



## Developing Peace Education Programs: Beyond Ethnocentrism and Violence

*Kevin Kester*

### **Abstract**

This paper outlines a framework for developing peace education programs in high schools and undergraduate institutions. Historical peace education programs are reviewed and integrated into a comprehensive program of substantive peace education content and pedagogy. The historical programs reviewed include the Integral Model of Peace Education, Learning to Abolish War, Master of Arts Program in Peace Education at the United Nations University for Peace, and the “Flower-petal” Model of Peace Education. The final pages propose methods for peace education evaluation.

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### **Author Profile**

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## Developing Peace Education Programs: Beyond Ethnocentrism and Violence

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### Goal

The intent of this chapter is to outline a Peace Education Program (PEP), working with formal schools and non-formal centers, in order to educate teachers and citizenry with the knowledge, values, skills and capacities conducive to the social transformation of repressive cultures. The outlined program is generated from an analysis of historical Peace Education programs, adapting the best of each, and showing them in specific time-place contexts as part of the history of Peace Education. The curriculum of the Peace Education Program addresses myriad forms of violence (e.g. racism and gender intolerance) and the systems sustaining the presence of that violence. This program is intended as a model for educators to use in considering the problems in educating for peace in their educational contexts. The overarching goal of education for peace is to raise awareness and take action to liberate our schools and consequent cultures from oppressive systems.<sup>1</sup> To realize this aspiration, the Peace Education Program herein will purposefully educate for peaceful values, cultural solidarity, personal and community empowerment and creative minds, in order to foster students who are responsible citizens, open to other cultures, respectful of diversity and committed to nonviolence.

### Assessing Contextual Conditions

This program was developed specifically in response to research conducted on ethnocentrism, race and gender in classrooms in two supposed homogeneous contexts: Kentucky and Japan.<sup>2</sup> The study shows connections between forms of gender discrimination and racial bigotry, and concludes that schooling in a supposed homogeneous context may assist the maintenance of discriminatory attitudes and behaviors. Not only is racial and gender prejudice present, in many

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<sup>1</sup> See Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum International Publishing, 2006); S. H. Toh and V.F. Cawagas, and O. Durante, "Building a Peace Education Program", in *Peace Education Miniprints No. 38* (Malmo: Preparedness for Peace, 1992), pp.1-25; Betty A. Reardon, *Education for a Culture of Peace in a Gender Perspective* (Paris: UNESCO, 2001); and Kevin Kester, "Peace Education: Experience and Storytelling as Living Education," in *Peace and Conflict Review*, issue 37 (San Jose, Costa Rica: University for Peace, 2007).

<sup>2</sup> Kevin Kester, "Homogeneous Schooling and the Perpetuation of Gender and Racial Discrimination: Inside Kentucky and Japanese Classrooms," MA thesis, University for Peace, 2007.

schools there are no policies or actions taken to mitigate or abolish the discrimination. Research respondents conceded:

Our high school is over 99% Caucasian and often times, students will make inappropriate comments about others of a particular race, especially at events such as when playing basketball against a more diverse team. (Kentucky)

There are a number of foreign students on campus, mostly from China, who are ostracized. Some of the Chinese students do not like to mingle with the Japanese students – that then sets up a vicious circle of bad relationships. The school has an international student association, but it has not done enough to break the vicious circle of incompatibility. (Japan)

Many students have negative feelings about migrant workers and blacks in this school. Comments about both groups have been made even in my classroom. (Kentucky)

Foreign students are held to a different standard of behavior, and most Japanese students don't want to make friends with the "dirty" Chinese. Some of the faculty are unwilling to help the foreign students (but most are great). (Japan)

I understand that there are outbreaks of tension and sometimes physical violence between Japanese and exchange students (last year there was a violent incident with a Korean student victim, who was a teaching assistant, which resulted in the university publishing an exhortation to students to observe the [University] spirit of racial equality and harmony. (Japan)

The vitality of discriminatory attitudes and behaviors in schools must be intentionally challenged; for, as Betty Reardon comments, "when these symptoms exist in the community, they probably exist in the schools,"<sup>3</sup> and vice versa. The schools are not separate from the "real world" but are one facet of a person's whole socialization and experience. Elise Boulding similarly says, "Learning sites are everywhere – at home, in our neighborhoods, in the places where we work and play and talk and act. School is only one of those learning sites."<sup>4</sup> The interplay between the schools and the external world help form each person's perceptions of reality, so what is present in one is present in the other, and alleviating the problem will require a comprehensive approach in each sector. It is

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<sup>3</sup> Betty Reardon, *Tolerance* (New York: UNESCO Publishing, 1998), p.20.

<sup>4</sup> Elise Boulding, *Building a Global Civic Culture: Education for an Interdependent World*. (Syracuse, N.Y.: Syracuse University Press, 1988), xxi-xxii.

axiomatic from this documentation that bigotry is alive in schools. Furthermore, some educators posit that schooling in monolithic contexts assists unfairness and hatred because the schools do not recognize and address the diversity that is present,<sup>5</sup> or they address the diversity in a homogenizing way.<sup>6</sup> So how do we transform this egregious situation to educate for, and nurture, a culture of peace in our schools and societies?

### Peace Education as Intervention

In order to combat the current culture of discrimination and intolerance in schools, the Peace Education Program has been conceived with the aim of cultivating a culture of respect and peaceful coexistence. To the extent that this is an expression of a culture of peace, Reardon explains:

*“Learners must be guided towards a clear comprehension of the major obstacles to a culture of peace: the normative and behavioral obstacles that lie at the heart of our discussion of capacities and skills; and the institutional and existential obstacles, the global problems that are the worldwide manifestations of the culture of war. Together these problems comprise the problematic of creating a culture of peace....One way of looking at the main tasks of creating a culture of peace is to think of the primary goals as reducing and eliminating violence, and enhancing and universalizing human dignity and equality by increasing gender justice. Every global problem has a gender dimension....What education for peace must undertake is the facilitation of the learning that will enable people to understand that war and other forms of physical, economic, political, ecological and gender violence are not on the same order as natural disasters. These are not inevitable eventualities to be prepared for; these are the consequences of human will and intent, and can be avoided, even eliminated entirely, if human will and intent so desire. We can prepare for peace as intentionally and systematically as we prepare for potential ‘natural disaster’.”<sup>7</sup>*

Conjointly, the Campaign Statement of the Global Campaign for Peace Education asserts:

*“A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate*

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<sup>5</sup> Christine Sleeter, *Multicultural Education as Social Activism* (Albany, NY: State University of New York, 1996).

<sup>6</sup> Eugene E. Garcia, *Rethinking School Reform in the Context of Cultural and Linguistic Diversity: Creating a Responsive Learning Community* (California: University of California Berkeley, 2001).

<sup>7</sup> Betty A. Reardon, *Education for a Culture of Peace in a Gender Perspective* (Paris: UNESCO, 2001) pp.111-114.

*cultural diversity; and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained and systematic education for peace.”<sup>8</sup>*

The PEP laid out herein is primarily informed by my experience with the peace praxis of the Peace Education Center at Teachers College Columbia University, Dr. Betty Reardon, and the Peace Education Masters Program of the United Nations mandated University for Peace. Primary attention in the development of the content and process of the program has been paid to the conceptual framework of Peace Education as manifest in the previously mentioned programs, and as articulated in *Learning to Abolish War*.<sup>9</sup> The curriculum of the PEP includes visions of peace, violence as the core problematic inhibiting a culture of peace, media and justice, human rights, gender and conflict resolution.

The plan includes content, form and structures, that is to say, Peace Education theories, anecdotes, knowledge, skills and values conveyed through storytelling, dialogue, reflection and participatory classes. The rationale for the program is supported by thorough analyses of historic Peace Education programs as seen hereafter, and through consultation with colleagues and other educational actors. It is created through a dialogical process, as follows:

#### *Review of historical Peace Education programs*

The review studies four renowned Peace Education frameworks as exemplary cases: the *Integral Model of Peace Education*,<sup>10</sup> the *Learning to Abolish War* model,<sup>11</sup> the University for Peace MA in Peace Education framework,<sup>12</sup> and the “flower-petal” model.<sup>13</sup> From these cases, a conceptual framework of the PEP is drawn. It proceeds in length hereafter.

#### *Consult professional educators*

Through research questionnaires, educators in the target communities shared their views of racism and sexism in their schools and classrooms, and expressed their concern with the need to take action. Several educators suggested pedagogies to offset the discrimination. From their questionnaires, the necessity for a Peace Education Program in these schools and communities was supported and drafted.

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<sup>8</sup> The Campaign Statement of the *Global Campaign for Peace Education* is available online at [www.haguepeace.org](http://www.haguepeace.org).

<sup>9</sup> Betty A. Reardon and Alicia Cabezudo, *Learning to Abolish War: Teaching toward a Culture of Peace: Book 1, Rationale for and Approaches to Peace Education* (New York: Hague Appeal for Peace, 2002).

<sup>10</sup> Abelardo Brenes, “An Integral Model of Peace Education” in A. Wenden, *Educating for Social and Ecological Peace* (New York: SUNY Press, Ch. 3, 2004).

<sup>11</sup> Betty A. Reardon and Alicia Cabezudo, *Learning to Abolish War: Teaching toward a Culture of Peace*.

<sup>12</sup> Tony Jenkins, *Comprehensive Program and Course Planning Frameworks for the University for Peace Master’s Degree Program in Peace Education*. in consultation with Betty Reardon and Janet Gerson. Revised by Abelardo Brenes. (New York: Teachers College Columbia University, 2004).

<sup>13</sup> S. H. Toh, “Education for International Understanding toward a Culture of Peace: A Conceptual Framework” in V.F. Cawagas (Ed.) *Education for International Understanding toward a Culture of Peace, Teachers Resource Book* (Seoul, South Korea: Asia-Pacific Center of Education for International Understanding, 2004), pp.7-22.

*Create a draft proposal for a Peace Education Program*

The PEP is constructed around elements of historical Peace Education programs as previously discussed. These programs inform the structure, content and process of organizing the substantial lessons and form of the PEP. The PEP is being suggested as an intervention for local high schools, tertiary institutions and other, non-formal initiatives interested in addressing issues of peace, violence, security and conflict resolution, particularly as it pertains to mainstreaming gender and race issues relevant to the context in which it is implemented.

*Send to a larger pool of teachers/professionals for input*

After taking the PEP into a specific community, local teachers and committees working with non-formal structures will be asked, via a draft of the proposed program, to give their input, shedding light on any aspects of the program they find too broad or too narrow in scope, irrelevant, or infeasible to actualize with time and space constraints. The critiques and additions of local educators will shape the final plan as implemented in schools and non-formal agencies.

It is duly noted here that some educators and schools may be initially hesitant to the program and its mission, as many teachers view education itself to be apolitical, neutral and objective. Peace Education, on the other hand, posits that the specific social purposes of education make it a political/value-laden process. Therefore, Peace Education is explicit with its intentions and social purposes – to address problems relevant to the locale with a comprehensive meta-conflict approach, to problem-solve and propose new social and institutional possibilities. As such, educators may feel inhibited working with a program they view as political, subjective, and an agitating force to the status quo. The dominant ideology so many teachers accept, with fatalistic quietude, as historically deterministic, often conflicts with the objectives of the PEP. Raising issues such as racism, sexism, heterosexism, globalization, and other forms of oppression threatens the ruling forces and those profiting from such authoritarianism. To raise these issues in an all-White or all-Japanese school, for instance, may be seen as resistance to a socio-economic, cultural, linguistic and political order in which many of these teachers advance. Furthermore, some educators may see peace as an idealistic, utopian concept, non-academic in nature, and not a subject for schooling. The program will work actively toward deconstructing these notions among educators and challenging their compliance with an unjust social order. This process, again, will be facilitated through dialogue fora.

*Adapt the proposal and create the program*

After receiving recommendations from teachers, the final program and curriculum will be adapted through organized meetings with educators, students, parents, and other local actors, to ensure the relevance of the program's mission to the

specific community in which it is implemented, as well as the appropriateness of the curriculum being used in classrooms. This phase will ensure that the program is visibly linked to both the formal schools and the community, and that the mission of the program is beneficial for those involved.

*Organize instructional materials and disseminate to educators*

The curriculum included in this essay is intended as an initial platform from which to create a local PEP with local involvement. The program and materials will be disseminated during in-service training conducted by Peace Educators and educational centers, with the local teachers. The materials will be given to non-formal actors during training with these agencies. During the training sessions, educators will reflect on and develop concepts of freedom, responsibility, diversity, democratic participation, tolerance and respect. The training should be holistic, relevant and democratic, aimed at addressing ethnocentrism, racism, sexism and the inter-linkages of myriad social problems or assets in the locale. The training ultimately hopes to cultivate in educators a sense of urgency toward eradicating intolerance, violence and authoritarianism in the classroom, with a commitment toward constructive, cooperative relationships, reflective educational praxis, and an increased knowledge of fundamental issues related to peace studies, peace education and nonviolent social activism.<sup>14</sup>

The educational parties involved throughout the process may include:

- Government
- Local Businesses
- Board of Education officials
- School administrators
- Schoolteachers
- Community organizations
- Community participants
- Colleagues
- Students
- Parents

These actors will be consulted to assess their interest in the PEP, taking into account the specific needs of the community in which the program will be

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<sup>14</sup> Betty Reardon, "Educating the Educators: The preparation of Teachers for a Culture of Peace" in *Peace Education Miniprints No. 99* (Malmo: 1999); and Betty A. Reardon and Alicia Cabezudo, *Learning to Abolish War. Teaching toward a Culture of Peace*.

implemented, assessing potential common projects with schools, NGOs, local organizations, businesses, philanthropists' foundations and clubs. Communication will be initiated with other programs working in the same sphere of community-building and social justice. This is intended to overcome the ego and fragmentation of the various institutions often working toward a common goal of peace, justice and sustainability.

The PEP will ultimately be the product of local teachers, administrators, parents and students living in the context of the program. The process of creating this program is participatory and engaged, and over time, the program will be transformed to take on new roles as the community grows and changes (politically, economically, socially, spiritually, etc.). This process of community engagement is continuous and dynamic.

### **Historical Peace Education Programs**

The following is a brief review of Peace Education programs and conceptual frameworks, including an *Integral Model of Peace Education*, the conceptual framework of *Learning to Abolish War*, the framework for the Master of Arts Program in Peace Education at the University for Peace, and the "Flower-petal" Model of Peace Education.<sup>15</sup> The PEP conceptual framework is born of this analytic, exploratory investigation.

The *Integral Model* (Figure 1) is based on a person-centered conceptual framework that integrates the United Nations principles for a culture of peace described earlier. According to this framework, peace is a state of integrity, security, balance and harmony, expressed in three contexts: with the self, others and nature. These conditions are seen as fundamental to self-realization, that it is our relationships with others and nature that helps define and sustain us. Such a framework is a useful reference from a pedagogical viewpoint, as it reflects the human rights framework it is built upon, and the necessity of community learning over didactic inculcation. A culture of peace, therefore, needs to simultaneously be constructed at ethical, cognitive, emotional and action levels. This Peace Education framework is described in more detail in Brenes (2004).<sup>16</sup>

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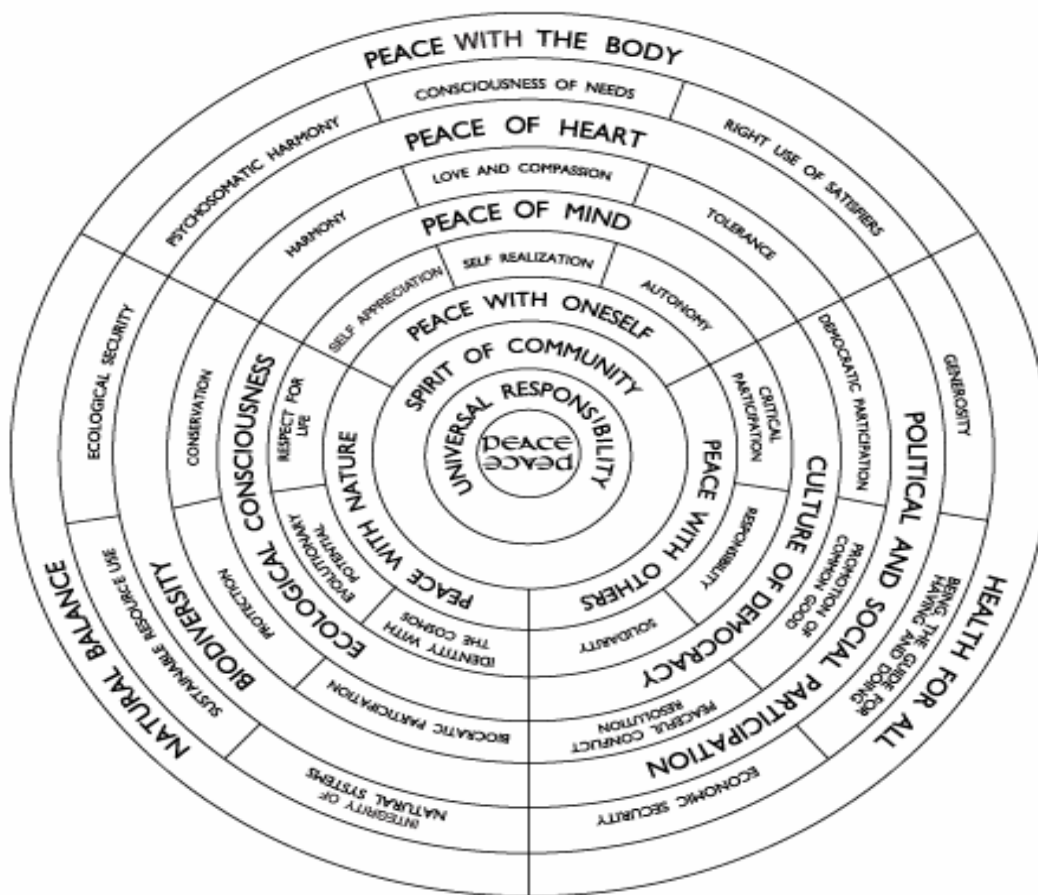
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<sup>15</sup> Abelardo Brenes, "An Integral Model of Peace Education"; Betty A. Reardon and Alicia Cabezedo, *Learning to Abolish War: Teaching toward a Culture of Peace*; Tony Jenkins, *Comprehensive Program and Course Planning Frameworks for the University for Peace Master's Degree Program in Peace Education*; and S. H. Toh, "Education for International Understanding toward a Culture of Peace: A Conceptual Framework."

<sup>16</sup> *Ibid.*

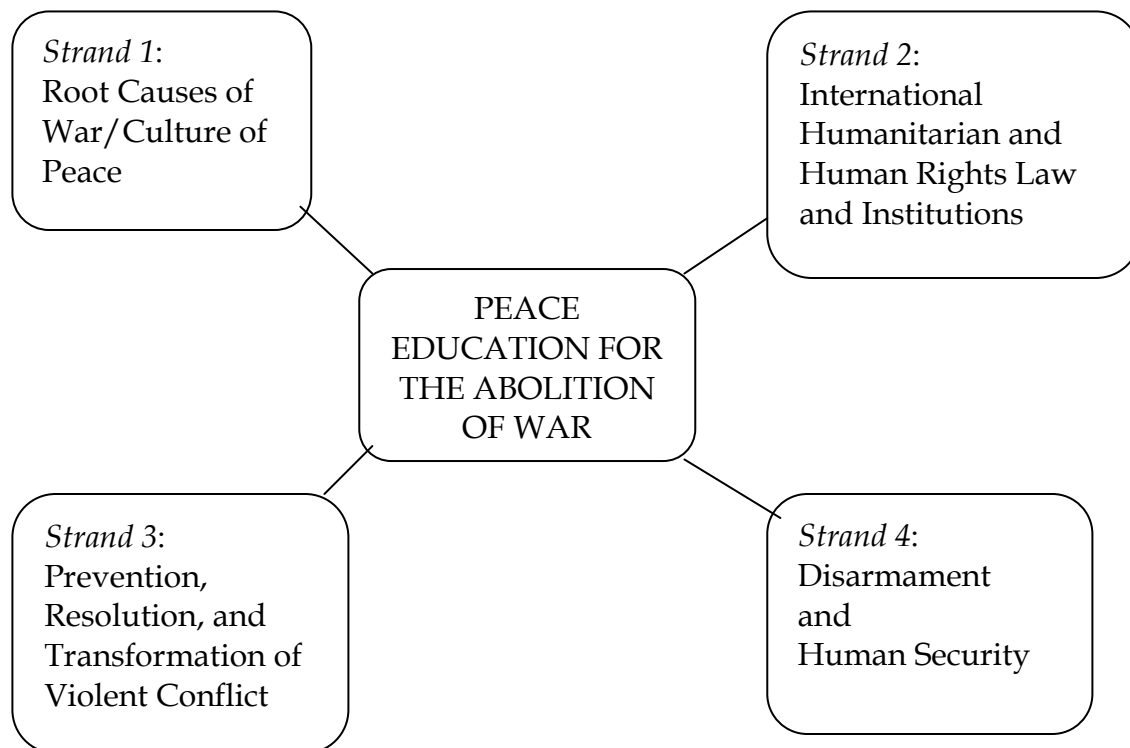
The *Learning to Abolish War* model<sup>17</sup> emphasizes four spheres: root causes of conflict, international law, conflict management and global disarmament (Figure 2). The conceptual framework perceives violence to be the core problematic to a culture of peace, and as such, is education for the abolition of war. It is particularly concerned with the role of international law, peacebuilding mechanisms, and the formation of personal lifestyles and behaviors conducive to a culture of peace and to the peaceful resolution of conflict. This education relies on a radical re-conceptualization of what constitutes peace, violence and war among the learners, as well as a commitment among educators to educate for nonviolence.

**FIGURE 1: Integral Model of Peace Education**



<sup>17</sup> Betty A. Reardon and Alicia Cabezedo, *Learning to Abolish War: Teaching toward a Culture of Peace*, Book 1: Rationale for and Approaches to Peace Education (New York: Hague Appeal for Peace, 2002)

**FIGURE 2: Learning to Abolish War Framework**



The University for Peace Master of Arts in Peace Education Program is framed around the multiple themes generated through consultation with leading international peace educators. Unlike the other programs, this program explicitly includes a gender perspective. It additionally is framed around broad concepts of gender and militarism, human rights, disarmament, healing and reconciliation, ecological sustainability, economic and social justice, and nonviolence and conflict transformation. These concepts are used as developmental points in the construction of peace education programs. In this program design, Jenkins explains gender justice as “the integral relationship between patriarchy and militarism, and the consequences of the exclusion of women from security decision making.”<sup>18</sup> Peace Education organizing principles ensure the program is comprehensive in scope, conceptually designed, holistic in organization, and uses learner-centered pedagogy to explore values and norms, cultivate peace-related skills, engender inquiry into problematics, and direct transformative learning. This program is discussed in more detail in Jenkins (2004).<sup>19</sup>

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<sup>18</sup> Tony Jenkins, *Comprehensive Program and Course Planning Frameworks for the University for Peace Master's Degree Program in Peace Education*, p.15.

<sup>19</sup> *Ibid.*

The “Flower-petal” model<sup>20</sup> (Figure 3) is yet one more framework for a Peace Education program. In this model, six categories of a culture of peace are used to organize learning topics and materials: 1) dismantling a culture of war, 2) environmental peace, 3) education for justice and compassion, 4) human rights education, 5) intercultural solidarity, and 6) inner peace. Dismantling a culture of war is concerned with mitigating all support for the war system, including competitive games, gender oppression, defense spending, and security systems. Environmental education includes utilitarian concepts of natural resources and global stewardship, simple living, and the environmental degradation that accompanies development and violent conflict. Educating for justice and compassion looks at global markets, capitalism, poverty and gross inequities. Education for human rights ensures that all students are aware of their civil, economic, political, cultural and religious rights, among others, and assesses the nature of violations of these inalienable rights. Intercultural solidarity is concerned with interactions between differing groups and cultural norms, and national and international institutions that perpetuate oppression. Education for inner peace allows students to evaluate their own physical, emotional, and spiritual states as well as the interplay between micro and macro conflicts. The six themes are interrelated and studied together as a holistic vision of peace.

**FIGURE 3: Flower-petal Model of Peace Education**



<sup>20</sup> S. H. Toh, “Education for International Understanding toward a Culture of Peace: A Conceptual Framework” in V.F. Cawagas (Ed.) *Education for International Understanding toward a Culture of Peace, Teachers Resource Book* (Seoul, South Korea: Asia-Pacific Center of Education for International Understanding, 2004).

These models concomitantly have informed the formation of the PEP proposed hereafter. Each model has been conceived in a different working region of the globe, under a myriad of unique social conditions (i.e., structural violence, conflict, gender oppression, etc.). Thus, through the analysis of these various programs, the PEP has been developed specifically to address ethnocentrism, race and gender in supposed homogeneous contexts (though the program could be adapted to other contexts as well).

### **Peace Education Program (PEP) Model**

The development of the PEP and its curriculum is suggested here as the intervention to help alleviate problems associated with, and derivative of, sexism and racism in homogeneous schools (specifically from the Japanese and Kentucky research centers). The hope is to get to the roots of social problems in order to collectively effect better social relations. Where peace education is concerned with addressing the multiple manifestations of violence and exploring alternatives to transform and transcend conflict, whereby assisting students in realizing their full potential, the goals of this program are:

- (1) To value diversity
- (2) To increase democratic participation
- (3) To develop empathy for others
- (4) To understand consequences evolving from actions
- (5) To create peaceful environments

The educational purposes include 1) raising student awareness of the multiple perspectives of peace, particularly beyond the traditional sense of peace as the absence of war, 2) developing a personal sense of a culture of peace, 3) using human rights and other peace documents to better understand the role of law in cultivating and maintaining peacefulness, 4) discussing the role of gender in peace-building, and 5) exploring personal and interpersonal peace through theater activities that focus on person-to-person awareness, sensitivity, cooperation, and problem-solving.

The program curriculum addresses ethnocentrism, racism and sexism through the following five learning modules: 1) Is Peace Possible?; 2) Violence and Its Alternatives: Cultivating a Culture of Peace in our Communities; 3) Media and Peace; 4) Human Rights in a Gender Perspective; and 5) Decision Making and Conflict Approaches. Each module is framed around preparatory readings, a short introduction, learning activities, and supporting international documents. The *Universal Declaration of Human Rights*, the *Universal Declaration of Human Rights from a Gender Perspective*, the *UN Resolution 1325*, *The Hague Agenda* and *The Seville*

*Statement on Violence* are the central organizing documents (Figure 4).<sup>21</sup>

**FIGURE 4: PEP Matrix of Goals, Concepts, Objectives, and Pedagogy**

PROPOSED MODULE	PROGRAM GOALS	CORE CONCEPTS	LEARNING OBJECTIVES	PROPOSED PEDAGOGY
<b>Is Peace Possible?</b>  <i>(Two fifty-minute sessions)</i>	To envision and design a peaceful world (in the relevant context of the student)	Negative/positive peace  Peace as passive/active  Experiencing peace  Peaceful countries/societies	<u>Students will:</u> Explore multiple perspectives of peace, particularly beyond the traditional sense of peace as the absence of war  Discuss peace more deeply and holistically, develop a personal sense of a culture of peace.	Dyads  Inquiry and discussion activities  Case studies of peaceful countries  Drawing peaceful worlds
<b>Violence and its Alternatives: Cultivating a Culture of Peace in our Communities</b>  <i>(Two fifty-minute sessions)</i>	To build a cooperative spirit in our classrooms and explore how to do so in larger society	Physical, structural and cultural violence  Differentiating between violence and conflict  Personal perspectives on the use of violence  Nonviolent action	<u>Students will:</u> Explore multiple expressions of violence in their lives (direct, indirect, cultural, etc.)  Understand nonviolent action and multiple alternatives to violence.	Storytelling of experiences  Brainstorming forms of violence and alternatives
<b>Media and Peace</b>	To explore the role of the media in	World ideologies  Critical viewing of	<u>Students will:</u> Research various world ideologies	Cooperative activities

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<sup>21</sup> United Nations, *Universal Declaration of Human Rights: General Assembly Resolution 217A (III)*, 1948; United Nations, *A Declaration of Human Rights from a Gender Perspective*. UN DOC. E/CN.4/1998/NGO/3, 1998; Hague Appeal for Peace, *The Hague Agenda*. UN Ref A/54/98, 1999; and UNESCO, *Seville Statement against Violence*, 1989; United Nations, *Security Council Resolution 1325*, 2000.

<p>(Eight <i>fifty-minute sessions</i>)</p>	<p>propagating ideologies and violence</p>	<p>news Dialogue Paraphrasing/reframing</p>	<p>Analyze news from a particular ideological standpoint Practice dialogue for understanding, as opposed to defending, debating, and persuading</p>	<p>Keeping a reflection journal Research/News simulation Draw a map of regions represented by various ideologies</p>
<p><b>Human Rights with a Gender Perspective</b>  (Three <i>fifty-minute sessions</i>)</p>	<p>To raise consciousness of human rights and gender issues</p>	<p>Human rights Individualism/communalism Women and peace efforts Solidarity and peace coalitions/organizations</p>	<p><u>Students will:</u> Read the Universal Declaration of Human Rights Relate violations of human rights with their corresponding articles Discuss the role of gender in peacebuilding efforts</p>	<p>Role-play Discussion groups Class discussion</p>
<p><b>Decision Making and Conflict Approaches</b>  (Two <i>fifty-minute sessions</i>)</p>	<p>To practice cooperative decision-making and approaches to conflict</p>	<p>Group building Elections/community participation Problem-solving</p>	<p><u>Students will:</u> Create groups through a collective process Elect leaders and assign roles to each participant Assess their methods of group-making and electing leaders</p>	<p>Group making Storytelling Reenacting stories Brainstorming alternative endings</p>

The Peace Education Program is proposed either as an independent non-formal center or in conjunction with formal schooling (particularly secondary schools or undergraduate institutions) in the research regions. For formal schooling, the program is proposed as an Advanced Peace Certificate to be earned concurrently with a high school diploma or undergraduate degree. In earning the Advanced Peace Certificate, students will complete seventy-five to a hundred hours of coursework from Peace Education modules, 150 hours of service work (service learning, to be jointly prepared and documented with supporting teachers), and fifty hours to be dedicated to the development of a peace project (research paper, community presentation, etc. to be created with the mentorship of supporting teachers). The 300 hours of service culminate in the awarding of the Advanced Peace Certificate.

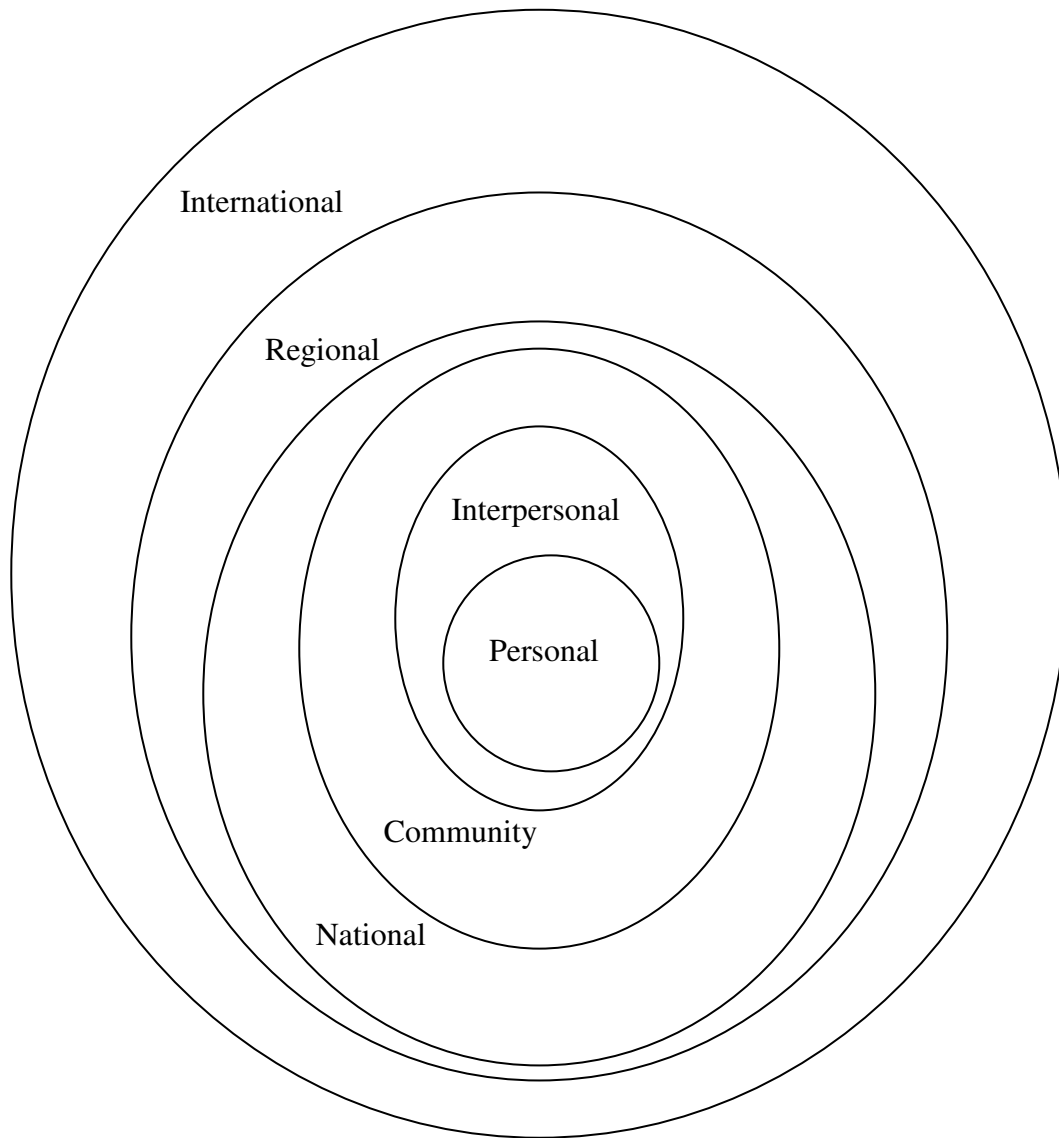
The PEP reflects two integral themes in the organization of content and form in Peace Education as seen in the review of historical Peace Education programs. First, Peace Education programs are designed in a comprehensive manner in order to counter the fragmentation of knowledge and narrow perspectives of teaching and learning that occur in traditional classrooms. In Peace Education, the content and form of education is presented holistically, through trans-disciplinary courses that combine knowledge from myriad disciplines to create a new construct of intelligence based on proficiency in multiple subject-areas, rather than specialization in one discipline. This comprehensive perspective of knowledge lends to the diagnosis of social ills and the creation of knowledge to solve social problems. Through exploratory and critical dialogue, students define their world and create alternatives together. Furthermore, problematics and alternatives are considered at the multiple levels at which they are bred – the personal, interpersonal, community, national, regional, structural and cultural arenas. Burns and Aspeslagh opine, “Peace education should include five domains: 1) the international system, 2) peace, 3) development, 4) human rights, and 5) the environment. In educating about these five domains, education should look at different levels of human existence, including the personal, community, national, regional, structural, cultural and global” (Figure 5).<sup>22</sup>

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<sup>22</sup> R. J. Burns and R. Aspeslagh (Eds.), *Three Decades of Peace Education Around the World: An Anthology*. (New York: Garland, 1996), 333-334.

**FIGURE 5: Living Systems Model**

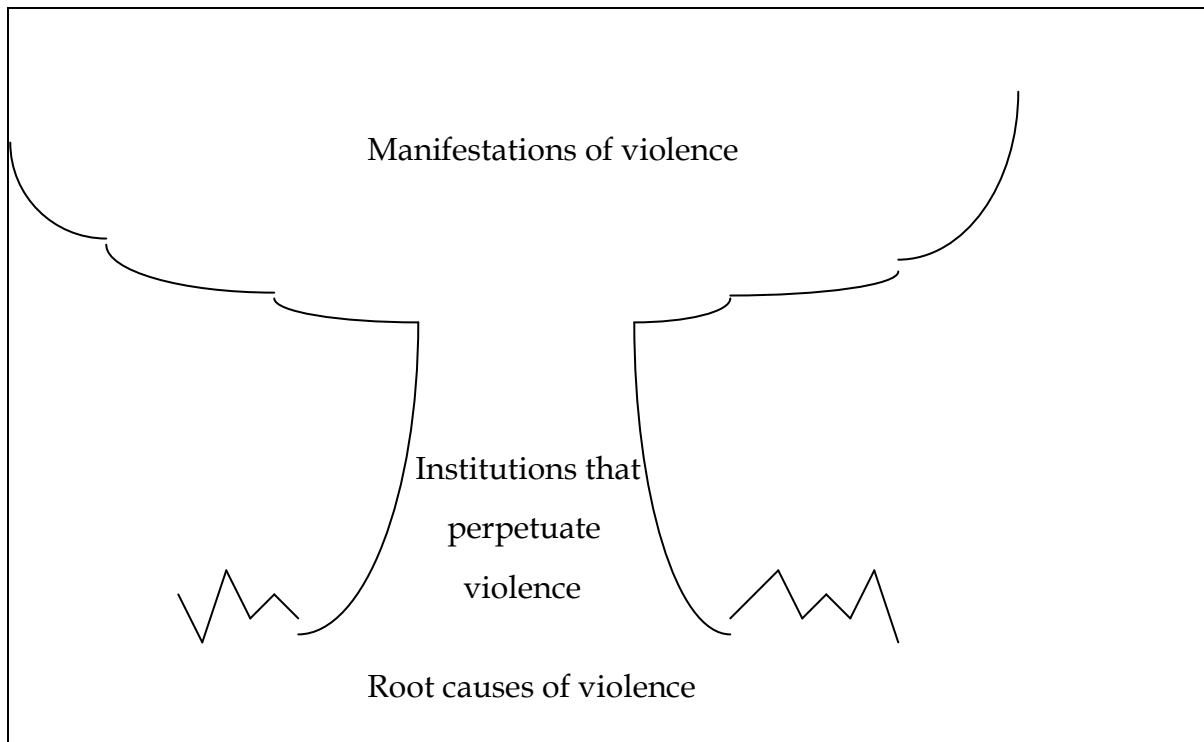


This framework buttresses the analysis of social problems affecting our communities and schools. Students who analyze problems and reflect through this model will understand peace and violence on a deeper and more substantive level than the superficial and fragmented analysis derived from studying only one of these sectors.

Second, the PEP emphasizes the exploration of the root causes of conflict, because it is imperative that citizenry understand that actions both have consequences and are the consequence of previous actions. Additionally, related to the systems analysis above, it is imperative that students differentiate between symptoms and

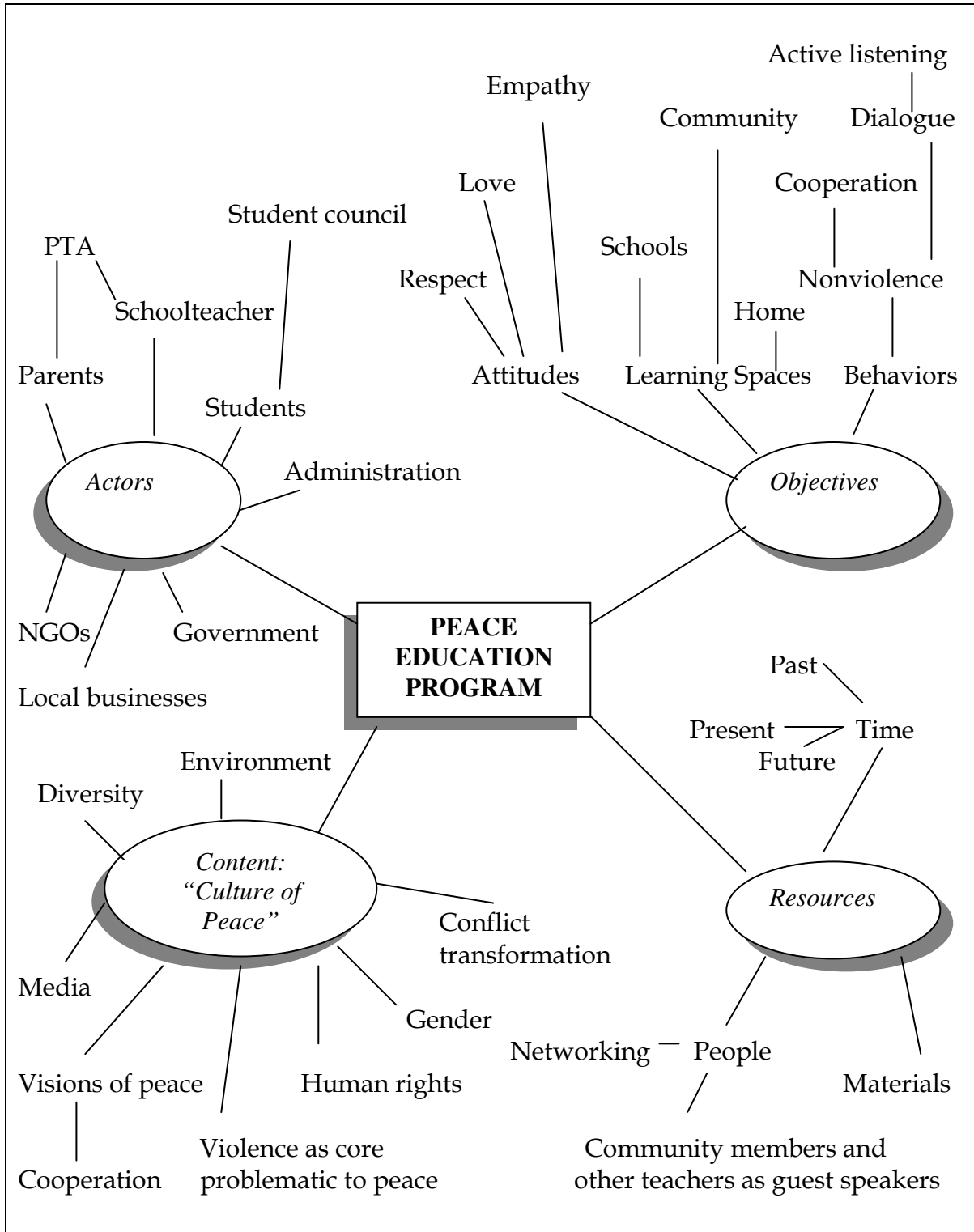
root causes. Hence, a model to analyze root causes, the institutions that support them, and antecedent-consequent relationships is used to illustrate how attitudes, behaviors and actions form palpable manifestations of violence – or nonviolence. The analytic model illustrates the root causes of violence, institutions that support the violence, and the manifestations of violence. The model is a visualization of the old adage that “violence begets violence” (Figure 6).

**FIGURE 6: Root Causes of Conflict and Institutionalized Violence**



The conceptual framework of the PEP is outlined in detail below (Figure 7), including educational objectives, content, actors and resources. The objective, as discussed in the introduction of the PEP – to cultivate a culture of peace in our schools – requires educators to consider the multiple spaces in which learning occurs (in schools, homes, communities, et cetera). Furthermore, it demands a study of the attitudes (love, respect, empathy) as well as their formation or stagnation, and behaviors (cooperation, dialogue, nonviolence) conducive to supporting peaceful societies. To this end, educators use reflective and validating praxis to assure their knowledge of the subject, awareness of the self, understanding of the educational purposes, and refined faculties to direct transformative learning. Building a Peace Education program is reliant upon an inclusive, comprehensive approach to designing and facilitating holistic education.

**FIGURE 7: Conceptual Framework of the PEP**



## Evaluation of the Program

Educators for peace argue that Peace Education is an absolute necessity in the modern world. The conditions around the world – the continued divide between the rich and the poor, global military spending, gender inequalities, racial intolerance and the degradation of the environment – provide ample evidence that our generation needs to change attitudes, behaviors, and the knowledge and skills that accompany such a dramatic paradigm shift from a culture of war to a culture of peace. But how do we evaluate Peace Education programs to be sure that they are producing changes in the attitudes and behaviors of the participants, and ultimately in the construction of a more peaceful school and society?

Ian Harris notes, in his article concerning the evaluation of Peace Education programs,<sup>23</sup> that educators must focus on changes that are feasible for a program of study. Primarily, educators should be attentive to changes and transformations, especially in individuals, that they can influence, rather than have grand notions of ending militarism or other broad institutions that support violence and inhibit peace. However, at the same time, educators should not lose sight of the goal of abolishing war and violence through addressing individual behaviors, cultural norms, anomie, and the social, economic, political and ecological institutions that give rise to violence. Harris notes that violence is caused by a myriad of factors, including the media, cultural norms, government policies, educational programs and individual behavior. To end violence, Peace Education programs must take a holistic approach to addressing the root causes of violence, and to this end, the implementation and practice of Peace Education needs to be properly and continuously evaluated to ensure effectiveness.

The typical school-based evaluation measure is to conduct entrance and exit interviews to gauge changes in attitudes and behavior among students. This method is effective in drawing out attitudinal changes at the end of the course, though it is limited at several levels. This type of study cannot assess the sincerity of students' responses (which may be sugarcoated to acquiesce teachers), nor can it assess the change of behavior longitudinally. Students may easily revert to prior beliefs and philosophies on violence after the end of the course, particularly if these prior beliefs and dominant values are supported in learning in other classrooms, extra-curricular activities, and in the surrounding community.

Fountain states that Peace Education evaluation methods may include surveys, questionnaires, observations and reviews of school records.<sup>24</sup> The

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<sup>23</sup> Ian Harris, *Peace Education Evaluation* (Unpublished text: Paper presented at the Annual Meeting of the American Educational Research Association, 2003).

<sup>24</sup> Susan Fountain, *Peace Education in UNICEF* (New York: UNICEF), 1999.

surveys/questionnaires may be taken at the beginning of the course, to assess foundational knowledge and attitudes prior to the class, which are to be compared with results on exit interviews/surveys. Surveys and questionnaires may be used by students to assess their own progress, by teachers to assess their teaching outcomes as well as their students, and even by parents or administrators to assess the teachers' teaching and students' learning. Observations focus on the changes in students' behavior, such as willingness to work cooperatively, and approaches to managing conflict. Observations may be conducted at any stage during the course, before, during and after, and the comparison of phenomena during those stages of observation may result in compelling proof of behavioral changes. If observations are conducted by evaluators not directly involved in the program, the information is often considered more credible. King, Morris and Fitz-Gibbon describe observations:

*...reports of observers are what people have directly seen while observing the program in operation. They have witnessed participants talking with teachers and working with program materials; they have explored the instructional setting or attended planning meetings; they have experienced a live enactment of the program.*<sup>25</sup>

Also, a review of school records of bullying and violence prior to, during, and at the completion of the Peace Education program, will reveal increased/decreased/unchanging accounts of violence among students who have participated in the program. This would give important quantitative evidence of the success of the program, and may prove invaluable to some administrations, particularly when compared with a control group. Harris cautions, however, due to the many forces influencing education, that comparison studies with a control group "are hard to carry out...Two samples of students may appear similar, but their participation in Peace Education learning may be influenced by a wide variety of factors, including parent beliefs, religious upbringing, previous experience with conflict resolution education...Subtle and dramatic exposure to violence and/or experiences with peace, inside and outside the classroom, would also influence how well students respond to peace instruction."<sup>26</sup>

Peace Education is ultimately concerned with transforming cultures of war into cultures of peace. Thus, to this end, the aforementioned context-specific intervention mainstreams ethno-relativism, race and gender issues in classrooms, within the broader framework of educating for skills, knowledge, attitudes and behaviors conducive to anti-racism, respect and gender equality. The goal of the program is "to educate educators and citizenry with the knowledge, values, skills

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<sup>25</sup> J.A. King, L.L. Morris, and C.T. Fitz-Gibbon, *How to Assess Program Implementation* (London: Sage Publications, 1987), p.85.

<sup>26</sup> Ian Harris, *Peace Education Evaluation*, 10-11.

and capacities necessary for social transformation and the realization of a culture of peace.” The conceptual model for the Peace Education program, therefore, emphasizes the attitudes and behaviors to be cultivated within the school environment, home and community, to realize this goal. The attitudes emphasize respect, love and empathy, and the behaviors to be promoted include cooperation, nonviolence, dialogue, reflection and active listening. Observations and school records may help reveal these attitudes and behaviors among students.

Reardon outlined goals and methods of educating for peace in a gender perspective.<sup>27</sup> Two of the goals, cultural integrity/diversity and gender equality (Figure 8), directly relate to the gender and race problematics of this essay. They, therefore, inform the proposed Peace Education program, and, as such, are a platform, in addition to the previously outlined PEP matrix (Figure 4), to evaluate the outcomes of the program implementation. Are these values, capacities, skills, knowledge and pedagogy integral to the comprehensive program of education for peace? Have students expressed changes in values, displayed new knowledge, or practiced peace skills?

**FIGURE 8:**  
**Framework for Education for Cultural Integrity and Gender Equality<sup>28</sup>**

<i>Values</i>	<i>Capacities</i>	<i>Skills</i>	<i>Knowledge</i>	<i>Pedagogy</i>
<i>Cultural integrity/diversity</i> Respect for cultural difference and role of culture in human identity and fulfillment	Cultural proficiency Knowledge of, and ability to function positively in, one or several other cultures	Cultural interpretation Social skills in another culture  Converse in another language  Taking the perspective of another culture	Knowledge of the history, values, worldviews and beliefs of another culture  Knowledge and understanding of myths of origin and meaning of another culture	Readings about, and discussion of, other cultures  Cultural interpretations of the arts and literature of other peoples  Gender interpretation of literature and films of other people

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<sup>27</sup> Betty A. Reardon, *Education for a Culture of Peace in a Gender Perspective*.

<sup>28</sup> *Ibid*, 158-160.

<p><i>Gender equality</i>                  Commitment to the equal value of women and men, rooted in the value of universal human dignity. Belief that gender balance should prevail in all social institutions and human relationships based on concept of complementarity</p>	<p>Gender sensitivity                  Behaviors that provide equal opportunities to, and honor both the similarities and differences between, men and women                   Avoidance of gender stereotyping and limiting human achievement on the basis of sex, as a form of injustice                   Seeking partnerships between men and women based on complementarity and mutual enhancement</p>	<p>See issues and problems from perspectives of both men and women, boys and girls                   Recognize stereotypes; observe their inaccuracies and limitations                   Use of gender-inclusive language for general references to human beings                   Analyze differences, similarities and complementarities in a cultural context</p>	<p>Knowledge of origins and formation of gender roles                   Cultural variations in gender roles and perceptions of masculine and feminine                   Negative consequences of devaluing or repressing one gender and of privileging one – specific knowledge of oppression of women                   Positive consequences of equality, mutuality, and complementarity</p>	<p>Keeping journals on personal gender experiences                   Readings in gender studies and women’s issues                   Study of women’s movements and international standards on women’s rights                   Role-plays of ‘gender incidents’ from both perspectives</p>
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To evaluate the program, the PEP matrix has been organized outlining the program’s goals, concepts, objectives and pedagogy. This matrix may be used to assess content (gender proficiency, intercultural understanding, poverty awareness, etc.), pedagogy, increased comprehension of peace issues, global problems, gender and racism as human rights violations, methods of nonviolent change, and a commitment to cooperation. To assess this, students, teachers, administrators and other involved parties will be involved in the evaluation process delineated hereafter.

### Evaluation of Curriculum and Instruction

In conjunction with the development of the Peace Education program, a specific curriculum has been organized in order to work toward the goal of this program.

The curriculum addresses:

- Concepts of peace and dismantling a culture of war
- Violence – inherent or a socialized process
- Human rights and gender
- Peaceful approaches to decision-making and conflict management

The desired outcomes of the curriculum include:

- Raising student awareness of the multiple perspectives of peace, particularly beyond the traditional sense of peace as the absence of war
- Developing capacities to discuss peace more deeply and holistically
- Increased comprehension of human rights and other peace documents to better understand the role of law in cultivating and maintaining peacefulness, as well as values (universal and differential) that underscore behaviors and cultures
- Appreciation for the urgency of mainstreaming gender in peace-building
- Exploring personal and interpersonal peace through theater activities that focus on person-to-person awareness, sensitivity, and respect for cooperation.

The evaluation of the curriculum and instruction will mirror its effectiveness in realizing the goal of the program, objectives, content and pedagogy.

#### *Student assessment*

Student assessment will be conducted through reflective journals and/or portfolios. Students will keep a journal throughout the duration of the program, charting their feelings toward peace and conflict, as well as their increased knowledge and capacities of cooperative learning. The journals, if kept over the course of a semester, year, or successive years, should highlight the change in students' attitudes, knowledge, and behaviors. These journals would act as an assessment of the students and as an evaluation of the program's success in realizing its goals and objectives. Educators will provide clear guiding inquiry to assist students in journaling, particularly concerning reflection on how students learned what they learned. Teachers are responsible for giving students qualitative feedback concerning their work and progress. In the implementation stage of the PEP, educators will collectively decide on assessment procedures. If the teacher(s) and students wish for a more comprehensive assessment, the development of a "peace" portfolio is also suggested. This includes daily/weekly reflections, research articles with summaries and critiques by students, and the development of an active peace-oriented project to be carried out in the school or community. The portfolios are to be constructed individually, though the peace projects need to be completed in small groups. This enhances the emphasis on cooperative

learning and creativity. Should the school(s) require written examinations, tests may be constructed with open-ended questions, or in the form of an analysis of conflicts to draw out problematic areas and propose alternatives. One such examination may focus on the use of human rights instruments to combat human rights violations, particularly as it relates to racial intolerance and gender bigotry.

#### *Teacher self-evaluation*

Through in-service training, in formal schools and in non-formal sectors, educators will grapple with the conceptual Peace Education framework as well as their own attitudes toward ireneology, knowledge about violence and peace, racism, gender insensitivity and the objectives and methods of Peace Education. A number of educators may find the alternative approach to education exciting and challenging, and enthusiastically adopt Peace Education practices, putting the theory to use in daily interactions with students and other practitioners. Other educators may find the approach lacking, unrealistic or even idealistic, but it is hoped that the networks involved in the creation of the policy will continue beyond the writing and implementation stages of the PEP, so that any hesitations teachers may have will be dialogically explored and reflected on with their colleagues. The constant praxis of reflection-action-reflection, integral to Peace Education, will assist in this matter as educators discuss their inhibitions and hopes for their schools, families, communities and future generations.

Peace Education frameworks and teacher training again converge in the ways in which evaluation processes will be conducted. The PEP's assessment was modeled upon the "three relational contexts" in which the *Integrated Model of Peace Education* "assumes each person lives: in relation to the self, to others, and to nature."<sup>29</sup> Ben Chetkov-Yanoov developed a triadic model of learning objectives for teachers: "getting to know oneself: self-understanding with respect to one's own attitudes to violence and peace; getting to know the subject: knowledge about the factors of war and peace and peace education; and learning to communicate the subject: objectives and methods of peace education."<sup>30</sup> These relationships inform aspects of the PEP conceptual framework. The two paradigmatic perspectives of teaching and learning overlap and blend into a comprehensive framework to assess the PEP by addressing the following inquiry: Have educators integrated the values, capacities, skills and knowledge of peace and conflict into their Peace Education courses, and, if applicable, in courses outside their program? Have educators used appropriate methodologies to educate for peace, such as the pedagogies outlined by Reardon?<sup>31</sup> Furthermore, and through personal contemplation rather than professional observation, do educators personally live

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<sup>29</sup> Abelardo Brenes, "An Integral Model of Peace Education," p.83.

<sup>30</sup> EURED, *The EURED Teacher Training Program: Design for a European Peace Education Course* (Austria: EURED, 2002), p.29.

<sup>31</sup> Betty A. Reardon, *Education for a Culture of Peace in a Gender Perspective*.

by and practice values and behaviors consistent with peace, thus becoming true and holistic practitioners of Peace Education?

A comprehensive evaluation of the program will be conducted after enough time has elapsed to do a thorough analysis of the program, its implementation and outcomes. It is estimated that the inaugural programmatic evaluation will occur within the first two years. During that time, teachers, students, and other faculty will be actively engaged in reflective praxis, constantly reflecting and acting to improve the program where they deem fit, in consultation with the community of educators. The evaluation will be conducted as the proposal and implementation stages were, with the involvement of all actors concerned. The evaluation, conducted through scheduled meetings with each of the actors and groups involved, includes feedback from students, parents, teachers and administrators, concerning their experiences with the introduction and infusion of Peace Education into their schools and classes. Furthermore, as is suggested in the evaluation period of the EURED teacher-training program, action research will be used as a model of self-evaluation among the educators "in order to better understand the causes for their own actions, to arrange future actions more reasonably, and generally to consolidate understanding for pedagogical interaction."<sup>32</sup> Action research also gives the educators a feeling of validation: without dramatically altering their daily lives, they gain the feeling of making a true professional contribution to their field. Through context-appropriate Peace Education, educators will be addressing the needs and hopes of their particular schools and communities, and with action research teachers will better understand the effectiveness of their peace-oriented teaching strategies as well as what students best respond to in the classroom. This comprehensive and holistic approach to implementing and evaluating the PEP recognizes Peace Education as living education, a human, collective and dynamic act. It shall de-anesthetize the educative process and mobilize students and educators for peace at home and across the global community.

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<sup>32</sup> EURED, *The EURED Teacher Training Program*, p.41.

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