture. Examples of this come from arts and literature as well as history—the film *Gandhi*, the novels *War and Peace* and *Fail Safe*, and religious texts. Drawing upon history provides examples of how peace has stimulated human imagination throughout different historical epochs. Every major religion values peace. Peace educators teach about past, present and proposed future efforts to achieve peace and justice. Art can be an important part of that effort, allowing students to express their wishes for peace.

(2) Peace educators address people's fears. Children are abused at home. Citizens fear being attacked on streets. The events of September 11 have spawned deep fears of additional terrorist attacks. Biochemical warfare poses threats. Violence permeates schools. Increases in teenage suicide have been linked to despair about the future. People upset about violent situations often have strong emotions. Citizens grieve about violence and fear conflict. Because powerful emotions about violent experiences can interfere with pedagogical efforts, peace educators enter the affective domain to become aware of the tensions and problems created by living in a violent world. Addressing student concerns about violence can relieve anxiety in young people and help them focus on their school lessons. In this way peace education has the potential to improve academic achievement in schools.

10 Goals  
Mention "Fear"

Messages for peace  
T-shirts, mugs, signs, and pins

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(3) Citizens of all countries need information about how best to achieve security. The notion of collective security implies that nations build weapons and create armies, navies, and air forces because they provide protection from attack. Citizens need to know what goes into these systems, the implications of developing and depending upon them, and their cost. A citizenry ignorant of what these weapons represent cannot make informed decisions about them. Peace educators need to teach about the causes, nature, and consequences of the arms race. At the same time that each nation develops a war apparatus, often referred to as "the national security state," to defend itself, many nations shroud their security operations in secrecy. Peace education demystifies the public structures created to provide national security, so that citizens may make enlightened choices about the best security systems for their circumstances. Leaving these decisions in the hands of the military guarantees the perpetuation of militaristic policies. Peace educators discuss the modern ramifications of peace through strength and encourage students to draw their own conclusions about how best to provide security. New paradigms for security are addressed, focusing on the structural needs of humankind and on the skills of listening and conflict resolution.

(4) Students in peace education classes study the major causes of violence and war. Throughout recorded history there have been many instances of violent, armed conflict, but anthropologists have located on this planet at least 47 relatively peaceful societies.<sup>39</sup> A review of the literature of cultures that have achieved peace reveals a statement by Thomas Gregor:

First, there are no cultures that wholly eliminate the possibility of interpersonal violence. Second, a good number of societies, especially those at the simplest socioeconomic level, appear to have successfully avoided organized violence, that is war. This is a significant accomplishment.<sup>40</sup>

There are those who believe that "cultures of peace" have existed and do still, often hidden within larger cultures espousing the values that contribute to violence and war.<sup>41</sup> Within these cultures, the skills of listening and the promotion of the value of care for others is seen as paramount, contributing to the formation of community.

Is aggression a natural part of human nature or is it learned through socialization? Individuals such as Alexander the Great, Napoleon, and Hitler have played a strong role in promoting wars, but some believe that we all have destructive fantasies. Why do some resort to violence while others do not? Peace educators provide their students with an understanding of

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Buch

how different individuals, cultures and political systems satisfy or frustrate human needs. It is not enough to assume that wars and warlike behavior are created by a few "others." Education must shed light on these important differences.

(5) Since wars occur as a result of conflicts between different groupings of human individuals, peace education promotes respect for different cultures and helps students appreciate the diversity of the human community. Intercultural understanding provides an important aspect of any peace education endeavor. In order to appreciate the perilousness of human existence, students learn about the interrelatedness of human beings on this planet. Survival depends upon cooperation.

(6) Peace education, by providing students with a "futures" orientation, strives to recreate society as it should be. In a violent world, children can often become enmeshed in despair. Future studies attempts to provide young people with positive images of the future and give them reason to hope.<sup>42</sup> Students and teachers in peace studies classes imagine what the future will be like and then discuss what can be done to achieve peace. Peace education includes futures courses that provide different possibilities for life on this planet to stimulate students to think about less violent ways of managing human behavior.

(7) As important as it is to emphasize knowledge, peace education also teaches skills. To move the world away from violence will require change. How can we bring peace to the world if we can't even create it in our own personal lives? Peace education focuses on strategies to achieve both individual and societal change. Peacemaking is a process that must be taught if human beings are to alter their violent behavior. Mahatma Gandhi meditated daily to place himself in a peaceful frame of mind so that he could deal with the turmoil around him. People wishing to achieve peace understand that peace is a process that transforms their own lives as they start personifying their visions of the future. In peace education classes students examine how their daily actions and beliefs contribute to the perpetration of injustice and the development of war. They learn strategies to deal with aggressive behaviors and concrete skills that will help them become effective peacemakers.

(8) Because the struggle for peace embraces justice, peace education students learn about the problems of human rights and justice. They should understand that the absence of war does not necessarily bring peace or harmony. With this emphasis, peace studies programs do not focus only on national security issues but also include the study of social justice, human rights, development, feminism, racism, nonviolence, and strategies for social change. Jaime Diaz writes:

To facilitate education for justice and peace, one must, above all, believe: believe that justice and peace are possible, believe that each and every one of us can do something to bring justice and peace into being.<sup>43</sup>

Teachers must, themselves, become aware of the problems brought about by oppression and use this knowledge to empower others to struggle against institutions that are dominant and coercive.

(9) The achievement of peace represents a humanizing process whereby individuals overcome their violent tendencies. Peace education teaches a respect for all forms of life. Peace education students need to develop positive self images, a sense of responsibility for self and others, a capacity to trust others and a caring for the well-being of the natural world. Peace education contributes to the social growth of all children if it helps them develop characteristics essential for the attainment of peace—a sense of dignity and self-worth, a confidence to question their values, communication skills, an ethical awareness, and an empathy for others:

To prevent future upheavals human beings must be lifted from their selfish natural state to the social and finally to the moral state. Education must help the people regain their sense of moral independence and inner security. This training should be extended to all children, and should be rooted in love.<sup>44</sup>

Peace educators teach caring and empathy, not just a rational understanding of the problems faced by others. This caring applies not just to other human beings but also to the planet with an appreciation of the ecological balances that support life. Students must experience the sound of the earth crying, the pain of people who suffer in war, and the agony of people repressed by militarism. In this way peace education emphasizes the sacredness of life.

(10) The ultimate goal of peace education is to manage conflicts non-violently. The world is consumed with violent behavior. Street crime, war, domestic quarrels, ethnic conflicts and poverty result in millions of people having to live in violent conditions where they have little or no security and struggle to survive. Peace educators teach about how conflicts get started, their perspectives, and the effects of violent solutions to conflict, and alternatives to violent behavior. Peace education students learn how to resolve disputes nonviolently and learn about different strategies for peace at both the macro and micro level. Until violence is curtailed, human beings will not be able to achieve their full potential. Peace educators need to help their students challenge stereotypes about "the other," and learn to empathize with the plight of diverse human beings. Awareness of the

role of the United Nations and other world systems is crucial to understanding what institutions human beings can create to bridge different cultures and guarantee survival on "spaceship earth." Peace educators focus on how human groups and institutions manage conflicts and overcome obstacles that inhibit human welfare.

To achieve these goals is necessary, but not easy. The task is heroic, can be energizing, and is crucial, according to those who believe the survival of our planet depends upon it.

Educators can teach about the nature of violence and develop in their classes strong visions of peace that motivate people to seek nonviolent ways to manage their conflicts. In order to create a less violent world, human beings must delegitimize the basic premises underlying the current global order and reassess fundamental assumptions regarding human motivations, essential values, and ultimate goals. This is a difficult task that many teachers avoid in their rush to have their students reach standardized goals of academic achievement. Without paying attention to these large scale concerns that loom over every classroom, teachers are in danger of promoting curricula that are hopelessly inadequate to the task of empowering youth to build a better future.

Teachers and educators can play an important role in students' lives when they provide them with a sophisticated understanding of the sources of conflict in this postmodern world and train them in the peacemaking skills that will help them manage conflicts in their lives. They can liberate students from the old ways of thinking that rely on the inevitability of human aggression. They need to ask their students, what kind of world do we really want, and help them to achieve a vision that will motivate a fundamental change in the way humans conduct their affairs.

## CHAPTER 2

# Religious and Historical Concepts of War, Peace and Peace Education

*Without a vision, the people perish.*  
Book of Proverbs

This chapter will trace the evolution of concepts of war, peace and peace education from their historical origins in world religions, through their development in Europe, to their modern manifestations in the United States. Peace education begins with the study of how the concept "peace" has motivated our consciousness. These positive images are at the very core of peace education.

The study of peace reveals historical attempts both to stop violence and to create a utopian world where humans can realize the best aspects of their nature. Further discussion on utopias and futures studies is contained in Chapter 11. The cessation of a particular form of violence, referred to as negative peace, connotes a focus on a narrow form of violence, e.g., stopping a war, for example, in places like Kosovo and the Middle East. This does not address broader issues of interpersonal, gender, and environmental violence. Most peacekeeping strategies depend upon the use of force to contain violence. As important a contribution as it is, the cessation of violence does not supply a positive vision to motivate people to act peacefully. Negative peace depends for its enforcement on punishment and threats of violence that are meant to deter.

As mentioned in the previous chapter, peace education contributes