

Introduction

Some years ago, an art professor at a large Midwest university asked his students to draw pictures depicting peace. His students were bewildered by this request. Many thought for a while, but had a hard time imagining peaceful images. After a while a few students drew pictures of rainbows, doves, or other natural scenes. These students had a hard time responding to this simple request because the concepts associated with peace are not prevalent in our contemporary culture. On the contrary, images of violence, destruction, and death often dominate.

In 1910 William James, the distinguished American philosopher, wrote “The Moral Equivalent of War,” an essay stating that educators and leaders should wage a campaign against the militaristic thinking that was perverting civilization. Such a campaign would galvanize popular opinion, capturing the imagination of citizens heretofore influenced by war, often associated with heroism, bravery, and glory.

The struggle for peace, if it is to be successful, must also provoke courage, must be understood as a heroic task, and must recruit thousands if not millions of converts willing to renounce violent means to settle disputes. Educators have an important role to play in this struggle because they help to influence the important values and beliefs of their students.

Since the nineteenth century, social reformers have looked to schools, churches and community groups to provide the basic foundations for changes in society. Those opposed to the horrors of war have held out hope that education might help create a more peaceful society by raising young people to have an aversion to violence, an international awareness, a desire to settle disputes in nonviolent ways, an ability to resolve social conflicts peacefully, and an understanding of the calamity of war.

Most recently, fear of war has grown because nuclear weapons threaten the very existence of human civilization. War has “come home”

to citizens of the United States, as a result of the attacks on the World Trade Center and the Pentagon on September 11, 2001. Forty years after the development of the first atomic weapons, masses of citizens around the world are coming to grips with their horrifying consequences. The very nature of war has dramatically changed over the course of the twentieth century. No longer seen as purely conflicts between autonomous nation-states, much of modern warfare exists *within* countries and regions and guerrilla warfare and terrorist attacks portend more of the same for the immediate and long-term future.

Much needs to be learned and taught about the complex forces promoting violence and ways to create a more hopeful and interdependent world. Peace education is becoming a more widely heralded field, including national and local organizations providing conferences, courses, curricula, public events, and seminars that enhance public awareness about the problems of war and peace. School districts are adopting resolutions requiring teachers to address the issues around violence and war. The number of schools adopting conflict resolution and peer mediation programs has dramatically increased. Churches are conducting forums, workshops, retreats, and study groups to inform their congregations about the consequences of current military strategy. Colleges are teaching courses and funding research institutes that concentrate on war, peace, and conflict. Scholars are publishing research on the problems associated with violence. Concerned citizens are conducting community education forums to draw attention to policies that promote war. A large peace movement with millions of members in countries throughout the world is demanding the abolition of war and the resolution of conflicts by peaceful means. Organizations, by using educational means to promote knowledge about peace and how to achieve it, are discovering the richness of the pedagogy and practices concerned with creating a more hopeful world.

Peace education involves students and educators in a commitment to create a more just and peaceful world order. This type of education (adaptable to all ages and all sorts of settings) provides citizens with information about current policies, sharpens their ability to analyze current states of affairs, encourages commitment to various spheres of individual concern and endeavor—politics, public affairs, trade union activities, social and cultural life—and strives to promote the free will necessary to make personal choices about public policy. Students of peace education study current defense policies so that they might either support or challenge them. Peace educators point current and future citizens towards practical steps they might take to resolve conflicts in their own lives, as well as to become more effective actors in political systems. Although schools provide

an ideal forum for dealing with the issues of violence, these public institutions are not the only arena for programs dealing with peace and war. Because adults, in addition to young people, need to be informed about these critical issues, church groups, neighborhood organizations, civic clubs, and volunteer associations are becoming actively involved in peace education. Such community groups also provide programs addressing conflict and peace issues for young people.

Peace education enhances the purpose of education, which is to reveal and tap into those energies that make possible the full human enjoyment of a meaningful and productive existence. Educators try to create the grounding for a healthy growth and development in children and adults. The nature of human consciousness, as Camus wrote, requires a belief in the future. Thus, as modern nations produce weapons systems that can annihilate human existence, this may portend the altering of the structure of human consciousness, which will in turn affect pedagogical relationships between teachers and students. Students who don't believe in the future may give up in school. The gravity of not dealing with issues around war and peace may make many educational activities meaningless.

Teachers at all levels can contribute both by helping their students understand and deal creatively with the consequences of violent human behavior and by teaching them how to be peacemakers. Securing peace will require knowledge, changing attitudes, new ways of behaving, skills for managing conflict, and political change.

This book, *Peace Education*, introduces a relatively new area of educational reform. It has been written for a broad audience that includes school teachers and personnel, university professors, scholars, church and community leaders, and peace movement activists. Many different types of people are currently concerned with peace, and the issues of violence that spark their interest cover many different realms, from domestic abuse to international terrorism. Such diversity requires a book with many different foci. We have attempted to address these in useful ways.

This second edition of *Peace Education*, in addition to including the contributions of a second author, Mary Lee Morrison, provides readers with revisions in content and the reorganization of some chapters. The world has dramatically changed since the original publication in 1988. The very notion of what we mean by peace has been deeply affected by the events of September 11, 2001. Included in this new edition are contributions of feminist theorists to our understanding of peacemaking. There is also a section on the role of the family in educating for peace. Additional discussions of nonviolence appear in the material in several chapters. The final chapter on creating visions and hope is new as well.

It is important to mention that the focus of the book is, in large degree, oriented to peace educators in the United States. Delimiting has occurred for mainly two reasons: both authors have practiced and taught mainly within the United States, and to cover international peace education would greatly increase the scope and length of the book. This is not to say, however, that those working across global cultures cannot find useful information herein. This is our hope.

Chapter 1 gives an overview of the concepts of peace and of peace education. Peace education is both a philosophy and a process, involving skills and understanding. Various strategies for achieving peace are discussed as well as assumptions and goals.

Chapter 2 discusses some religious and historical conceptions of war, peace and peace education. The idea of peace is rooted in all of the world's religions. In addition, there have been rich contributions to the literature of peace and its pedagogy from both European and American educators and philosophers. A brief history of peace education is included.

Chapter 3 discusses the various types of peace education. The role of human rights and of the United Nations is included as well as a description of peace education in adult settings. A comparison of peace education with the discipline of peace studies is included.

Chapter 4 raises issues relating to empowerment and social change. Along with empowerment comes the questioning of societal norms. The notion of schools as enforcers of the "status quo," and agents of oppressive structures is addressed. Peace education can help both individuals and larger constituencies deal with the fears involved in social change. To be effective, this must be done within the context of community.

Chapter 5 describes ways to begin to implement peace education in schools, colleges, churches and community settings. Two key themes are finding good resources and connecting with like-minded educators.

Chapter 6 clarifies key concepts and topics relevant to the teaching of peace. Issues touched on are the defense establishment, world order and the United Nations, the role of nongovernmental organizations (NGOs), and creative conflict resolution and cross-cultural dialoguing. There is discussion of various theories of the root causes of violence, and a large section on nonviolence and its role in education and the movement toward restorative justice and international truth commissions.

Chapter 7 examines important factors in human growth and development, both biological and cultural, relating to students' and adults' motivations to work for peace and social change. There is discussion of the role of the family. Feminists have contributed to related pedagogical thinking, advocating the role of nurturance and care in educational settings.

Peace education is essentially moral education. Educators' roles in helping with this process of growth and development are crucial.

Chapter 8 discusses some sensitive issues, of which it is helpful for peace educators to be aware. Some topics included are: propaganda versus information, the controversial nature of language, the long-term nature of peace education, emotions, and differing attitudes and values and the effects of media violence on children and adults and its implications for peace educators. Included also is a discussion of the evaluation of peace education.

Chapter 9 evaluates various barriers facing those who teach peace in classrooms and in communities. These include psychological, cultural, political, and educational (structural).

Chapter 10 explores the “how of peace education”—optimal pedagogy and practices. Classroom practices are interrelated with the ideas of cooperative learning and democratic community building.

Chapter 11—the final chapter—explores the important links between hopeful visions of a future world and the concepts of peace education. The literature of futures studies is helpful as a way of integrating the important work involved in imaging and then putting visions “into practice.” A holistic view of a sustainable planet is necessary for there to be true peace and justice.

Finally, at the back of the book are a list of helpful peace education resources, a bibliography, an appendix (the syllabus for the peace education course taught by Ian Harris), and an index.

We conclude this introduction with an excerpt from a 1992 poem by Quaker economist and poet Kenneth Boulding:

For the Learning of Peace

*Now, when the world so desperately needs peace
We all need endlessly to learn and teach
And teach and learn, as far as we can reach
To make cruel war decline, and peace increase
For peace, with all blessings in its train
Comes from unused potential in our brain*

Ian Harris

The University of Wisconsin–Milwaukee

Mary Lee Morrison

Pax Educare–The Connecticut Center for Peace Education