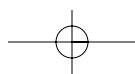
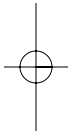
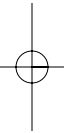


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**Learning to Abolish War** Teaching Toward a Culture of Peace

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Rationale for and Approaches to Peace Education  
BOOK 1





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Hague Appeal for Peace 2002

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# Rationale for and Approaches to Peace Education

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## BOOK 1

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## Welcome To The Global Campaign For Peace Education

The heinous act of terrorism on September 11, 2001, forever changed life as we've known it. It has made peace education more vital than ever. With this teaching resource we welcome you to participate in the Global Campaign for Peace Education of the Hague Appeal for Peace. It was produced as a cooperative effort by the Teacher's College Peace Education Team under the direction of Dr. Betty A. Reardon and Prof. Alicia Cabezudo at Columbia University. The manual results from a world-wide curriculum survey and consultations with the International Advisory Committee.

The team spent a year reviewing curricula of peace educators from various countries and selecting material most applicable to the framework. The manual is intended to be adaptable to the conditions in which it is used. It is geared to the *Hague Agenda for Peace and Justice for the 21st Century*, a 50-point proposal for getting from a culture of violence to a culture of peace. The *Hague Agenda* deals with four central themes: Disarmament and Human Security; the Prevention, Resolution and Transformation of Violent Conflict; International Humanitarian and Human Rights Law and Institutions; and Root Causes of War/Culture of Peace.

Dr. Reardon served as the Academic Coordinator, and Professor Cabezudo as the Educator-in-Residence of the Hague Appeal for Peace. These posts were created to implement the initiative born at the May 1999 Hague Appeal for Peace Conference which launched the Global Campaign for Peace Education.

There are many campaigns that are working on the variety of issues which must be addressed if this new century is not to carry forward the legacy of the 20th century, the most violent and war-filled in history. All of these campaigns are needed if we are to sow the seeds for peace and the abolition of war, but none can succeed without education.

The Board of the Hague Appeal for Peace decided that to sustain a long-term change in the thought and action of future generations – to enable them to choose to reject violence as a solution to conflict – our best contribution would be to work on peace education.

The Global Campaign for Peace Education is committed to the integration of peace education into all schools and into the non-formal community sector as well. We are working with teacher training institutions to introduce peace education into the standard preparation of teachers in elementary and secondary schools world-wide.

We are also encouraging the establishment of university-based peace education centers as part of the Global Campaign. Future peace education teachers may be trained at these centers. Currently, centers are established in Japan, the Philippines, Lebanon, and at Teachers College in New York. A center in Argentina will open in 2002.

This manual is the first publication of the campaign. We invite you to copy it, use it, quote from it and contribute to its ongoing development. We only ask that you please acknowledge the Hague Appeal for Peace Global Campaign for Peace Education. In addition, we would appreciate further samples of learning units and your suggestions.

We are grateful for the support of The Ford Foundation and Robert and Fran Boehm, who have made this resource kit and the first meeting of the International Advisory Committee of Peace Educators possible. We are grateful to the Teacher's College Peace Education Team of Columbia University, graduate students who have worked on the survey and contributed richly to this publication. The advocacy campaign for peace education, coordinated from our Geneva office, also deserves our thanks in this endeavor. Finally, we are enormously grateful for the leadership, expertise, and creative imagination of Dr. Betty A. Reardon and Professor Alicia Cabezudo who, in the end, have made this and the Global Campaign for Peace Education possible.

I have great faith that if anything will help to make this world a safer place for our children and grandchildren, this will.



Cora Weiss, President

April 2002

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Purposes and Uses of This Resource

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# Introduction

"IT IS TIME to create the conditions in which the primary aim of the United Nations, 'to save succeeding generations from the scourge of war', can be realized. This is the goal of The Hague Appeal for Peace."

—The Hague Agenda, Preamble, p. 2

## Introduction

### The Purpose of this Peace Education Resource

**L***earning to Abolish War: Teaching Toward a Culture of Peace* is designed as a peace education tool that directly confronts the paramount task of bringing forth a culture of peace, the abolition of war. The abolition of war was embraced as the common goal of the 10,000 world citizens at the Hague Appeal for Peace Civil Society Conference in the Netherlands in May 1999. The Conference adopted a 50-step plan to bring about peace in this new century, *The Hague Agenda for Peace and Justice for the 21<sup>st</sup> Century* (hereafter referred to as the *Hague Agenda*). People from a broad range of peace movements, all world regions, and multiple world-views and cultures agreed that the most fundamental requirement for the achievement of the goals set forth in the agenda was universal education for peace. Toward the achievement of this goal, the peace educators gathered at the conference launched the Global Campaign for Peace Education. This resource is intended to advance the Campaign by introducing new audiences to peace education and introducing into the established field of peace education the new pedagogical possibilities presented by the *Hague Agenda*.

*Learning to Abolish War* is contextualized within and builds upon the substantive and pedagogical developments in peace education that evolved over the last half of the twentieth century. These developments, while arising in various countries, took on some common characteristics. Many peace educators were influenced by the work of others practicing peace education in distinctly different contexts. Through networking and exchange within organizations such as the Peace Education Commission of the International Peace Research Association, the World Council of Curriculum and Instruction, International Educators for Peace, and the UNESCO Associated Schools, a global movement emerged. We hope that users of this resource will delve into some of the many existing works on the theory and practice of peace education as well as review some of the wide variety of curricula that have been produced. This resource is not intended as a definitive or complete introduction to the entire field of peace education. It offers one approach. However, to provide a means to learn more about the wider field, we list relevant works at the end of each chapter and devote Book 3 to resources and tools for participation.

While for some this peace education kit may serve as an introduction to the field, for most it will provide a new framework for peace education provided by the *Hague Agenda*. Our point is not so much to teach the *Hague Agenda* as such, but rather to use the *Hague Agenda* to exemplify and specify some effective peace education practices, while focusing on the proposals it puts forth. Although grounded in specific concepts and goals of the *Hague Agenda*, the resource embraces the comprehensive approach to peace education that emerged in the last two decades of the 20<sup>th</sup> century, bringing together the multiple approaches that have constituted the field; among them conflict resolution, development education, human rights education, and disarmament education. We seek to enliven the comprehensive approach with practical possibilities for teaching the val-

ues, skills and knowledge that will make it possible to dismantle the institution of war, replacing it with institutions designed to provide human security in a culture of peace. The *Hague Agenda* provides some recommendations for significant institutional change that can provide substantive bases for such teaching possibilities.

The methods, approaches, and procedures outlined here are intended to contribute to the larger purposes of comprehensive peace education, pursued in curricula selected or designed to teach toward the goals of the *Hague Agenda*. These goals provide both the conceptual framework and the criteria for selection of the content of this resource. In order to demonstrate that peace education has become a global movement, we have selected some curriculum material from various countries and world regions as learning units intended to demonstrate possibilities for teaching toward the abolition of war. We acknowledge that the curricular offerings in this initial edition are not globally balanced. Most of the materials available to us at present are from North America and English-speaking countries. We hope for a more globally balanced representation of peace education curricula in the next edition.

## Who Can Use this Resource?

*Learning to Abolish War* is designed for use in the training sessions conducted by the Global Campaign for Peace Education, by teacher educators and classroom teachers of elementary and secondary schools. Teacher educators can adapt it to courses dealing with educational methods, the philosophy and/or foundations of education and, of course, peace education. Classroom teachers could use it as a direct source of lesson plans, but its primary intent is to provide suggestions for designing their own lessons. We hope that ministries of education and other school authorities will use it as an instrument for the implementation of UNESCO's *Integrated Framework of Action on Education for Peace, Human Rights, and Democracy*. The format in which the curricula are presented in Book 2 is intended to provide essential information on each learning unit and to serve as a model for curriculum design.

The resource can also be used in short-term teacher training workshops and in-service education organized by schools, education authorities, and education associations. Book 3 includes a training workshop design that can be adapted to longer term in-service education when augmented with selections from readings suggested at the end of each chapter.

The Hague Appeal for Peace Global Campaign for Peace Education, as described in Chapter 1, can assist educators in identifying other culturally relevant teaching materials and teacher training designs. Please consult the website <http://www.haguepeace.org> / or write to Hague Appeal for Peace, c/o IWTC, 777 United Nations Plaza, New York, NY 10017, U.S.A.



## Introduction

### How to Use this Resource

*Learning to Abolish War* is organized into three interrelated but self-contained books, each serving a particular function, making them usable as individual resources. Taken together, the books provide a brief introduction to some of the goals and methods of peace education, one particular conceptual framework for peace education for global citizenship, sample lesson plans to enable educators to begin and to further develop curricula in peace education, and tools for greater participation in the Global Campaign for Peace Education. The materials in Book 2 are presented in a form to facilitate selection and duplication in a “teacher friendly” form. All the learning units may be reproduced. We ask only that the original authors and the Hague Appeal for Peace Global Campaign for Peace Education be cited. Book 2 is open not only to adaptation and change by the teachers using this resource, but also to their contributions to further editions. This resource will continue to be augmented by additional units to be made available by the Hague Appeal for Peace by mail and on the website. (See Book 3 for this and other websites.)

Thus, this is a multifaceted resource to be used as suits the needs of the educator who is a beginner at peace education or one who seeks to learn the new conceptual and methodological approaches offered by the *Hague Agenda*. *Learning to Abolish War* will be especially useful to educators seeking to place their work in a conceptual and developmental framework. We expect that teacher educators may find Chapters 1 and 2 on rationale and framework useful in foundations and philosophy of education courses; that those teaching courses in instructional methods might focus on Chapters 3 and 4 on learning goals and teaching methods; in-service trainers on Book 3, offering guidelines and a model for an in-service workshop; classroom teachers on Book 2 on sample lessons. However, we urge all users to study carefully Chapter 2, outlining a framework for education for the abolition of war derived from the *Hague Agenda*, and strongly suggest that teachers using this framework also familiarize *themselves* with the *Hague Agenda* itself. (Pocket copies are contained in this packet, and it is suggested that pocket copies of the United Nations *Universal Declaration of Human Rights, UDHR*, and the UN Charter also be reviewed.) Indeed, we hope that most will read through the entire resource to understand the fundamental coherence a theme focus can bring to comprehensive peace education, and to become part of the Global Campaign for Peace Education’s efforts to make all education an instrument of peace.

### Suggested Readings

**For an overview of the development of the field of peace education, an excellent source is:**

- ◆ Robin Burns and Robert Aspeslagh, *Three Decades of Peace Education Around the World*, Garland Publishing Inc., London, 1996, ISBN 0-8240-55497.

This is a collection of essays by peace educators from all world regions who have been associated with the Peace Education Commission of the International Peace Research Association (see list of organizations in Book 3). The Commission was founded in 1972 and continues to serve as an agent facilitating international cooperation in peace education. The Commission is an endorsing organization of the Global Campaign for Peace Education.

Another useful general resource is:

- ◆ Betty A. Reardon, "Peace Education: A Review and Projection" in *Routledge International Companion to Education*, eds. Bob Moon, Sally Brown and Miriam Ben-Peretz, Routledge, London and New York, 2000. Also available as a monograph from "Preparedness for Peace" (School of Education, Box 23501, S-200 45 Malmo, Sweden).
- ◆ North American educators or those interested in the development of the field in the United States may want to read Aline M. Stomfay-Stitz, (1993). *Peace Education in America, 1828-1990: Sourcebook for Education and Research*, New Jersey: Scarecrow Press.

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The Hague Agenda for Peace  
and Justice for the 21st Century:  
A Vehicle for Peace Education

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# Chapter 1

**"IN ORDER TO** combat the culture of violence that pervades our society, the coming generation deserves a radically different education—one that does not glorify war but educates for peace, nonviolence and international cooperation."

—The Hague Agenda, p. 13

## Chapter 1 The Hague Agenda: A Vehicle for Peace Education

### The Global Campaign for Peace Education

The Global Campaign for Peace Education emerged from the civil society energies that converged at the Hague Appeal for Peace Conference in the Netherlands in May 1999. The peace educators who participated in that historic event, seeing a need for a new phase in the development and dissemination of peace education launched the Campaign as an integral component of the *Hague Agenda for Peace and Justice for the 21<sup>st</sup> Century*. As the other sectors of civil society saw peace education to be essential to the advancement of the *Hague Agenda*, the educators saw in the Hague Appeal for Peace movement an arena for a new, global phase of peace education, one that would carry into the 21<sup>st</sup> century the foundations of the field, developed nationally and internationally over the last half of the 20<sup>th</sup> century.

As indicated in the basic Campaign Statement, educators agreed that:

**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 cultural diversity; and respect the integrity of the Earth. Such learning can not be achieved without intentional, sustained, and systematic education for peace. (Excerpt from the Campaign Statement of the Hague Appeal for Peace Global Campaign for Peace Education)**

Many of the peace educators who launched the Campaign were active participants in the international peace movement that had inspired and helped to sustain their efforts to develop and establish peace education in their own institutions and countries. A number of these efforts had been taken decades ago, earlier even than the first UNESCO policy statement on peace education, the 1974 *Recommendations on Education for Peace and International Understanding* and *Education Concerning Human Rights and Fundamental Freedoms*. (These documents are available from UNESCO.) Being strong advocates of international networking and professional solidarity, they brought that element into this new phase as a major strategy of the Campaign, they themselves forming the core of a continually expanding global network of educators to advance the goals of the Campaign.

### Peace Education Centers

That network is now worldwide, providing services to educators through such initiatives as the consortium of peace education centers that the Global Campaign is developing, with centers operating or being planned in all world regions (see Book 3 for a list of centers).

**THE CENTERS SERVE VARIOUS FUNCTIONS INCLUDING:**

- ◆ **Consultations with educators seeking to establish or improve peace education in their respective institutions;**
- ◆ **Training workshops for teachers and non-formal education facilitators;**
- ◆ **Hosting of the annual International Institute on Peace Education, an intensive residential learning experience for new and experienced peace educators;**
- ◆ **The collection and cataloguing of peace education curricula;**
- ◆ **The regular revision and updating of this resource; and**
- ◆ **The ongoing development of the website on which Hague Appeal for Peace posts learning units and materials annotations to facilitate individual peace educator's independent efforts in peace education.**

## Websites

Units from this resource are among the Campaign's website postings, as are longer versions of some of the learning materials presented in Book 2 and other units to complement and extend the possibilities to teach toward the goals outlined here. A list of websites useful to peace educators is presented in Book 3. Readers are requested to send information on additional sites relevant to their work in peace education. The Hague Appeal for Peace is developing an online curriculum file as part of the Global Campaign for Peace Education. *Information on curricula, events, and other peace education resources are accessible through the Hague Appeal for Peace website: <http://www.haguepeace.org/>.*

## A Comprehensive Approach to Worldwide Peace Education for the 21st Century

The approach to peace education advocated by the Centers through this resource is inclusive, multidimensional, and holistic in its substance; process oriented in its methodology; and intended to be integrated throughout schooling, with learning procedures and content for all grade levels. We recognize that the *Hague Agenda* offers only one particular framework for peace education. It does not include all the substance comprising the many themes and forms

## Chapter 1 The Hague Agenda: A Vehicle for Peace Education

of contemporary peace education practice. However, we refer to and include many of these themes and forms in the learning units, references, and suggested readings, and in the teaching material we have designed, selected, or adapted in Book 2.

We acknowledge, as equally significant to peace educators, fields other than human rights education, development education, conflict resolution, disarmament education, and multi-cultural education. Although not integral to the *Hague Agenda*, environmental, ethical, and values education would be included in a truly comprehensive approach. While all the issues that gave rise to these forms of education are not directly addressed by it, they are all applicable in teaching *for* the implementation of the *Hague Agenda* though perhaps not about it. Teaching *for* the *Hague Agenda* would lay the foundation of teaching *about* the *Hague Agenda*, or about any of the substance and problems considered in peace education. It would cultivate the values and attitudes that would inspire learners to put into action the skills and knowledge acquired in peace education.

At the close of this chapter we have listed a number of sources that provide more detailed treatments of what constitutes comprehensive peace education than we can offer here. Nonetheless, this short resource intends to focus on a particular means to illuminate and specify any approach to peace education, the elaboration of a conceptual framework. By introducing the *Hague Agenda* as one possible conceptual framework around which to develop curricula for peace education, we hope to help educators to see how such frameworks provide the means to integrate and relate the various topics that constitute the subject matter of peace education together with some of the approaches listed above. We wish to encourage inquiry into other frameworks and the elaboration of new frameworks particularly suited to the educators' respective cultures and teaching contexts.

### Peace Education as Fundamental, Global, and Culturally Specific

What is generally agreed by all peace educators, no matter what approach they may take or what frameworks they use, is that peace education should and can be included in the curricula of all the schools of the world. We agree, too, that it should also be a component of non-formal education projects and programs directed at the development of communities and the empowerment of unschooled adults and those children who have no current prospects of schooling. *Learning to Abolish War*, however, is directed toward formal school education. The problems that inspired the *Hague Agenda* need not be rehearsed here as rationale for worldwide peace education. The conditions of the world provide ample evidence that the leaders and citizens of all nations have a good deal of learning to do if they are to be able to overcome the violence of war, injustice, and all the other forms of violence that vast numbers of the human family experience on a daily basis.

The solution of social problems requires intentional public education, comprising information about the problems, potential solutions, and actions needed to achieve the solutions. If, as would be the presumption of the widely proclaimed principles of democracy, the citizenry is to be actively involved in the design and pursuit of solutions, then the whole society must be educated for that purpose. Clearly this is the case with the problems posed by the culture of violence. The Global Campaign for Peace Education arose from the recognition of this need. However, neither the recognition of the worldwide need, nor the embracing of a comprehensive approach, indicates an acceptance of a homogenized or standard peace education for all cultures and communities. The Campaign seeks to encourage the widest possible, age-appropriate, and culturally contextualized variety of modes and content in peace education. We believe that such culturally varied and community relevant forms of peace education not only better serve the learners, but greatly enrich the entire field of peace education, increasing the possibilities of its being introduced into all learning environments throughout the world. As the Campaign involves wider audiences and enlists more educators, the Hague Appeal for Peace will offer in revisions of this resource and on the website a far wider variety of approaches and curricula than we can offer here.

While we argue for the universal need for peace education, we do not advocate the universalization and standardization of approach and content. We believe that peace education in whatever forms it takes must be a fundamental part of the socialization process in which education plays a major role. Thus, we propose that at least in formal schooling peace education be planned developmentally and sequentially throughout the stages of development of the child, adolescent, and young adult. So, we have included in the learning units in Book 2 examples of teaching procedures for all age levels. To demonstrate some of the possibilities for the infusion of peace learning throughout all education, we offer sample units and activities adaptable to various subjects.

## **The Social Purposes of Peace Education: Abolishing War, Renouncing Violence, and Establishing Justice**

The main social purposes of peace education we advocate here are the elimination of social injustice, the renunciation of violence, and the abolition of war. War and all forms of violence are interrelated, as evidenced by the culture of violence that surrounds us. War is the core institution of the present global security system, the fount from which pour the rationalizations for and habits of violence found in so many aspects of life.

The knowledge, skills, and, most important, the values that have been at the core of peace education for the past five decades are those required to meet the new peace challenges and opportunities of the 21st century. These challenges and opportunities, among other concerns, require of peace education more intense focus on the practical, political uses and skills of nonviolence and on the institutional

## Chapter 1 The Hague Agenda: A Vehicle for Peace Education

tasks involved in the abolition of war. There is a widespread belief that violence is inevitable, often necessary, but there is little knowledge of the multiple alternatives to violence. Armed conflicts abound within and between nations. War is still accepted as a legitimate means through which nations can pursue and protect their national interests. It is a legally based, if not legally controlled, institution within the nation-state system. Because nation-states tenaciously hold to the right to organize and use armed forces, others, especially those seeking to challenge or take over state power, amass arms and engage in armed conflict.

The failure of nation states to actively seek alternatives to war perpetuates a belief in its legitimacy and inevitability. War must be addressed as an institution and alternatives considered in any education seeking to contribute to sustainable global peace. It must be recognized as a systemic problem requiring an education for systemic change.

To facilitate a systemic view of war and armed conflict, peace education seeks to develop a global perspective on the problems and an understanding that humans are a single species. Peace educators have long recognized as fundamental to the prevention of war the need to develop and teach the concept of global interest and to engender a sense of human identity to complement and extend the national and ethnic identities through which we form our national and international loyalties and affiliations. There are a wide range of strategies available to educators seeking to achieve these particular educational goals. What we need to develop now is an equally wide range of teaching materials and approaches to deal with the tasks of institutional change, so that all learners can understand and be politically effective in the hard work of disarmament, non-violent conflict resolution, peacemaking, and peacekeeping – all that has heretofore been left to the experts, because it is assumed to be too technical for the average citizen. The *Hague Agenda* and many of the proposals to reduce and eliminate war that preceded it show this assumption to be false.

All citizens need to be educated to assess and evaluate possibilities and preferences for alternative, global security systems. Demystifying the technicalities that have obscured fundamental security issues from the general citizenry is a crucial challenge to education to abolish war. So, peace education now needs to address practical proposals for disarmament and demilitarization. Societies can be transformed if citizens see the possibilities for transformation, if they understand the mechanisms of institutional changes upon which the transformation can be built. Enabling learners to see these possibilities and to understand these mechanisms is a primary responsibility of the field of peace education for the 21<sup>st</sup> century.

The *Hague Agenda* is one of the few currently available sources for this essential form of peace education. It offers in one document a wide array of political and institutional recommendations to bring about the required systemic changes that could make possible a cultural transformation



to sustainable peace. In studying the *Hague Agenda*, comparing it with other plans for the prevention and abolition of war that have been put forth since the eighteenth century; complementing it with elements from existing peace education methods and materials, educators will find components of a curriculum to develop understanding of practical changes in the global security system as well as a vision of a preferred, peaceful, and just world society. Both a visionary and a practical belief in the possibility of a culture of peace are necessary to the task of abolition. We offer the framework laid out in the next chapter as one means to integrate the vision of the Hague Civil Society Conference with some of the practical possibilities that constitute the agenda it proposed to advance toward the vision.

## The Scope and Purpose of Peace Education

Recent decades have witnessed increased interest in having schools address global problems. Curricula that inquire into problems of violence, war, and injustice at all levels, from the local to the global, have been devised. Thus, a range of curricula in multicultural education, gender education, environmental education, development education, interfaith education, education for human rights, education for values, conflict resolution, and nonviolence are now available to peace educators. A few examples appear in Book 2. There are also a number of works that deal with the social philosophy, educational philosophy, and instructional methodology of peace education. A few of these works are noted at the end of this chapter for educators seeking a broader knowledge and deeper study of peace education.

It is increasingly maintained that school curricula should provide opportunities for realistic and informed appraisal of these global problems, emphasizing positive alternatives and multiple possibilities for problem resolution to balance the many negative images of an inevitable global disaster to which the young are exposed on a daily basis. To achieve the balance, there is a need for the development of critical inquiry and problem solving skills and for the nurturing of creative imagination to envision alternatives.

An alternative peaceful future is defined not only as the absence of open hostilities, or negative peace, but as the presence of peacemaking processes and conditions likely to ensure a secure, durable, positive peace. It implies a state of wellbeing, a dynamic social process in which justice, equity, and respect for basic human rights are maximized, and violence, both physical and structural, is minimized. Comprehensive peace education is rooted in this holistic, dynamic view of peace and is explicitly value-based. Two core values of comprehensive peace education are nonviolence and social justice. These values underlie and are defined through all processes of peace learning. A value such as nonviolence is manifested through other values such as respect for human rights, freedom, and trust, while social justice is realized by values such as equality, responsibility, and solidarity.

## Chapter 1 The Hague Agenda: A Vehicle for Peace Education

Peace education, as we approach it, includes the development of peacemaking values, skills, and knowledge. Peace education alone will not achieve the changes necessary for peace. Rather, it prepares learners to achieve the changes. It aims at developing awareness of social and political responsibilities, guiding and challenging learners to develop their own points of view on the problems of peace and justice. It encourages them to explore possibilities for their own contributions to resolving the problems and achieving a culture of peace.

The approach to peace education advocated in this resource emphasizes a critical dimension, questioning existing structures, norms, and values. We believe that learners should be sensitized to nationalistic, competitive values hidden in “neutral” teaching about critical issues. The development of critical capacities is essential to challenging the structures of the war system that the *Hague Agenda* seeks to change.

While we are aware of the limitation of peace education, we have seen that it arouses hope by demonstrating that people are capable of acquiring the required skills and by illuminating creative learning moments. Education for peace is possible, even in a culture of violence. Indeed, we are convinced that peace education is both needed and feasible in a violent world. Peace education can help to provide the requisite inspiration and direction to move beyond a culture of violence to envisioning and working toward a culture of peace.

We recognize, as well, that confronting these issues in school settings has been problematic, and is often discouraged or obstructed by the education establishment and other public authorities. But such has also been the case with other forms of critical education. The international solidarity the Global Campaign for Peace Education seeks to build among peace educators can provide support to sustain the movement in the face of such resistance, a manifestation of a lack of understanding of the war system, and the culture of violence that perpetuates it.

Peacemaking is the continuous task of humanity, a dynamic process, not a static state. It requires a dynamic, continually renewed process of education. This resource, too, is intended as a tool to be periodically renewed to meet the ever-changing needs of learning to achieve and maintain peace. We urge all educators to become involved in this process of renewal and development.

### Suggested Reading:

- ◆ *The Hague Agenda for Peace and Justice for the 21st Century*. The Hague Appeal for Peace, c/o IWTC, 777 UN Plaza, New York, NY, 10017, 1999.
- ◆ UNESCO, *An Integrated Framework of Action on Education for Peace, Human Rights and Democracy*, 1994.

Book 1

- ◆ Harris, I. M. (1988). *Peace Education*. USA: McFarland & Company.
- ◆ Reardon, B. A. (1988). *Comprehensive Peace Education*. Teachers College Press, New York. Out of print. Xeroxed copies available at cost, plus postage, from Peace Education, Teachers College, # 171, Columbia University, New York, NY 10027
- ◆ UNESCO. (1974). *Recommendation on Education for Peace and International Understanding and Education Concerning Human Rights and Fundamental Freedoms*.

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## The Conceptual Framework

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# Chapter 2

"**THIS HAGUE AGENDA** for Peace and Justice for the 21st Century has emerged from an intensive democratic process of consultation among the members of the Hague Appeal for Peace Organizing and Coordinating Committees, and the hundreds of organisations and individuals that have actively participated in the Hague Appeal for Peace process. The Agenda represents what these civil society organizations and citizens consider to be some of the most important challenges facing humankind as it embarks upon a new millennium."

—The Hague Agenda, Preamble, p. 1

## Chapter 2 The Conceptual Framework

### The Four Conceptual Strands of the Hague Agenda

The quotation on the previous page describes a civil society process of a kind that we believe will profoundly influence the future of peace education. We believe that students in today's schools should be prepared to take an active role in such a process. The curricular substance of most peace education has been conceptually developed, based on concepts related to causes of and alternatives to war and obstacles to and conditions of peace, including social justice, economic equity, and ecological sustainability. These concepts have been used as cores around which to organize knowledge content, instruct in peacemaking skills, develop peace values and enable students to take peace action. Starting with these conceptual cores, various approaches to peace education have been developed around particular frameworks, arising from a range of fields in which peace research is conducted: world order, disarmament, development, environment, gender, conflict, and human rights, among others.

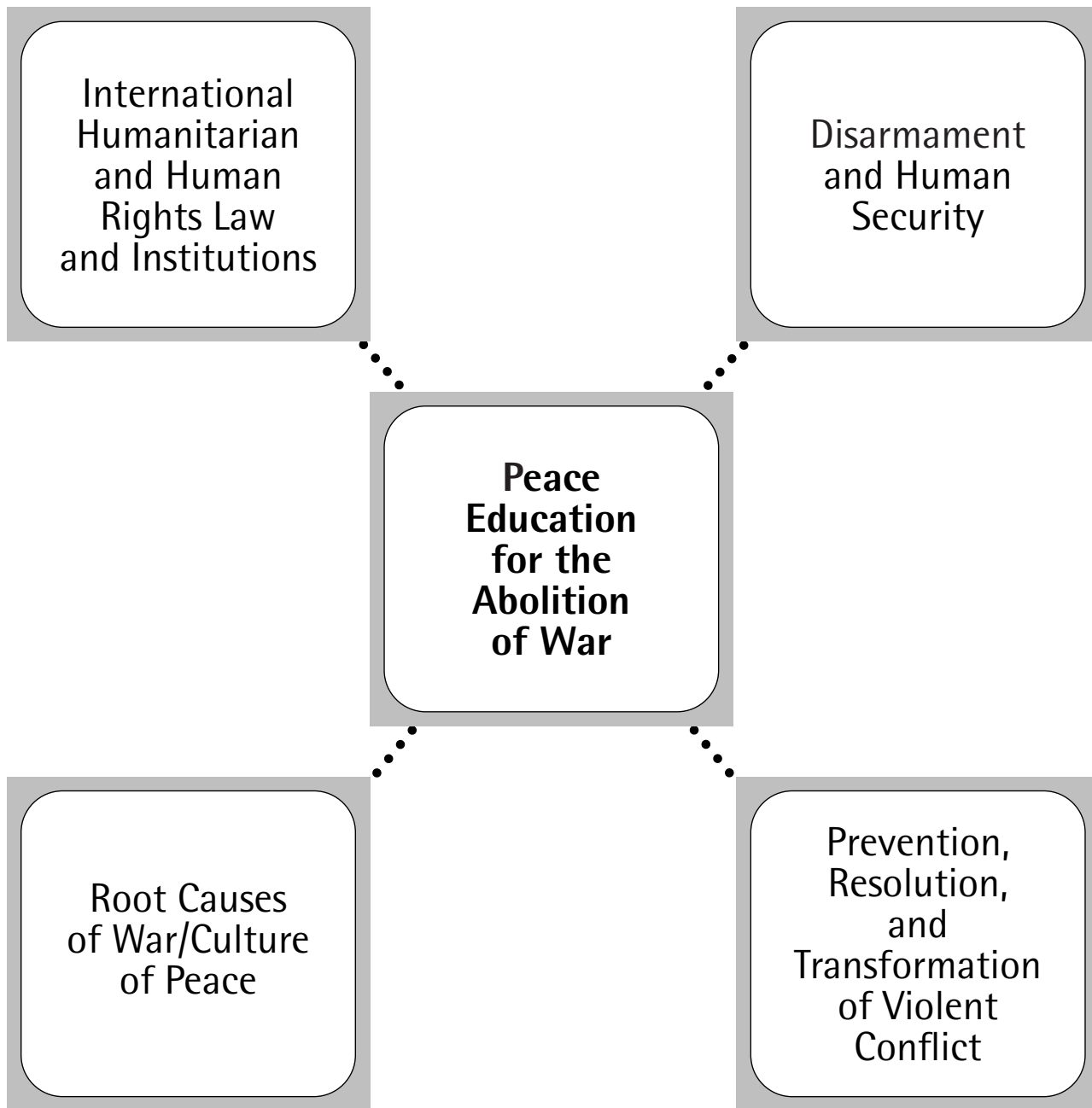
Because we advocate a comprehensive and holistic approach to peace education, we have organized the conceptual framework of *Learning to Abolish War* around the core concept of the abolition of war and the overarching goal of achieving a culture of peace, the two central themes that inform the *Hague Agenda*. These two themes provide a general framework into which all of the topics of peace research and those previously enumerated as the multiple approaches to peace education can be integrated. Here we have chosen a product of the peace movements of civil society rather than an academic field of study, believing that this is a century which demands vigorous action for peace, and peace education must become even more action-oriented, educating students for active, responsible global citizenship.

Because we find it sufficiently broad and inclusive, and especially because it offers a comprehensive plan of peace action, literally an agenda for action for this century, we find the *Hague Agenda* a useful framework for education for active global citizenship. It provides conceptual coherence, while offering instructive possibilities for the kind of change which peace education prepares learners to make. We have taken the four conceptual strands under which the *Hague Agenda* presents its recommendations as the components of a framework that we offer as an addition and complement to the various other peace education frameworks, which have produced a good portion of the pedagogy and a number of the learning units included in Book 2. The conceptual framework of *Learning to Abolish War* comprises: "The Root Causes of War/ Culture of Peace"; "International and Humanitarian and Human Rights Law and Institutions"; "Prevention, Resolution, and Transformation of Violent Conflict"; and "Disarmament and Human Security," the four strands or categories of action proposed by the *Hague Agenda*. The framework provides the parameters for the conceptual content base and an inquiry into the learning that will enable societies to advance the goals of the *Hague Agenda*. At the end of each section, organized by strand, we recommend as readings United Nations documents that can further illuminate the content of the strand and demonstrate that the issues involved are of serious global concern.

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## The Conceptual Framework

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Source: Betty A. Reardon, 2001. Adapted from *Education for Human Dignity*, University of Pennsylvania Press, 1995. Page 3.

## Chapter 2 The Conceptual Framework

### Root Causes of War / Culture of Peace

# Strand 1

"WE HAVE EMBRACED the moral imagination and courage necessary to create a 21st century culture of peace and to develop national and supranational institutions which ultimately must be the guarantors of peace and justice in this world."

—The Hague Agenda, Preamble, p. 3

The first strand of the *Hague Agenda* is inspired by a vision of a world in which the goal of the United Nations, "to save succeeding generations from the scourge of war," can be actualized. It embraces the concept of a culture of peace as the overarching goal that should motivate the solutions to the problems to which this strand responds. In outlining steps to lead toward a culture of peace, it enumerates some of the major characteristics of the culture of violence: education that glorifies and prepares for war; globalization that has widened the gap between rich and poor; an environment damaged by over-consumption and military destruction; colonialism and neocolonialism; racial, religious, ethnic, and gender intolerance; discrimination against women; abuse of children and youth; lack of democracy and just global governance; and cultural, communal, and local violence. Each and all of these topics are significant content for peace education.

This strand of the framework seeks to enable teachers to develop among their students a critical understanding of the war system and the culture of violence that perpetuates it. It also provides possibilities for nurturing students' creative capacities to imagine an international system dedicated to achieving global peace and justice. In this first of the four *Hague Agenda* strands which form the conceptual

core of *Learning to Abolish War*, the concept of a culture of peace is presented as the overall goal sought by the civil society movements that converged at the Hague Civil Society Conference. It outlines a set of recommendations arising from particular obstacles to a culture of peace it cites. Inviting students to envision and suggest strategies for carrying out these steps could provide opportunities for the development of creative imagination and the skills of political action planning.

To begin the inquiry into forms and modes of learning that would be most conducive to a culture of peace, educators need to cultivate an understanding of “culture” as the values and worldviews that determine significant aspects of human identity, relationships, custom, and institutions, a human dynamic that is subject to continual change. Culture is an historically rooted and socially transmitted set of patterns that underlies a group’s shared knowledge, beliefs, and behaviors. That education is a major contributor to culture, just as culture deeply influences education, is recognized in the very first recommendation of this first strand of the *Hague Agenda* advocating “education for peace, human rights, and democracy.”

Students should be led through explorations of these and other root causes of war so as to become aware that war is not an isolated phenomenon. War permeates ways of thinking, worldviews, social institutions and human relationships throughout the world. The *Hague Agenda* identifies this permeation as the “culture of violence.” In recommendations 1-11, it outlines some of the major manifestations of the culture of violence as root causes of war and sets forth some proposals for eliminating them as steps toward the abolition of war, the primary transformation required to achieve a culture of peace.

## Root Causes of War: Military Based National and International Security

The *Hague Agenda* identifies five particular causes of war in the contemporary world: education that glorifies war while failing to teach about alternatives to violence; top-down globalization; unsustainable and inequitable uses of environmental resources; colonialism and neocolonialism that denies democracy; and discrimination and inequities such as racial, ethnic, religious, and gender intolerance. Teachers must be fully aware of these problems in order to help students conceptualize and understand them along with other causes of war and injustice that may need to be considered in the exploration of the culture of violence.

Teachers are the most essential component in the entire peace education process. As the primary actors responsible in their respective classrooms, teachers can facilitate among their students a critical analysis of the current national and international security system. They can help learners to assess how the present military-based global security system strengthens the institution of war and promotes other forms of violence, including cultural, psychological, physical, and structural.



## Chapter 2 The Conceptual Framework

Educators can draw upon many examples to illustrate the opening statement of the *Hague Agenda*: “The world is emerging from the bloodiest, most war-ridden century in history.” The sample Teacher Training Design in Book 3 is intended to provide a preparatory process to enable teachers to undertake such education.

Learning to abolish war calls for education to inquire into how the global militarized security system is sustained by the continuing development, production, distribution, and use of highly sophisticated armaments, consuming vast quantities of the world’s resources. Questions must be raised about how resources might be redirected toward the realization of human rights and human security. The legacies of colonialism and the continuing of neocolonialism that violate and exploit the less powerful must be examined, along with the role of the major industrial powers seeking to perpetuate the political and economic advantages they enjoy within the present international system. Ideologies propagated to support aggressive nationalism, religious intolerance, racial injustice, cultural marginalization, economic deprivation, and gender inequity must be challenged by curricula directed toward learning for peace, human rights, and democracy that is integrated in every classroom. We must acknowledge that education, historically, has been utilized by nation-states to cultivate an unquestioning acceptance of war and the war system. Peace education challenges this form of education for competitive nationalism that sustains the war system by advocating education for the cooperative internationalism of a culture of peace.

### **Structural Violence:** Limitless Expansion of Global Capital, Unfair Distribution of Resources, and Industrial Abuse of the Natural Environment

The process of eradicating the root causes of war requires questioning the injustice of the global economic structures, defined as structural violence. It also calls for envisioning and planning a transformed global economy designed to overcome the structural violence of imposed poverty. Peace education can help students to inquire into the expansion of corporate capitalism in this era of globalization, assessing its consequences to the well-being of the most deprived and vulnerable, the marginalization of a great majority of the world’s population, and the unequal and inequitable distribution of the benefits of the wealth generated by modern technology. Adolescent and young adult learners must examine the consequences to peace, democracy, economic justice, and human rights of current monopolies over modern technology and must evaluate the potential long-range consequences of the structures and policies of corporate domination of the global economy.

The ecological consequences of corporate control of natural resources that affect the potential of the less developed countries to achieve sustainable development are another essential area of inquiry for young citizens. Students should be challenged to think about the warnings that war may result from the inequitable distribution of limited water resources, and about how the debt

crises and market-driven policies of national development will affect the possibilities to realize universal human dignity and a sustainable planetary environment.

The Global Campaign for Peace Education seeks to facilitate the development of resources and methods to introduce students to ways of thinking about these problems in age-appropriate ways. Even in the lower grades, students can learn about what causes violence and conflicts and can be encouraged to seek alternatives. From the very earliest stages of child development, the notion of an inevitable tendency toward hostility and violence can be questioned. As students mature, they can be taught about the gap between the rich and the poor, and can be taught to inquire about how and why such disparities developed, and how they are sustained and intensified. They can be challenged not only to identify structural injustice, and to prepare and design alternative structures, but also to become actively involved in the pursuit of the alternatives as responsible citizens of the world.

## Social Injustice: Racial, Religious, Gender Intolerance, and Child Abuse

War and the culture of violence have had destructive consequences within all layers of human society; they contaminate and violate all aspects of life. Consequences of the culture of war and violence are evident in daily life in gender inequity, racial injustice, discrimination on the basis of sexual orientation, interreligious conflict, enlistment of child soldiers, and other forms of child-abuse. Among the most virulent forms of violence are the wars within nation-states that pit one ethnic group against another. Many wars are rationalized by the very human differences that peace education has identified as a source of human strength and enrichment of human life. Cultural diversity and ethnic and religious tolerance are key social values of peace education. Most of these armed conflicts involve horrendous gender crimes on an unprecedented scale, systematically committed as a strategy of war. The oppression of women, gay men, and lesbians, which is often expressed in violence, is now recognized as a significant factor in the global culture of violence.

It is in the recognition of the criminality and futility of these conditions that constitute “the bloodiest, most war ridden” period of human history that intentional systematic learning for a culture of peace begins. The *Hague Agenda* reflects this realm of learning, not only in an appeal for the elimination of the causes of these forms of violence, but also in taking special note of the integral role of gender justice in promoting a culture of peace.

The promotion of gender justice is one of the developments the *Hague Agenda* puts forth as a sign post on the road to a culture of peace. It is among a series of recommendations that speak particularly to crucial human and social dimensions of peace. Other recommendations include respect for and protection of children and youth, eradication of neocolonialism, international judicial recognition of hate crimes, promotion of international democracy and just global governance,

## Chapter 2 The Conceptual Framework

proclamation of active nonviolence, elimination of communal violence at the local level, and the enlistment of world religions in transforming the culture of violence into a culture of peace. These are the dimensions that students can see in their own lives and or the lives of their peers in other parts of the world. They offer fertile ground in which to plant the first seeds of peace learning. Cultivating this possibility is the responsibility of the educator seeking to educate for change.

### Suggested Reading:

- ◆ *International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010*, Resolution adopted by the U. N. General Assembly, 2001. UN Document# A/RES/55/47
- ◆ *Declaration and Programme of Action on a Culture of Peace*. (October 1999). United Nations General Assembly Resolution 53/243.
- ◆ Boulding, E. (2000). *Cultures of Peace: The Hidden Side of History*. Syracuse: Syracuse University Press.

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International Humanitarian and  
Human Rights Law and Institutions

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# Strand 2

"THE HAGUE APPEAL seeks to develop and promote universal adherence to and implementation of international law."

—The Hague Agenda, "Themes", p. 5

**W**ithin the curricular framework of the *Hague Agenda*, the strand on International Humanitarian and Human Rights Law and Institutions provides the basis for instruction in some of the major institutional and normative tasks required for the abolition of war. The *Hague Agenda* calls for a number of specific institutional reforms in the international system that the creators see as contributing to the protection of human rights and the establishment of a just legal system to maintain a peaceful world order. Thus, *Learning to Abolish War* must attend to the potential contributions of international humanitarian and human rights law. We see the major learning to come from study of this strand of the *Hague Agenda* as the knowledge and skills needed to develop the legal norms for and cultivate the social values of a culture of peace.

Such learning calls for an inquiry into the relationships among responsibilities, rights, and law, on the one hand, and the institution of war on the other, considering the consequences of war for individuals, societies, and the planet as a whole. We propose educational experiences that explore the values and principles associated with human rights and international humanitarian law so as to demonstrate how educating for human rights provides tools for the transformation of the current war system and culture of violence into a culture of peace. Indeed, the *Universal Declaration of Human Rights* is based upon the premise that, to assure peace, human rights must be protected.

## Chapter 2 The Conceptual Framework

The Hague Appeal for Peace Global Campaign for Peace Education endorses the goals outlined in UNESCO's *Integrated Framework of Action on Education for Peace, Human Rights and Democracy* (1994) because it provides a comprehensive statement showing the integral relationship of education for human rights and democracy and education for peace. Knowledge of humanitarian and human rights law, in particular the *Universal Declaration* and other international human rights standards, is essential to all education for democracy, with special relevance to education for democratic global governance and participation in global civil society. It is the most basic knowledge to be communicated in civic education for a just and peaceful global order.

We encourage teachers to address the fundamental premise inherent in the notion of law as an agent to establish just social orders among and between peoples. International law, in particular, is primarily concerned with the behavior of nation-states and applies also to individuals. International law is also concerned with maintaining a just social order, and is designed to hold governments, and, in cases of war crimes and crimes against humanity, individuals, accountable. Educators might explore the origins of various systems of law and the contexts in which they have been created, how they are enforced, and the social and political purposes they serve.

Central to the human rights inquiry is the question about the differences between *wants* and *needs*, and discussing human rights helps explicate and mediate these differences. The subject of wants, needs, and rights is especially appropriate at the elementary level. Secondary students should inquire into rights and entitlements, and the bases on which entitlements should be determined. They should be challenged to reflect upon the relationships among rights, social responsibilities inherent in human dignity, and legal obligations based on humanitarian and human rights law. They should be helped to explore the distinctions between international humanitarian law and human rights law, asking how they are different and how they converge. Learners might also be encouraged to examine the institutions that provide national and international legal frameworks, such as the United Nations, the International Court of Justice at the Hague, war crimes tribunals, and the International Criminal Court.

**Peace education for human rights should consider relationships among these legal systems, communities, and individual citizens. Teachers might raise some of the following questions:**

- ◆ What is the role of law in your own life? What role does it play in resolving conflict and achieving social justice in our society? How can you use it in the struggle for peace and justice in the 21st century?
- ◆ How can students learn, and encourage others, to respect and observe the human rights of others?
- ◆ How might everyone benefit from a greater understanding of law, legal institutions, and human rights concepts and standards?

Through this type of inquiry, appropriately developed in various cultural contexts, students can be helped to understand the central role law could play in bringing an end to the institution of war, and to appreciate the fundamental necessity of the realization of human rights to achieving and maintaining peace.

War itself is a systematic assault on human rights. The standard of living is reduced; food and material shortages are common; people are terrorized; freedom is minimized in localities of war, and the human rights of women are systematically violated. Peace education curricula should investigate how war diminishes human dignity, obstructs rights to security of person and bodily integrity, destroys ecological systems, and discounts the value of human life. Additionally, the effects of war, armed conflict, and the long-term presence of military bases on women, adolescents, and children are all issues that can be addressed through education pertaining to international humanitarian and human rights law. High school students, for example, could study the treaties arranging for the stationing of foreign troops and how those treaties affect the host populations.

The situation of children who have participated in war as child soldiers, a major concern of the *Hague Agenda*, also provides a basis for the study of human rights and humanitarian law that is appropriate for older youth and adolescents. Furthermore, those children who have been forced into armed conflict need to know that this treatment is a violation of their rights under international law. The *International Convention on the Rights of the Child* applies to all children and can serve as a basis upon which to defend children's rights and work for the protection of the rights of child soldiers and other severely abused children who suffer exploitation, even enslavement, in the global culture of violence. We believe that all children should learn about the *International Convention on the Rights of the Child*. The U.S. and Somalia have not ratified the *Convention*.

In educating for the abolition of war, students should be introduced to the actual contributions of human rights and humanitarian law in counteracting and remedying the effects and methods of war. Conceptualizing nonviolent alternatives to armed conflict and other possibilities for the fulfillment of human rights are important components of peace education. We believe that understanding the principles and functions of law contributes to the aims of the other *Hague Agenda* strands such as nonviolent conflict resolution, the cultivation of a culture of peace, and the development of human security. Because law is the primary medium through which accountability for the crimes of war can be sought, learning about humanitarian and human rights law and institutions is preparation for the realization of social justice.

In particular, curricula could foster the study of the ongoing process of the creation of the International Criminal Court and the Rome Statute that established it, as well as the impact this legal development will have on national systems of law. Learning about the official war crimes trials dealing with violations committed in the wars in Rwanda and former Yugoslavia, and peoples' war

## Chapter 2 The Conceptual Framework

crime tribunals such as the December 2000 Tokyo Women's International War Crimes Tribunal addressing the case of the "comfort women," sexually enslaved during World War II, would contribute to a broader understanding of human dignity, rights, and justice. Further, the Nuremberg Principles, derived from the Nuremberg Tribunals after World War II and affirmed as international law by the United Nations; the truth commissions that sought to shed light on the abuses of the oppressive regimes in Central America and South Africa; and the ways in which law was or might have been applied in all these cases are of curricular importance in education for global citizenship.

Another important aspect of studying human rights cases such as these is the development of a broader understanding of what is meant by human security. Learning about the process by which victims of human rights violations seek justice is fundamental to peace education. As survivors give testimonies of their experiences through the legal procedures mentioned above, they challenge the impunity of perpetrators, and often stimulate further investigations into the crimes they have endured. Study of both the legal response to such human rights cases and the healing process often associated with giving testimony, or participating in a "truth commission," can increase learners' awareness of the meaning of human security as elaborated in Strand 4 of this chapter.

Most important of all in educating for global citizenship is the imparting of knowledge about the conventions and international human rights standards that have been established to protect human rights and prevent abuses such as physical and structural violence, which often contribute to the root causes of war. Human rights education has long been recognized as integral to peace education, and there is a growing body of curricula to bring the study of human rights into the schools.

A process approach is as valuable in human rights education as in education on the substance of the other strands of the *Hague Agenda*. One simple process outline which may be of use in teaching about the human rights and international law strand is the following outline of stages in human rights learning adapted from *The Bells of Freedom*, a training manual designed for use in Ethiopia (available from People's Decade for Human Rights Education, 349 West 111<sup>th</sup> Street, New York, NY 10025, USA). It identifies the several main stages of learning as:

- ◆ **Developing respect for dignity and fair rules.** Within the framework of *Learning to Abolish War*, this would be considered a core, or basic learning. All human rights are grounded in the notion of the universal dignity of all persons. Fairness and impartiality are at the root of just and effective law at all levels, communal through international.
- ◆ **Making links between human rights and social responsibility.** A society that reflects the social justice sought by the framers of the *Hague Agenda* is one in which citizens acknowledge that the realization of human rights for all depends upon the citizenry's actively taking responsibility to assure that rights are protected and fulfilled by the state and other citizens. Social responsibility must be learned



and practiced. It, too, can be nurtured through inquiry and action in a process of observing, assessing, and applying the legal standards, and taking action to use law to seek justice and peace.

◆ **Seeking justice; using analysis.** This resource shares a goal with human rights education in that we advocate education for empowerment and action. Students need to be taught to value justice, to critically analyze situations of injustice and the potential of international law, human rights standards, and institutions to remedy them. The desire and the capacity to contribute to overcoming injustice and violence are among the attributes of those who have become active global citizens, taking action in the movements that constitute global civil society. Enabling teachers to help students to develop that desire and capacity is one of the purposes of *Learning to Abolish War*.

Each of the individual recommendations in this strand of the Hague Agenda can form the basis of inquiries into specific ways in which various international laws, human rights standards, and institutions could be applied to the prevention, and ultimately the abolition, of war. A particularly fruitful inquiry could be initiated by inviting students to develop proposals for the implementation of Recommendation 27 to “subject warmaking to democratic controls.” A complementary inquiry might also be conducted into a similar proposal to assure the realization of Article 28 of the *Universal Declaration of Human Rights (UDHR)*, which states that “Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.”

Study of the *UDHR* should be an essential and fundamental component of all peace education, for it is the foundation of most current standards, mechanisms, and institutions of universal human rights law. The *UDHR*, together with the other conventions and treaties that have been devised and adopted to carry out the normative principles it declares, are useful sources for describing and defining the conditions that would constitute a culture of peace.

### Suggested Reading:

- ◆ *World Plan of Action on Education for Human Rights and Democracy*, adopted by the International Congress on Education for Human Rights and Democracy, convened by UNESCO in Montreal, March 1993. U.N. Reference: A/CONF.157/PC/42/Add.6, p. 4-13 and A/CONF.157/PC/42/Add.11, pp. 1-10.
- ◆ *Vienna Declaration and Programme of Action*, adopted by the World Conference on Human Rights at Vienna, June 1993. Available online at <http://www.unhchr.ch>.
- ◆ United Nations General Assembly Resolution A/RES/48/127 on the *Decade for Human Right Education*, available at <http://www.un.org/documents/ga/res/48/a48r127.htm>.
- ◆ *International Convention on the Rights of the Child; UDHR; Convention on the Elimination of all Forms of Discrimination Against Women*. See: <http://www.unhchr.ch/html/intlinst.htm>.



**Chapter 2** The Conceptual Framework

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**Prevention, Resolution and Transformation  
of Violent Conflict**

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# Strand 3

"**TOO OFTEN, VIOLENT** conflict is 'resolved' by external actors with little or no reference to the wishes of those who must live with the solution. As a result, the solution reached is often short-lived. If efforts to prevent, resolve and transform violent conflict are to be effective in the long-term, they must be based on the strong participation of local civil society groups committed to building peace."

—The Hague Agenda, Recommendation 28, p. 33

**A** core purpose of peace education is to engender the learning that leads to both a commitment to building peace and the capacities to do so. Teaching for constructively dealing with conflict is an essential educational goal of this framework. Traditionally, resolution has been the focus of educational approaches to conflict. In keeping with a holistic and process-oriented approach to peace education, we seek to broaden that view toward a more comprehensive conceptual learning-centered approach to conflict. We see in conflict process an opportunity to learn and grow by moving into and through both experience of and recovery from discord. We use the phrase "conflict process" to connote an understanding of conflict as phases of development comprising layers of interconnected and ongoing needs, attitudes and values, events and actions that take place in stages of the relationships between and among the conflicting parties. This comprehensive process approach to the transformation of violent conflict is, we believe, more consistent with the participatory approach advocated in the

*Hague Agenda*, and with the holistic prevention, peacekeeping, peacemaking, peacebuilding approach recommended by UN Secretary General Boutros Boutros-Ghali in his 1993 annual report, *An Agenda for Peace*.

The *Hague Agenda* identifies three conflict phases: prevention, resolution, and transformation. We have expanded those three categories into a process-continuum of the following sub-concepts or stages of the conflict process:

- 1) Anticipating conflict;
- 2) Analyzing conflict;
- 3) Problem-solving;
- 4) Addressing and managing conflict through institutional mechanisms;
- 5) Developing strategies for change;
- 6) Seeking reconciliation; and
- 7) Constructing positive relationships.

What we present here is a sequence of discrete stages and concepts that are not linear, but rather interrelated in a web of continuous, interacting processes and relationships. Thus, conflict process is dynamic, ongoing, and ecological in the sense that, like living systems, conflicts change according to context, immediate and long-term factors, and internal and external influences. We believe that such a view of conflict can enable learners to better manage, conduct, and resolve conflict, so that post-conflict conditions can contribute to the positive relationship of a culture of peace.

**An old Chinese proverb says, "He who hits first has run out of ideas." This assumption underlies our rationale for education as an empowering approach to the prevention, resolution, and transformation of violent and nonviolent conflict. We believe that the values, attitudes, skills, and knowledge that can be taught through this process approach will help to develop students' abilities to envision alternative options for action to build peace. Our belief rests on four fundamental assumptions:**

- ◆ **Conflict is a normal and inevitable part of the human experience;**
- ◆ **Just as we have learned the ways of being violent, human beings and human societies can learn to handle conflict constructively;**
- ◆ **The interdependence of all life forms necessitates nurturing and sustaining relationships to protect human rights, achieve human security, and assure the survival of this planet;**

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- ◆ **Conflict is often a result of unmet needs. If these needs are anticipated and managed positively and fairly, life-enhancing outcomes can be reached.**

We define the phases of the conflict process below in relation to the themes and goals of the *Hague Agenda* and *An Agenda for Peace*. The themes and goals, presented as Recommendations of the *Hague Agenda*, appear in parentheses after the designation of each stage of the conflict process.

### Conflict Anticipation (Prevention)

Anticipation is both a process and a skill. It requires those who would be peacemakers to be sensitive to the presence or potential of violence and injustice, particularly those forms that the *Hague Agenda* addresses in the other three strands. When the causes of conflict are perceived from their roots, the possibilities for early warning and response (Recommendation 30) are greatly enhanced.

### Conflict Analysis (Prevention)

The process of analyzing causes, issues, interests, and concerns of parties on the brink of or moving into conflict can serve to reduce or prevent violent conflict through such measures as constructive sanctions (Recommendation 32) and humanitarian intervention (Recommendation 33).

### Problem-solving (Resolution – Peacekeeping)

All conflict resolution education teaches that conflict is most effectively resolved when addressed as a common problem of the parties involved. A constructive conflict process would lead to the reframing of the conflict in such terms. Problem-solving skills are applicable to all aspects of peace education, but are absolutely essential to dealing with conflict nonviolently. As problem-solving capacities are engendered in individuals through education, and the empowerment of young people (Recommendation 35), so, too, the international community can build institutional capacities, locally (Recommendation 28) and regionally (Recommendation 38) and globally. When a conflict has become violent or is on the brink of violence, peacekeeping measures can be invoked to intercept the violence and/or remove the threat and make it possible for the conflicting parties to address the common problem.

## Addressing and Managing Conflict through Institutional Mechanisms (Resolution – Peacemaking)

Citizens must be educated to be familiar with and able to use appropriately a range of conflict resolution skills and the institutional mechanisms that exist for resolving conflict and creating conditions for justice, such as those offered by international law and actual and proposed international courts. Transformation requires a process of problem-solving that entails changing the violent or unjust relationships and conditions that produce violent conflict. This process may occur on a personal, communal, societal and/or global level. In all contexts, the use of institutional mechanisms in seeking transformation leads beyond the resolution stage of the conflict process and shifts the purpose of the process from short-term settlement to long-term constructive change, and, in some cases, institutional change. The *Hague Agenda* recognizes this in calling for gender equality in peacebuilding (Recommendation 34) and advocating the right of unrepresented people/parties to self-determination (Recommendation 36). It also calls for strengthening the mechanisms of the U.N. (Recommendation 29), and for the consistent application of the rule of law, both domestically and internationally, with a focus on humanitarian and human rights law.

## Strategies for Change (Transformation – Peacemaking)

Transformation of conflict is the crux of the process. It involves not only the changes in the conflict that constitute the resolution, but, more significantly, changes in the conflicting parties themselves. By transformation we mean a distinct change in the relationship and perceptions of the conflicting parties who through the resolution phase have come to perceive the conflict as a common problem and an opportunity for constructive mutually beneficial change. It arises from and is affirmed by a commitment to nonviolence.

## Reconciliation (Transformation – Peacebuilding)

Reconciliation is at the heart of conflict transformation, making it possible to build just and lasting peaceful conditions upon the foundation of the reintegration of parties alienated from each other in conflict or war. It represents the renewal of relationships and the healing of the wounded community. A process of reconciliation calls for communal involvement and learning how to acknowledge harms done and provide recompense and restitution. Whereas conflicts can be resolved through problem-solving and institutional mechanisms, reconciliation calls for intra-communal involvement of the kind that would be made possible through strengthening coalitions and cooperation among civil society organizations (Recommendation 37). These are goals of truth and reconciliation commissions and of the cooperative development projects recommended

## Chapter 2 The Conceptual Framework

in *An Agenda for Peace*. Peace educators should undertake the development and teaching of skills of reconciliation as essential to the constructive form of conflict process that would characterize a culture of peace.

### Construction of Positive Relationships (Peacebuilding – Creating Conditions for Human Security and a Culture of Peace)

Just and positive relationships are the essence of a culture of peace. They are the goals for which peacebuilders struggle in post-conflict situations. Peace education seeks to illuminate the significance to peace of interpersonal, intergroup, and inter-institutional relationships. For it is within such relationships, and where authentic democracy prevails, that conflicts can be conducted so as to produce constructive social change. Beyond resolution and reconciliation, there must be sound reconstruction, requiring the full acknowledgment of the consequences of violent conflicts. A peace education approach to teaching history would incorporate such dimensions as a component on reconciliation and reconstruction, teaching students to assess the consequences of past and present violent conflicts, and inquire into assurances that they not recur. Such an approach could help students envision the conditions that would lead to the elimination of violent conflict and war from human society.

#### Suggested Reading:

- ◆ Boutros-Ghali, B. (1995). *An Agenda for Peace: With the new supplement and related UN documents*. Second Edition. New York: United Nations.
- ◆ Kreidler, W. J. (1994). *Conflict Resolution in the Middle School: A Curriculum and Teaching Guide*. Cambridge, MA: Educators for Social Responsibility.

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 Disarmament and Human Security
 

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# Strand 4

"IT IS TIME to redefine security in terms of human and ecological needs instead of national sovereignty and national borders."

—The Hague Agenda, "Themes"; p. 4

The main learnings related to disarmament and human security are those needed to dismantle the institution of the war system and achieve true human security. This strand of the *Hague Agenda* deals most directly with education to achieve the structural changes central to the abolition of war. As noted in the Introduction, peace education must now face the challenge of helping citizens to plan and realize the essential tasks of institutional change in the global security system. Like all the other strands, it is also seen here as the substance of education for the larger process of cultural transformation. The processes of changing the structures may be conceptualized as disarming and demilitarizing the security system. But it also requires the disarming of the social codes that have inculcated competitive and aggressive behavior patterns into human beings. There are many learning devices directed at reducing aggression, while cultivating empathy. There are, as well, curricula to teach constructive conflict resolution and enhance cooperative capacities. These curricula are among those we would advocate for teaching for as well as about disarmament and human security. It is material to be woven into the process of learning to disarm and demilitarize human minds and human societies, the processes most necessary to the abolition of war. Education concerning this strand pertains mainly to the upper secondary, although some of the inquiry can be adapted to lower grades.\*<sup>1</sup>

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\*<sup>1</sup> This is particularly true of education *about* disarmament. Education *for* disarmament is in this framework largely pursued at the elementary and middle grades as human rights education and education for nonviolence and creative conflict resolution.

## Chapter 2 The Conceptual Framework

Among the primary learning goals to be pursued is the reconceptualization of security as called for in the quote above. Citizens need to learn to envision and work for a disarmed world, coming to understand disarmament as the central process both in realizing the required vision and in planning and strengthening alternative institutions and structures as substitutes for war and militarized security. Learners need to discern ways to achieve the vision through the design of a transition strategy of particular steps such as those proposed in “Global Action to Prevent War,” (*Hague Agenda*, Main Actions, p. 10). This process entails stages of demilitarization and disarmament, presented as the first set of Recommendations in the fourth strand of the *Hague Agenda*. This generalized plan is complemented by other steps that can be studied as a process of transition to a disarmed world. The steps suggested as the task list of a civil society movement to abolish war are practical ways to strengthen and push forward current campaigns and developments leading toward that end. These include: reducing military expenditures, reducing weapons development and proliferation, adhering to weapons elimination treaties, and holding states accountable for the environmental effects of militarized security.

### Diagnosing Militarized Security

This strand offers a foundation for learning to understand the dangers of the present system, the possibilities for an alternative, disarmed security system, and the politics of disarmament and change. Teachers can begin this learning with inquiries into the characteristics and problems of the present security system as a basis for understanding the need for alternatives. Some core questions should be designed for the inquiry intended to give learners insight into the human security consequences of this system of heavily armed nations-states. “What is it,” they might ask, “that leads governments to spend millions of dollars on weapons when so many of the world’s people don’t have enough to eat?” Such provocative queries could help to engage the students in study of military vs. social expenditures; the arms trade, the cost and potential effects of nuclear and conventional weapons; the obstacles to and the possibilities for disarmament; and economic and ecological security as components of human security. Each inquiry leads to essential learning toward the achievement of ending the threats of institutionalized, military violence and abolishing war.

**An inquiry that could demonstrate the extent to which weapons fuel economic activity and affect human lives could be built around such questions as the following:**

- ◆ **Who (what nations and manufacturers) design and produce weapons?**
- ◆ **What parties sell and/or transfer them to other parts of the world?**
- ◆ **Who buys and uses them and for what purposes?**

- ◆ Against whom are weapons used?
- ◆ How are obsolete weapons disposed of?
- ◆ How do military weapons come into the hands of civilians and communities "at peace"?

Students might also consider the source of the weapons used in various instances of social violence, school shootings, assassinations, terrorism, and crime.

The diagnostic inquiry could be followed by one that opens the learners to considerations of the motivating factors for eliminating military arms, abolishing war, and devising a sustainable system of peace designed to emphasize human security rather than the security of the state in whose interest the present system functions. Teachers could pose questions such as some of those suggested here:

- ◆ Why end war?
- ◆ How might the abolition of war affect possibilities for the preservation of natural resources and the environment?
- ◆ What are the potential effects of ending arms production and armed conflict on national economies and the quality of human life? What effects might be expected in the practice of science?
- ◆ What ethical and moral issues should be considered when seeking to end the right of nation-states to use armed force and weapons of mass destruction in their own national interest?
- ◆ How would disarmament and abolition of war influence the lives of children, their opportunity to attend school, make friends, have enough food, and carry a book instead of a gun?
- ◆ How would an end to armed conflict improve the human security of women, the safety of families and the bodily integrity of young girls (who will no longer be abused as commodities of war, facing rape, or being kidnapped to serve as cooks, weapons bearers, and sexual slaves of armed forces)?
- ◆ Would there be other benefits to men no longer forced to fight and die for causes and interests of which they have no knowledge, over which they have no influence?
- ◆ Why might you, the students studying this strand of the *Hague Agenda*, join the other youth of the world who have become active in the movement for world disarmament and the abolition of war?



## Chapter 2 The Conceptual Framework

### Planning a Disarmed World

**The inquiry should also explore the problems of and prospects for disarmament as the primary institutional requirement for the abolition of war.**

What are the issues and problems that prevent nations from serious consideration of giving up the heavily armed security system on which they now spend so much of their national wealth? How might nonviolent means of defense be brought into serious consideration by citizens and policy makers? If nations were to renounce arms, how might they be disposed of? What changes would the renunciation of war call for? What changes in institutions of national governments and international organizations would be required if the international system were to become a real peace system? How might students envision such transformed institutions? Could they imagine a defense ministry that deploys unarmed peace-keepers, or a national security establishment that uses law and mediation instead of force and intimidation? How might defense and security be enhanced by the concept of nonviolent conflict processes advocated in the strand on conflict transformation? How might defense and security policy be enhanced by using the standards and norms of international humanitarian and human rights law? Through such inquiries, teachers would be able to weave elements of all four strands of the *Hague Agenda* into a coherent pattern of changes that could lead to the abolition of war, the assurance of human security, and the cultivation of a culture of peace.

### Concepts of and Approaches to Human Security

While the *Hague Agenda* does not set forth a definitive description of human security or a comprehensive model for general and complete disarmament, it provides foundational concepts and practical strategies to work toward these goals as the hallmarks of a culture of peace. Study of the *Hague Agenda* provides the grounds for teachers to cultivate understanding of individual, local, national, regional, and international concepts of security that are not dependant on the military or nuclear weapons or conventional arms. Its recommendations on economic and ecological security, universal human rights, the use of law instead of physical force, other forms of nonviolent conflict resolution, bottom-up (grassroots, democratized) globalization, shifting expenditures from war to peace, abolition of nuclear weapons, and engendering the peace process provide clear conceptual grounds on which to define what constitutes human security.

The *Hague Agenda* indicates that human security can best be realized when human rights are assured, when basic human needs are fulfilled, when the integrity and value of the natural environment is preserved, and when nonviolent alternative means of dealing with conflict are established and consistently utilized. Further, it suggests the possibility of a world in which the

currently perceived need for and proliferation of destructive weapons is seen to be pointless, senseless, and wasteful as the nations of the world learn to cooperate in the interest of common security rather than compete and dominate in the name of exclusive national security. Such a sense of global community and common human security would be the greatest possible nutrient to feed the possibilities for a culture of peace and justice in the 21<sup>st</sup> century. Were education to devote itself to the development of this sense, it would have made the contribution we hope to encourage and facilitate with this resource.

## Conclusion

We believe that this framework, offered by the four strands of the *Hague Agenda*, provides a clear and coherent basis through which to communicate significant portions of existing peace education, and to lead the field in taking up the challenges raised by the political urgency of achieving a just and sustainable peace for this century and the future.

## Suggested Reading:

- ◆ *United Nations Study on Disarmament and Non-proliferation Education*. (2000). New York: United Nations. U.N. Document: A/RES/55/33E. Available online at <http://www.un.org/documents/ga/res/55/a55r033.pdf>.
- ◆ *Disarmament Forum*. (2000). United Nations Department for Disarmament Affairs, Geneva. Special Issue on Disarmament Education.
- ◆ *Hague Agenda for Peace and Justice for the 21st Century*. (1999). Hague Appeal for Peace. U.N. Ref A/54/98.

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General Learning Goals for Peace Education

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# Chapter 3

"THE HAGUE APPEAL for Peace has launched a world-wide campaign to empower people at all levels with the peacemaking skills of mediation, conflict transformation, consensus building and nonviolent social change."

—The Hague Agenda, p. 13.

### Chapter 3 General Learning Goals for Peace Education

The overarching learning goals pronounced in the statement from the *Hague Agenda* quoted above will be achieved only through a comprehensive approach to peace education. These social and political goals require a whole range of peacemaking skills within the context of essential peace knowledge, fundamental peace values, and relevant peace-making skills. The learning goals discussed below have been drawn and adapted from the wider field of comprehensive peace education. In the charts that appear in this chapter, we present some of them in their original forms to illustrate how the *Hague Agenda* framework can be an entry point into the wider field. We suggest that readers of this resource also consult the original sources of the goals and framework we have adapted to *Learning to Abolish War*.

Like all peace education, the goals cited here are values based and directed to development of the humane person as well as the responsible citizen. Chart #1 (page 50) is one presentation of a set of core values infused into education for humane and responsible global citizenship.

## Social Purposes and Educational Goals

In this chapter we outline some learning goals within the realms of the strands for which they have special importance. We want, however, to point out that all of these goals are interrelated and in many instances are fully transferable to learning and action in other strands. So, too, frameworks, as well as goals, formulated by other approaches to peace education, are relevant to teaching to achieve the goals set forth here. Comprehensive peace education, because it is holistic, emphasizes interrelationships among problems, favoring a process orientation within a developmental approach. As with other problem-centered, value-based education, the goals derive directly from the central problem or problems of concern. So, too, most of the methods suggested in Chapter 4 and in the curricular examples presented under each strand in Book 2 are readily adaptable to the other strands. And, like the goals, the teaching methods relate to the underlying global problems as well as to the knowledge, skills, and values to be developed.

We have placed the selected goals here within the context of the conceptual framework offered by the *Hague Agenda*, so as to indicate that we recognize the need for particular knowledge and skills to achieve the specific purposes of the strand, and to offer as many goals as possible from among those in the wider range of peace education goals. As with other areas of peace education addressed in *Learning to Abolish War*, we recommend to those seeking knowledge of the wider range of the goals and objectives that they review the goals put forward in some of the standard works in the field listed at the end of each chapter.

Peace education in all its forms is generally conceptualized and planned in terms of central, overarching, value-based social goals. There are significant substantive relationships among these value goals, as there

are among the global problems that stand as obstacles to their realization. A holistic and comprehensive approach emphasizes these relationships in selecting and formulating content. Chart #2, listing content appropriate to human rights education conceptualized around the central value goal of achieving universal human dignity through the realization of human rights, demonstrates two dimensions of the holism to be derived from a comprehensive approach: first, the relationship of human dignity to the abolition of war as the integral link between justice and peace (the institution of war is totally inconsistent with the value of human dignity); and second, the adaptability of the core themes of the *Hague Agenda* to the general content of developmentally-based peace education. In this version of the chart, the themes of the *Hague Agenda*, as articulated in its pages 4-7, have been numbered (1-8) and substituted for the issues and problems of human rights advocated for inclusion in a developmental curriculum in the original chart, seeking to illuminate teaching for the realization of human dignity. (Some teachers with special interest in human rights as an approach to peace education may wish to consult the original source cited, as well as the original version that appears here as Chart # 5 on page 58.)

As you review Chart #2 (page 51) and reflect upon the learning capacities appropriate to each stage of the cognitive and social development of children, adolescents, and young adults, you see that the themes, presented in appropriate curricular form, can be introduced into each of the developmental levels. Even the youngest of children can understand that it is better for all in their learning community to observe the rules of fairness rather than resort to bullying and fighting (Theme 1: Law instead of force). Older children can begin to learn the ethical values that underlie the principles of universal human rights (Theme 2: All human rights for all) and society's obligation to apply resources to meeting human needs rather than to the destructive purposes of preparing for and waging war (Theme 3: Finding the money for peace). In adolescence, when young people begin to engage more with the social world, they can be helped to reflect upon the meaning of and obstacles to authentic human security (Theme 4: Human security). They can begin to study the problems of violence in the world and understand the structural violence comprised by the globalization of capital (Theme 5: Bottom-up globalization).

Those leaving adolescence, entering young adulthood can and should be engaged in a form of civic education that enables them to take positions and actions to change the problems created by the failures of traditional diplomacy and the present international security system (Theme 6: Traditional failure). They can explore alternative possibilities for confronting global crises, assessing the need and potential effectiveness of humanitarian intervention (Theme 7: Humanitarian intervention). And most important of all, they can become actively engaged in learning global citizenship through participation within a civil society movement or organization (Theme 8: Taking the initiative in peace work). The capacity to take such action should be the core goal of education for socialization in a world in desperate need of peace.

The learning goals that inform the selection of knowledge content, skill development, and values

### Chapter 3 General Learning Goals for Peace Education

of most education are derived from purposes the society deems to be essential to its identity and well-being. Some education seeks to influence society to adopt a particular purpose. Peace education seeks to demonstrate that a society educated for peace is more likely to be able to achieve peace. The central social purpose of the approach to peace education exemplified here is the abolition of war and the achievement of the fundamental conditions of peace. Each of the four strands of the Hague Agenda has a particular sphere of substantive and strategic contributions to make to the achievement of that purpose. So, too, the relevant peace learning falls into particular spheres we refer to as educational goals. The achievement of these goals, we believe, can make a particular contribution to individuals' and societies' capacities to undertake effective action to abolish war.

#### Chart 1

### Goals for Educating Humane and Responsible Citizens

The values identified here are suggested as the core and overarching peace values to be cultivated by education for a culture of peace. The capacities are human qualities that can be realized through skill development. The values and capacities apply to both individuals and to societies.

Values	Capacities
<b>Environmental Sustainability:</b> Preserving the life-sustaining capacity of the Earth	<b>Ecological Awareness:</b> Noting and responding to needed action to maintain the health of planet Earth
<b>Cultural Integrity/Diversity:</b> Respect for the unique human qualities of all cultures	<b>Cultural Proficiency:</b> Appreciation of cultural differences and ability to function socially in another (other) culture(s)
<b>Human Solidarity:</b> Understanding that all humans are one species and making a commitment to the well-being of humanity	<b>Global Agency:</b> Acting as a global citizen to resolve global problems, and to achieve a culture of peace
<b>Social Responsibility:</b> Taking action for the well-being of the community and improvement of society	<b>Conflict Competency:</b> The capacity and skills to resolve conflicts justly and to engage reconciliation (conflict process)
<b>Gender Equality:</b> Assurance of the equal human worth and dignity of women and men	<b>Gender Sensitivity:</b> Appreciation of differences between and unique qualities of women and men, and ability to note and take action when differences are the basis of discrimination of any kind

Reproduced from Reardon, B., *Education for a Culture of Peace in a Gender Perspective*, UNESCO, Paris, 2001.

Chart 2

## Developmental Sequence for Core Concepts and Content in Peace Education

(as Human Rights Education)

Developmental Level	Core Concepts and Values	Human Rights Standards and Instruments	Hague Themes
<b>Childhood</b> Early grades Ages 5-8 K-grade 3	Rules Order Respect Fairness Diversity Cooperation Personal responsibility	Classroom rules Declaration on the Rights of the Child	Replacing the law of force with the force of law
<b>Later Childhood</b> Middle grades Ages 9-11 Grades 4-6	Law Citizenship Community rights Charter Constitution Freedom Declaration Social responsibility	Community standards Declaration on the Rights of Man African Freedom Charter National Constitutions and Charters Universal Declaration of Human Rights Convention on the Rights of the Child	All human rights for all Finding the money for peace and starving the funds for war
<b>Adolescence</b> Junior High School Ages 12-14 Grades 7-9	Justice Equality Equity Conventions Global responsibility International law	Regional human rights conventions UN covenants and conventions: Elimination of Racism; Discrimination against Women; Civil and Political Rights; Economic, Social and Cultural Rights	Human security  Bottom-up globalization
<b>Youth</b> Senior High School Ages 15-17 Grades 10-12	Moral exclusion Moral responsibility Moral inclusion Global citizenship Ecological responsibility	Nuremburg Principles UN conventions: Prevention and Punishment of Genocide; Prevention and Elimination of Torture; [The International Criminal Court]	Traditional failure Humanitarian intervention Taking the initiative in peace work

The relevance of the *Hague Agenda* to the general content of peace education is illustrated by substituting the *Hague Agenda's* main themes (pp. 4-7) for the "Issues and Problems" that appear in the original version of this chart. (See Chart #5 for the original version).

**Note:** We substitute here "The International Criminal Court" for "Defining and developing new standards," that appeared in the original source. The Rome statute for an ICC was adopted in 1998.

Adapted from *Educating for Human Dignity: Learning about Rights and Responsibilities* by Betty A. Reardon, (1995).  
Philadelphia: University of Pennsylvania Press.

### Chapter 3 General Learning Goals for Peace Education

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#### STRAND 1: Root Causes of War/Culture of Peace

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**The promotion of democracy at all levels of society is a prerequisite for replacing the rule of force with the rule of law. Establishing more representative and democratic decision-making processes is a prerequisite to achieving limited, accountable regional and global governance with binding, enforceable, and equitable legislative mechanisms.**

—*The Hague Agenda, Recommendation 8, pp. 19-20*

Tolerance, respect for human rights, and the practice of democracy have been designated by UNESCO as hallmarks of a culture of peace, and by the *Hague Agenda* as essential to the abolition of war. Thus, we find relevant to Strand 1 Chart #3 (page 53) outlining the social goals that inspire education for tolerance, as the first stage of a (longer, complex) process of moving a society from a culture of violence to a culture of peace.

The numerous and severe hostilities and armed conflicts among ethnic and religious groups demonstrate that the initial or “threshold” value on whose realization rest the possibilities for a culture of peace is tolerance. We chose to present learning goals for this strand formulated for a UNESCO curriculum guide to teaching for tolerance to demonstrate the social purposes that underlie learning goals for a culture of peace, and to offer an illustration of how a curricular framework built around the *Hague Agenda* also serves the more generalized goals of comprehensive peace education.

The three value concepts upon which this framework is built are those central to UNESCO’s *Integrated Framework of Action on Education for Peace, Human Rights, and Democracy* (1994). They can be interpreted as social purposes to be served by education for tolerance, the first stage of moving from social hostility and violence through various other phases identified in the book, *Tolerance: The Threshold of Peace* towards a culture of peace. These same social purposes are advocated by the *Hague Agenda*. This chart lays out the values with goals to be pursued through education, the problems that gave rise to the goals, and social processes that would assure tolerance and encourage the evolution of a culture of peace (*Hague Agenda* Strand 1). In reviewing the *Hague Agenda*, readers will note that the processes the chart relates to peace are similar in substance to Strand 3 on conflict. Those related to human rights reflect the themes of human rights developed in Strand 2 on human rights, and those related to democracy take up some of the recommendations of Strand 4 on disarmament. The whole chart can be read as essential conditions and processes of a culture of peace and some of the same characteristics of a culture of violence identified, particularly in Strand 1, in the *Hague Agenda*.

In the text that follows, we have charted a few general learning goals integral to each of the four strands of the *Hague Agenda*. Our purpose here is not to make a definitive statement on what the



### Chart 3

## Tolerance, a Conceptual Framework: Social Goals and Problems

(Adaptable to Education for a Culture of Peace)

Value Concepts	Goals – Tolerance	Problems – Intolerance	Processes of Tolerance
<b>Peace</b>	Civil disputation, constructive conflict, cooperative social relationships	Violence: physical, structural, cultural, psychological	Peacekeeping and other means of restraining violence and remediating its destructive consequences  Negotiation, mediation, adjudication (nonviolent conflict resolution)  (Strand 3 of the <i>Hague Agenda</i> )
<b>Human rights</b>	Cultural variety, religious diversity, political pluralism, economic equity, social justice, healthful environment	Sexism, racism, ethnocentrism, poverty, exploitation, prejudice, discrimination, oppression, environmental degradation	Cross-cultural cooperation, interreligious dialogue, human rights protections, equitable resource distribution, sustainable development  (Strand 2 of the <i>Hague Agenda</i> )
<b>Democracy</b>	Multiple political philosophies and opinions, public policy debate, full and openly available information	Impediments to political participation, denial of fundamental freedoms, censorship and manipulation of public information	Fair and open political discussions, representative/ participatory decision-making, responsible information, media free to inform the public on public issues  (Strand 4 of the <i>Hague Agenda</i> )

**Source:** *Tolerance and the Threshold of Peace*, Unit 1, Teacher Training Resource.  
UNESCO, Paris, 1997. This is the first of three volumes.  
Unit 2 is for use in elementary schools and Unit 3 for secondary schools.

### Chapter 3 General Learning Goals for Peace Education

#### Chart 4

### Tolerance: General Learning Goals

Values	Knowledge	Capacities and Skills	Basis for Assessment
Human dignity (human rights)	Varieties of human, personal, and cultural identities, social issues	<b>Living with Diversity</b> Cross-cultural cooperation, using human rights standards to make judgments	Performance in actual cross-cultural tasks, performance in applying human rights standards to cases of violation
Social justice (democracy)	Multiple forms of democratic processes and governance	<b>Exercising Responsibility</b> Critical reflection, communication of facts and opinions, political decision-making	Presentation of interpretation of sample situations, presentation of description of problems and potential solutions, presentation of reasons for a political position
Cooperative nonviolent society (peace)	Alternative ways of responding constructively to human differences and conflicts	<b>Managing Conflict</b> Discussion and debate, conflict resolution, reconciliation, social reconstruction, cooperative problem-solving and task achievement	Oral and written arguments describing alternatives, choosing one, and stating reasons for choice; simulation of conflict-resolution procedures and approaches to reconciliation

Source: *Tolerance: The Threshold of Peace*, Unit 1, UNESCO, 1977, p. 55.

goals of all peace education should be, but rather to identify the goals that have informed the content of *Learning to Abolish War*, and to encourage peace educators to take an intentional and systematic approach to planning, adapting, and designing curricula for peace education. We hope that all who undertake to develop peace education curricula will design them on the basis of the fundamental values, skills, and knowledge they seek to cultivate toward the development of responsible global citizens committed to peace and justice.

Chart #3 (page 53) identifies social purposes in terms of particular goals and the problems that give rise to them, replicating the form followed by the *Hague Agenda* of stating a recommendation and explicating its rationale in a statement of the problem it addresses. The value concepts listed in the chart articulate the social purposes of education for tolerance, peace, human rights, and democracy, those embraced in UNESCO's *Integrated Framework of Action on Education for Peace, Human Rights and Democracy*. They form core values of a culture of peace.

Chart #4 (page 54) presents the learning goals derived from the social purposes illustrated in Chart #3. It can be readily seen that these goals are consistent with and complementary to those

that are outlined here in relation to the other three strands.

This chart, again starting from a value base as our approach to peace education does, provides the general categories of knowledge to be imparted through curriculum content; some of the fundamental abilities and skills to be developed through appropriate teaching methods; and ways to assess or evaluate learning. These are the basic spheres of curriculum planning for peace education: identifying and clarifying the core values; selecting content; devising teaching methods; designing a mode of assessment.

The excerpt below explicates the learning goals with a statement quoted in the same UNESCO source. The statement was originally published by the Seminario Permanente de Educación para la Paz in Spain.

## Objectives of the Process for Teaching Tolerance

The particular objectives that would be espoused by teachers engaged in the process for teaching tolerance are articulated and enumerated in the basic objectives of a unit on tolerance prepared for the International Year of Tolerance by the Permanent Seminar on Education for Peace, Galicia, Spain (*Sobre tolerancia, Unidad No. 11, Seminario Permanente de Educación para la Paz*).

The objectives are to:

- 1. Develop awareness about causes of violence and intolerance within a spirit of cooperation and peace;**
- 2. Promote an education based on tolerance and respect for others, especially those most marginalized in today's society;**
- 3. Encourage the practice of tolerance as a means to maintaining peace, justice, and respect for human rights;**
- 4. Strengthen communication and freedom of expression in the struggle against all forms of discrimination and marginalization, and develop the conviction that tolerance is best manifested in the respect for the dignity of persons and in political freedom;**
- 5. Prepare students to live in a changing, multicultural society that demands an attitude of tolerance and acceptance of different cultures that struggles against inhuman and degrading treatment, and respect for human persons without distinction in regard to sex, age, race, language, religion, political opinions, national or social origin;**

### Chapter 3 General Learning Goals for Peace Education

6. **Contribute to the development of peace, solidarity, and international understanding and cooperation;**
7. **Denounce the simplistic and dogmatic views of fanaticism of all kinds; give support in a critical spirit in favor of conviviality and tolerance as most conducive to understanding among persons and peoples;**
8. **Establish (in classrooms) habits and attitudes for resolving problems in creative and dialogic ways, involving the values of peace, justice, solidarity, cooperation, and tolerance in our daily lives;**
9. **Teach students the necessity of renouncing violence and adopting peaceful methods to resolve problems and conflicts;**
10. **Inspire in the present generation of students – who will hold future positions of responsibility – sentiments of altruism, openness, respect for others, solidarity, and participation based on their own identities and the capacity to recognize that there are many ways to be human in different cultural and social contexts.**

These ten points offer a useful summary of learning goals for education for eliminating the root causes of war and creating conditions for a culture of peace.

#### Suggested Reading:

- ◆ Reardon, B. A. (2001). *Education for a Culture of Peace in a Gender Perspective*. Paris: UNESCO.
- ◆ Reardon, B. A. (1997). *Tolerance: The Threshold of Peace, Unit 1: Teacher Training*. Paris: UNESCO.

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**STRAND 2: International Humanitarian and Human Rights Law and Institutions**


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**Increasingly, the international community has taken on responsibility for . . . institution-building in post-conflict societies. The Hague Appeal advocates measures to ensure that long-term, systematic protection of human rights is central to these processes.**

—*The Hague Agenda, Recommendation 24, p. 31*

There are two aspects of the significant relationship of human rights to peace education. One is as a cause of war, when rights are systematically and consistently violated, and the other as “the foundation of freedom, justice and peace in the world” (*Universal Declaration of Human Rights, Preamble*). It is our belief that the full realization of universal human rights would constitute a culture of peace.

To propose the learning goals for this strand on international humanitarian and human rights law, we refer to those outlined in the developmental learning sequence quoted from a curriculum guide for human rights education, adapted as Chart #2 (page 51). We include the original version as Chart #5 (page 58) and the text that accompanies the chart in the original source. We believe that developmental sequences such as those outlined in the chart are applicable to the goals of all four strands of the *Hague Agenda*. Because the original source was designed for use in North American schools, some educators may wish to substitute national documents assuring human rights in their own countries.

To complement Chart #5 we include here some core principles around which human rights education has formulated curricula. We believe these principles to be useful in pursuing the learning goals required for the achievement of the recommendations in this strand.

## Principles for Teaching for and about Human Rights

The following principles are adapted from *Local Action/Global Change: Learning about the Human Rights of Women and Girls*, by Julie Mertus, Nancy Flowers, and Mallika Dutt, published by UNIFEM and the Center for Women’s Global Leadership (1999, pp. 3-7). While some of the principles are articulated in terms of the human rights of women, they pertain to the human rights of all and have special relevance to the rights of all who suffer specific forms of discrimination and marginalization.

### Chapter 3 General Learning Goals for Peace Education

#### Chart 5

### Developmental Sequence for Core Concepts and Content

This chart also illustrates developmental levels at which [Human Rights] standards might be introduced into the curriculum, and age and grade levels appropriate to the presentation of the core concepts and various major human rights problems. While the fundamental value concepts seek to articulate values that are universal and comprehensive, the curricular sub-concepts are expressions of these values as defined within particular cultural and historical contexts. The universality of human rights lies in general normative principles of human dignity that are manifested in the many and varied ways cultures have devised for the conduct of human affairs. The intent of these principles is to ensure human dignity, not to impose a conformity that would limit human potential.

The developmental sequence outlined here also recognizes human diversity. It does not presume a universal, unvaried pattern of learning development. It seeks only to provide some general guidelines to assure learner-centered teaching processes, and to offer content as relevant as possible to particular groups of learners, organized by grade level. The core concepts and values appear throughout the sequence, but are presented in more complexity as the development levels move up.

#### GOALS FOR HUMAN RIGHTS EDUCATION

Developmental Level	Core Concepts and Values	Human Rights Standards and Instruments	Issues and Problems
<b>Childhood</b> Early grades Ages 5-8 K-grade 3	Rules; Order Respect Fairness Diversity Cooperation Personal responsibility	Classroom rules Declaration on the Rights of the Child	Inequality Unfairness Harm
<b>Later Childhood</b> Middle grades Ages 9-11 Grades 4-6	Law Citizenship Community rights Charter Constitution Freedom Declaration Social responsibility	Community standards Declaration of Independence African Freedom Charter U.S. Bill of Rights Universal Declaration of Human Rights Convention on the Rights of the Child	Prejudice Discrimination Poverty Injustice
<b>Adolescence</b> Junior high school Ages 12-14 Grades 7-9	Justice Equality Equity Conventions Covenants Global responsibility International law	Regional human rights conventions UN covenants and conventions: Elimination of Racism; Discrimination Against Women; Civil and Political Rights; Economic, Social and Cultural Rights	Ethnocentrism Racism Sexism Authoritarianism Colonialism Hunger
<b>Youth</b> Senior High School Ages 15-17 Grades 10-12	Moral exclusion Moral responsibility Moral inclusion Global citizenship Ecological responsibility	Nuremberg Principles UN conventions: Prevention and Punishment of Genocide; Prevention and Elimination of Torture Defining and developing new standards	Ethnocide Genocide Torture Political repression Environmental abuse

Source: *Educating for Human Dignity: Learning about Rights and Responsibilities* by Betty A. Reardon, (1995). Philadelphia: Pennsylvania Press.

**Principle 1: Dignity** – The core basis of human rights is the protection and promotion of human dignity.

**Principle 2: Universality** – The universal nature of rights does not mean that they are experienced in the same manner for all people. Universality means that governments and communities should uphold certain moral and ethical values that cut across all regions of the world.

**Principle 3: Equality and Non-Discrimination** – The UDHR and other international human rights documents afford the same rights and responsibilities equally to all women and men, all girls and boys, by virtue of their humanity, regardless of any role or relationship they may have. When violations against women are not recognized as human rights abuses, women are collectively diminished as human beings and denied their inherent personhood.

**Principle 4: Indivisibility** – Human rights should be addressed as an indivisible body, including political, social, economic, cultural, and collective rights. These cannot be "prioritized" or divided into "generations" of rights, some of which should be achieved before others.

**Principle 5: Interconnectedness** – Human rights concerns appear in all spheres of life—home, school, workplace, elections, court, etc. Violations of human rights are interconnected; loss of human rights in one area may mean loss in another. At the same time, promotion of human rights in one area supports other human rights.

**Principle 6: Government Responsibility** – Governments are responsible to protect, respect, and fulfil the human rights of all citizens within their country.

**Principle 7: Private Responsibility** – Governments are not the only perpetrators of human rights violations against women. Corporations and private individuals should also be held accountable; cultural mores and social traditions that subordinate women should be challenged.

We find these principles relevant and useful to the development of curricula to teach about this strand of the *Hague Agenda*. All human rights education, particularly that undertaken within this framework, should be derived from such principles arising from the core principle of human dignity.

### Suggested Reading:

- ◆ Osseiran, S., et. al. (2000) *Education for Human Rights, Peace & Democracy: A Handbook Resource & Teaching Material*. The Lebanese Educational Centre for Research and Development (ECRD), The International Peace Research Association (IPRA) in collaboration with UNESCO.

### Chapter 3 General Learning Goals for Peace Education

- ◆ Naklada-Slap and UNICEF. (1999). *Education for Development*. Brezara, Croatia.
- ◆ Mertus, J., Flowers, N., Dutt, M. (1999). *Local Action/Global Change: Learning about the Human Rights of Women and Girls*. UNIFEM and the Center for Women's Global Leadership. Email: wink@womenink.org to order a copy.

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#### STRAND 3: The Prevention, Resolution, and Transformation of Violent Conflict

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**The opportunity for youth to participate in peacebuilding is essential for breaking the cycle of violence, for reducing and avoiding conflict. Let us all share our vision, open-mindedness, solidarity, and willingness to learn in a truly inter-generational exchange based on mutual respect, trust, and responsibility.**

—*The Hague Agenda, Recommendation 35, p. 37*

Conflict resolution is perhaps the most widely practiced approach to peace education. Very often it is the only approach used and is not offered in relation to other global issues of peace and justice and other forms of peace education. As we seek with this resource to use the conceptual framework offered by the *Hague Agenda* to make a new contribution to the field of peace education, we also seek in proposing a process approach to conflict to contribute to integrating conflict resolution into holistic, comprehensive peace education. The core concepts of the process are defined in Chapter 2, where it is described as a component of the conceptual framework derived from the four strands of the *Hague Agenda*. We suggest that you review those definitions before reading Chart #6 (page 61), which outlines some of the learning goals we propose for teaching how to deal with conflict within a process approach. As with this entire unit, this proposal is also being refined through ongoing review and development. Please contact Peace Education at Teachers College (Box #171, Columbia University, New York, NY 10027) with your suggestions.

#### Suggested Reading:

- ◆ Osseiran, S., et. al. (2000). *Education for Human Rights, Peace & Democracy: A Handbook Resource & Teaching Material*. The Lebanese Educational Centre for Research and Development (ECRD), The International Peace Research Association (IPRA) in collaboration with UNESCO.
- ◆ *Extending Peaceful Relationships: A Selection of Activities for Classes and Groups*, [Ages 11-14 years], New Zealand Foundation for Peace Studies, Auckland, 1986.
- ◆ Levin, D. E. (1994). *Teaching Young Children in Violent Times: Building a Peaceable Classroom*. Educators for Social Responsibility (ESR) 23 Garden Street, Cambridge, MA. 02138.



Chart 6

## Conflict Prevention, Resolution and Transformation Educational Goals

Conflict Process	Knowledge	Skills	Values
<b>Anticipation</b> Representation Prevention Distribution of resources Power differences	Democratic process Social hierarchies Recognizing prejudice Recognizing deprivation	Posing issues Questioning assumptions Collaboration	Equality in participation Justice
<b>Analysis</b> Prevention Resolution Cultural perspectives Empathizing	Cases resolved peacefully Multiple conflict factors Patterns of escalation Empathy/Dignity	Research/Investigation Various analytic modes Needs analysis	Nonviolence Diversity Respect for others
<b>Problem-Solving</b> Resolution Outcomes Conflict Multiple approaches to conflict resolution	Effects of behaviors Differences in intentions and interpreting signals Paraphrasing Affirmation	De-escalation Active listening Open-mindedness	Community Mutuality Communication
<b>Managing Conflict</b> Resolution Transformation	Institutional mechanisms Agencies and services	Gaining access Selecting appropriate mode	Equal access Right to redress and services
<b>Transformation</b> Shift from destructive to constructive contention	Modes of protest, nonviolent resistance Theories of nonviolence	Organizing and training Strategies of nonviolence	Positive change Reverence for life
<b>Reconciliation</b> Relationships Transformation	Healing and Reconciling	Establishing relationships Cooperative endeavors	Positive peace Human dignity
<b>Reconstruction</b> Transformation Interdependence	Human rights and International law Cooperative learning	Envisioning alternatives Sharing Conviviality	Culture of peace Cooperation

**Note:** This chart, as well as the conceptual approach to conflict as a multi-stage process, is in the process of development by Janet Gerson, Associate Director of the Teachers College Peace Education Center and member of the TC Peace Education Team.

## Chapter 3 General Learning Goals for Peace Education

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### STRAND 4: Disarmament and Human Security

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**The Hague Appeal envisions a world without violence through a new code of international conduct, which restricts military power and embraces nonviolence and adherence to international law.**

—*Hague Agenda, Recommendation 50, p. 48*

**D**isarmament education is the least developed of all the approaches to peace education. Because the politics and technical aspects of disarmament have seemed daunting to most peace educators and because nation-states have discouraged it, it remains fragmentary and marginal to the field. Most of the few curricula that have been developed deal with nuclear weapons and not with the volume and variety of weapons with which most of today's armed conflicts are conducted. These limitations exist in spite of the agreement reached at the World Congress on Disarmament Education organized by UNESCO in 1980 in compliance with a directive from the 1978 Special Session of the General Assembly on Disarmament. This Congress presaged much of what the *Hague Agenda* provides as a basis of disarmament education for a culture of peace. Most instructive was the identification of fundamental principles for the development of this area of peace education.

## TEN PRINCIPLES OF DISARMAMENT EDUCATION

As stated in *Disarmament Education*, the final document of the World Congress on Disarmament Education disarmament education should be guided by the following principles and considerations:

### **Relation of education to disarmament**

Disarmament education, an essential component of peace education, implies both education about disarmament and education for disarmament. All who engage in education should be aware and create an awareness of the factors underlying the production and acquisition of arms, of the social, political, economic, and cultural repercussions of the arms race, of the grave danger for the survival of humanity, of the existence and potential use of nuclear weapons.

### **Definition of disarmament**

For the purpose of disarmament education, disarmament may be understood as any form of action aimed at limiting, controlling, or reducing arms, including unilateral disarmament initiatives, and, ultimately, general and complete disarmament under effective international control. It may also be understood as a process aimed at transforming the current system of armed nation-states into a new world order of planned unarmed peace in which war is no longer an instrument of national policy.

**Relation to economic and political realities**

Disarmament education cannot, however, confine itself to the dissemination of data and information on disarmament projects and prospects, nor even to commenting on the hopes and ideals that inspired them. It should recognize fully the relationship disarmament has with achieving international security and realizing development. To be effective in this regard, disarmament education should be related to the lives and concerns of the learners and to the political realities within which disarmament is sought and should provide insights into the political, economic, and social factors on which the security of peoples could be based.

**Substantive approach**

As an approach to international peace and security, disarmament education should take due account of the principles of international law based on the Charter of the United Nations, in particular, refraining from the threat of the use of force against the territorial integrity or political independence of states, the peaceful settlement of disputes, non-intervention in domestic affairs, and self-determination of peoples. It should also draw upon the international law of human rights and international humanitarian law applicable in time of armed conflict and consider alternative approaches to security, including such non-military defense systems as non-violent civilian action. The study of United Nations efforts, of confidence-building measures, of peace-keeping, of non-violent conflict resolution, and of other means of controlling international violence take on special importance in this regard. Due attention should be accorded in programmes of disarmament education to the right to conscientious objection and the right to refuse to kill. Disarmament education should provide an occasion to explore, without prejudging the issue, the implications for disarmament of the root causes of individual and collective violence and the objective and subjective causes of tensions, crises, disputes and conflicts which characterize the current national and international structures reflecting factors of inequality and justice.

**Links with human rights and development**

As an integral part of peace education, disarmament education has essential links with human rights education and development education, in so far as each of the three terms, peace, human rights and development, must be defined in relation to the other two. Moreover, disarmament education offers an occasion to elucidate emerging concepts such as the individual and collective rights to peace and to development, based on the satisfaction of material and non-material human needs. (Unesco, 1980, as quoted in Haavelsrud, 1993, pp.30-33).

These principles provide guidelines that reinforce the goals of critical thinking and establishing inter-relationships among problems and issues that are central to our approach to peace education.

We believe the framework of the *Hague Agenda* offers a new dimension to disarmament education. By combining disarmament with human security, the *Hague Agenda* offers a conceptualization more readily adaptable to elementary and secondary schools and to holistic, comprehensive peace education. As we indicated in the framework chapter, issues of disarmament and human security are

### Chapter 3 General Learning Goals for Peace Education

well adapted to an inquiry mode of pedagogy, best pursued through discussion as it is presented in Chapter 4 on methods. We hope that peace educators will undertake more concentrated efforts in disarmament education and will explore the pedagogic possibilities of the concept of human security. The Global Campaign will be undertaking further development in this field as a consequence of the *United Nations Study on Disarmament and Non-proliferation Education*, U.N. Document: A/RES/55/33E (available online at <http://www.un.org/documents/ga/res/55/a55r033.pdf>).

The achievement of disarmament and a transformation of the global security system from one based on the military security of states to one dedicated to the human security of the world's peoples are the twin social purposes for the learning goals in disarmament education proposed here. Because these are the two main processes of structural change required for a culture of peace, the learning goals for this strand are posed as those integral to a holistic perspective based on a problem analysis that illuminates the interrelationships among the problems addressed by the proposals that constitute the *Hague Agenda*. It must also be understood that disarmament also involves significant systemic change in all other areas of the present world order, the global economy, conflict and peace-keeping processes and institutions, human rights, and the environment.

Chart #7 (page 65) summarizes the learning goals integral to this strand and briefly indicates their relationship to the substance and learning goals of all four strands of the *Hague Agenda*.

## Knowledge Goals of Disarmament Education

A knowledge content outline could be derived from the issues and problems forming the disarmament inquiry outlined in the framework in Chapter 2. We also recommend that learners be guided to understand the substance of the "Main Actions" of the *Hague Agenda* (pp. 8-11) that deal with disarmament issues: small arms, land mines, nuclear weapons, and the more comprehensive approach of Global Action to Prevent War. We would, as well, recommend that study of the goals and issues related to the negotiations of the major arms control treaties be introduced at the upper secondary level. Students should also be able to define the differences among the concepts and purposes of arms control, disarmament, and the general and complete disarmament necessary to an international system based on human security.

Most important in making disarmament relevant to learners is their gaining an understanding of how disarmament is integral to the resolution of most global problems, most especially those addressed by the other three strands. Students should know that a culture of peace can never be achieved in a heavily armed world, and that weaponry threatens rather than protects peace. They should understand how military systems and weapons are instruments of repression and other forms of human rights violation, and that disarmament can be achieved and maintained only through international treaty law and the commitment of states. They should know that, without

Chart 7

### Proposed Learning Goals for Disarmament Education

Grade and Developmental Level	Knowledge of Disarmament Concepts	Peacemaking Skills	Culture of Peace Values	Relationship to the Four Strands
<b>Elementary</b> Children	Weapons Violence Conflict	Imagination of consequences Discussion of differences Conflict resolution	Reverence for life Respect for others Respect nonviolence	Culture of peace Human rights Conflict process
<b>Middle</b> Adolescents	Gun control Arms control Disarmament Nuclear disarmament General and complete disarmament Proliferation Arms trade	Defining concepts Distinguishing conceptual differences Projection of consequences of present condition Understanding proposals for change advocated in <i>Hague Agenda</i>	Open discussion of public policy Appreciation of differences in perspective Respect for concerns and problems of others Multiple approaches and perspectives	Conflict process  Culture of peace  Human rights  Disarmament
<b>Secondary</b> Young Adults	Economic and ecological consequence of armaments and armed conflict Principles of proposals for disarmament, such as Global Action to Prevent War Arms control treaties and agreements Alternative security systems Concepts of human security	Taking a holistic perspective Establishing interrelationships between armed security and other global problems Assessing proposals and consequences Critical analysis Creative imagination	Concern for the Earth Respect for commitments and agreements Reflective thinking Commitment to the vulnerable and marginalized	Culture of peace International law  Conflict process Human security

**Note:** The Hague Appeal for Peace is currently engaged in a partnership with the United Nations Department for Disarmament Affairs to introduce disarmament education in a pilot program while small arms are collected.

### Chapter 3 General Learning Goals for Peace Education

the preference for nonviolent conflict resolution processes and the establishment of institutions to assure them, the world is not likely to disarm. They should be aware of the consequences to human security of military spending in limiting the resources to meet the very survival needs of the poor and marginalized of all the most vulnerable people of the world. Thus, they can come to understand that human security is the result of disarmament and the complementary and related processes advocated by the *Hague Agenda*.

#### Skills to Be Developed Through Disarmament Education

The critical and analytic skills that are advocated as educational goals of most peace education are particularly relevant to the study of disarmament. Learning to assess and project the probable effects of proposals related to arms and security issues is essential to effective and active global citizenship. Peace education also seeks to develop the skills of imagination required to propose and work for alternatives to the present system the *Hague Agenda* has indicted as a failure. The skills to design, plan, and strategize for alternative security systems should be cultivated in education intended to contribute to disarmament.

#### Values That Form the Basis of Disarmament Education

Readers will note in reviewing Chart #7 (page 65) that the values suggested here for disarmament education are those that inform the traditional peace education that has been evolving since the end of World War II. Values that would be held by citizens committed to and striving for disarmament would be, like the knowledge required to achieve disarmament, the integrated sum of the values advocated in the goals set forth for the other strands. Commitment to nonviolence has inspired many to work for disarmament. Respect for the rights of others has led many to reject the use of arms to achieve social and political purposes. Reverence for life has enabled people to grasp interrelationships and to approach the tasks of peacemaking in mutually enhancing forms of cooperation. Social responsibility has brought many into the international movements for peace and justice that constitute global civil society.

Indeed, it is the commitment to help prepare students to participate in those movements that has led the Global Campaign for Peace Education to produce this resource and for which we have proposed these educational goals. It is our hope that this project will produce new curricular possibilities for disarmament education.

## Suggested Reading:

- ◆ *Global Action to Prevent War*. World Order Model Project; See <http://www.globalactionpw.org>.
- ◆ UNESCO. (1980). *Disarmament Education*. Report and Final Document of the World Congress on Disarmament Education. Paris: UNESCO.
- ◆ Haavelsrud, M. (Ed.). (1993). *Disarming: Discourse on Violence and Peace*. Tromso, Norway. ISBN 82-91040-04-4.

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Methods: A Pedagogy of  
Democratic Engagement

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# Chapter 4

"THE TWENTIETH CENTURY saw the replacement of authoritarian forms of government by democratic governance and the increasing role of civil society in the affairs of humanity."

—The Hague Agenda, Preamble, p. 2



## Chapter 4 Methods: A Pedagogy of Democratic Engagement

### Participatory Teaching Processes

Education for global citizenship in a culture of peace requires a pedagogy of democratic engagement. Active and participatory engagement of students in the learning process initiated by peace curricula is the most relevant and effective pedagogy to prepare students for active participation in the global change process now being carried forth by global civil society. In this chapter, we offer some suggestions on teaching methods conducive to a pedagogy of democratic engagement. We start with an adaptation of some suggestions prepared for use in a non-formal adult learning setting. We find that they summarize much of what we would advocate for a secondary school classroom wherein reflective discussion is the core of the learning process.

**Some Guidelines For Facilitating Class Discussion** These guidelines, adapted from *The Bells of Freedom* (1999) by Richard Claude, for the People's Decade for Human Rights Education, assume that students have been assigned background reading or conducted research on the topic of discussion.

1. Be very clear that the teacher's role is to facilitate discussion among the students, so all may share their knowledge and thoughts on the topic and learn from one another.
2. Make sure the students all know one another's names, and address one another with respect.
3. Review the subject matter and scope of the discussion and your expectations about what the students will learn from it. Pose some questions to assure that students have sufficient grasp of the subject for an informed discussion.
4. Introduce the topic of each discussion, offering definitions and background, and solicit students' prior knowledge of the topic as well as what they have learned from reading and/or research. Try to relate the topic to the students' concerns and experiences.
5. Elicit the experiences of the students related to the topic of discussion or learning activity.
6. Explain approximately how much time you have, and allocate sufficient time for discussion.
7. Introduce ideas and questions for consideration, pointing out varying views on the issues. Be sure to give students opportunities to speak of their own experiences. Help them clarify the relevance of the experience and knowledge of the topic.
8. The teacher's stance and perceptions are important. Listen attentively to all students. Be aware also of stance, perceptions, and interactions among students. Be sure they are respectful of one another, attending to the contributions of all. Be sure all students can hear you and one another.

9. Be aware of how you approach and include all students, for example, not calling on the same ones all the time; rather work for the participation of all. (Sometimes small group work may be the most effective way to assure participation.)
10. Avoid argumentative exchanges. However, allow and encourage different opinions, respectfully expressed, with differences treated as points of interest and possibilities for learning, not as grounds for conflict or opportunities to assert superior knowledge or ability.
11. Do not allow students to interrupt one another. Try to maintain a balance between allowing full expression and the domination of the discussion by a few. Note that time must be apportioned so all may express their ideas.
12. Give students adequate time to think and to explain what they mean. Encourage them to give concrete examples of concepts and ideas. Remember to do so yourself.
13. Explain and summarize briefly when necessary, for example, with difficult words or concepts.
14. Check to assure that students fully understand the discussion, and always allow for any further questions of clarification.
15. Always summarize the main points, reinforcing the concepts and information essential to understanding the context of the discussion, and to further study of related topics.

## Useful Teaching Approaches for a Pedagogy of Engagement

*The Bells of Freedom* (Claude, 1999) also offers a useful range of other methods that facilitate participation, learning, and critical engagement around issues related to peace and justice. These include the following:

**Brainstorm:** quickly coming up with ideas or proposals without, at first, defending them or prioritizing them. Then open up discussion on desirability and feasibility of the ideas or proposals suggested.

**Dyads:** each student turns to her/his neighbor (left or right) on a one-to-one basis for a short discussion. This is one way of initiating consideration of multiple alternatives, integral to many of the learning processes encouraged in peace education, and a useful format for the practice of listening skills.

**Case study:** a brief input or a scenario or description of how a problem, for example, one that has arisen in the past, was dealt with and responded to. It can be historical or hypothetical, but should be related to the actual experiences of learners as well as to the topic of study.

## Chapter 4 Methods: A Pedagogy of Democratic Engagement

**Floating:** when students form small groups for discussion, the teacher moves around (floats) in a quiet way from group to group assessing the learning process, checking to assure that everyone is clear about the questions and reminding them how much time they have to complete particular learning tasks.

**Go arounds:** all students get a chance to speak without interruption, one at a time, for example, going around the entire group and missing no one. Best done in small groups, but when time allows can sometimes involve the entire class.

**Icebreaker:** an activity, usually at the beginning of a new class or topic of study to get students positively engaged in the new learning process and to build a community atmosphere among them. They might exchange ideas on what they hope to learn in the class or about the topic.

**Role play:** students become "part of the action" by acting a particular role, demonstrating a position on an issue, for example, role playing and arguing from the position of an advocate of disarmament or of armed security, or of a corporate executive or a person marginalized by globalization.

**Reporting back:** when students form small groups, one person should report back to the larger group the conclusions of the small group discussion or the decision of the small group deliberations. Repetition of the content of the discussion is not useful unless some of it is needed to clarify the conclusions. Teachers should be clear that, for the most part, it is only the conclusions and decisions that are to be reported.

**Speaking from experience:** one of the students talks about his or her experience of the issue or problem under discussion. The teacher encourages others to do so, but also is sensitive to those who may be reluctant to raise personal matters or individual experiences.

**Talking circle:** all students arrange chairs or otherwise sit in a circle so they can see each participant face to face. This arrangement helps to assure that all attend to one another and encourages all to participate in the discussion.

## Peace Teaching Methods and Techniques

Providing opportunities for active student participation and engagement is fundamental to the methods of peace education. The following techniques, adapted from the empowering work of the People's Decade for Human Rights Education and put forth in *The Bells of Freedom* (Claude, 1999) are a few notable suggestions.

**Word wheels:** students stand in two circles of equal numbers, one inside the other so that each person in the inside circle faces someone in the outside circle, e.g., to share an idea or present a fact on the topic

under discussion. The wheel can rotate (left or right) so that each person has addressed each other person in the group on a one-to-one basis. In this way each member of a class has spoken with all the others. Occasionally repeating this or a similar exercise assures that all class members will communicate with all others. This can also be combined with affirmation exercises to build community and group cohesion, which will make for a congenial and constructive learning environment.

**Expectation setting:** this exercise is useful at the beginning of a class, study topic, or learning exercise. The teacher starts the learning process by introducing the subject matter and the scope of the study or exercise. Against this background, the teacher asks students to express their expectations in regard to learning about the subject matter identified, and encourages them to set learning goals for themselves, with the reminder that there can be many different goals and that students can help each other to reach their respective goals. The teacher should encourage students to speak freely but briefly and assure them that there are no "wrong answers" or expectations. Having listened (attentively) to all, the teacher should briefly summarize the general expectations in relation to the topic to be studied and the general learning goals established in choosing the topic.

**Keeping journals:** students should be encouraged to keep learning journals in which they record the general objective of the class and their own personal goals. The journals can be used to record what they are learning, assess progress toward the class objective and their own learning goals, and to reflect upon issues raised in class discussion. These reflections can be shared with the class.

**Learning assessment:** this device is an alternative to traditional examinations. Students write an essay summarizing the main learnings achieved in the class or unit of study. They indicate why the learning is important, how they think they learned it and how it affects the way they now see the problem or issue and other related issues. They should also indicate how close the class and they themselves came to achieving their learning goals and what additional learning on the topic they may pursue. Teachers should respond to these assessments with comments to encourage the students, raise issues for further reflection and if necessary, pose questions or further work to assure the student has adequately achieved the teachers' and class's goals.

**Cooperative learning:** Many peace educators now use various forms of cooperative learning in which students share specific learning tasks to achieve a group learning goal. The learning tasks are done in a manner best suited to the common goals while allowing students to follow some of their own interests. Cooperative learning enables each to use their particular learning strengths while helping others to develop their own strengths and helping all to reach beyond their perceived limitations. These techniques encourage the values of cooperation and community and serve as a counter balance to the traditional competitive classrooms that many see as contributors to lack of care and respect for others.

**Simulations:** carefully constructed games involving role plays, scenarios and descriptions of systems, organizations and structures, such as the global economic system, the United Nations or treaty arrangements.

## Chapter 4 Methods: A Pedagogy of Democratic Engagement

Simulations enable students to learn how these systems function, assess their strengths and weaknesses, and consider alternatives. For example, a simulation of the world security system of armed nation states could be simulated and assessed in comparison to simulations of proposed alternatives such as those proposed by Global Action to Prevent War, advocated in the *Hague Agenda*.

**Values analyses:** as peace education is value based, it is important that the values involved in all issues and positions on issues be carefully examined. Students should be encouraged to critically explore the values of their communities and societies and to be fully aware of their own values.

### Teaching Strategies Suggested by International Peace Educators

Questions of teaching methods and approaches were discussed by the International Advisory Group of the Global Campaign for Peace Education (see <http://www.haguepeace.org> for more information on this group). The following were among some of their suggestions best suited to a pedagogy of engagement and the development of the skills of creativity required to plan and work for global transformation to a culture of peace.

**Storytelling:** recounting experiences of individual and group struggle to achieve more humane societies can provide students with a basis to hope for change.

**Peace heroes:** identifying and describing the characteristics of peace heroes make it possible for students to understand the nature of commitment to action and social responsibility needed for effective action for peace.

**The arts:** using poetry, music, drama, painting and other plastic arts enables students to express concerns and ideas in ways that stimulate imaging capacity and draw upon skills other than those usually emphasized in academic curricula.

**Preferred futures:** developing images of the peaceful society toward which they seek to strive inspires students to undertake action to influence the future and help to make the kind of world in which they would want to live out their lives and leave for their own children.

### Skills Practice

Many opportunities should be provided in the classroom to practice skills related to responsible citizenship. Some of the most important of these skills are: open minded constructive public discourse on critical issues and multiple perspective taking to review and comprehend alternative and/or conflicting positions. As suggested in *The Bells of Freedom* (Claude, 1999), exercises in discussion, listening, and role playing can help to hone these skills. The following section describes these activities.

## DISCUSSION EXERCISE

**D**iscussion can be very informal and conversational, or it can be quite structured. In a highly structured discussion, the aim of the exercise is for students to practice articulating and arguing in support of a point of view and then, after hearing what others have to say, to change, amend, or reaffirm their positions. Described below is a sample discussion process.

**(1)** Divide students up into groups of equal numbers on the various positions on the issue related to the topic of study. Have the groups sit facing other groups. **(2)** Ask each group to take up one position in the discussion, for example, one group will argue that having access to clean running water is a human right, another group will argue that it may be a desirable policy but not a human right, and a third that it is a necessity to be met for the survival of any urban people whether it is a right or not. They are assigned groups, thus they may have to argue a position they do not agree with. **(3)** Give each group time to prepare their arguments. Each student in the group must prepare one argument to support the group's position. This is because, when the time comes to discuss the issue with the other groups, each person in the group will have only one chance to speak. **(4)** When the teams are ready, all groups will again sit facing the others. Each group gets a chance to give one argument, starting with the team in favor of water access as a human right. Then, you carry on giving each team a chance to present until everyone has had a chance to speak. When this is finished, say to the students that they may now move to another group if they want to support that position. Thus they go to the position they actually agree with. Another group of those who are undecided may form. Conclude by asking the students who changed positions to say what arguments made them change their thinking. Ask all to share what they learned from the exercise.

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### LISTENING EXERCISE

**T**he aim of this exercise is to encourage learners to listen to the positions of others and to learn how to summarize important points in a short time. That can be done quite simply by asking each student making a point to begin by very briefly summarizing the position of the previous speaker. An alternative, more complex method is described below.

**(1)** Divide the class into small groups, for example, of 3 or 4. **(2)** Ask each group to take a position on a particular issue with an equal number on each position. For example, A has to argue that women's human rights require that acts of domestic violence by a husband should be treated as a crime and a matter for police intervention, while B argues that such action is a private matter and should not be reported to the police. C argues that all instances of violence are of concern to the community, and social prohibitions on private violence should be subject to community intervention. **(3)** One person from position A briefly gives the first argument for a public remedy for the violation of women's rights. **(4)** Someone from position B initially must summarize briefly A's argument, and then present the first argument from position B. **(5)** One from position C summarizes B and then presents his or her argument. A summarizes this point before giving their argument next. The exercise continues in the same way until all arguments have been presented. Then the students review the process, particularly how well each summarized and presented the positions of the others. Listening practice should aid in the development of these skills.

## PROBLEM-SOLVING EXERCISE

This exercise is useful as the “wrap up” for most learning units or problem issues, and may simply consist of identifying as many solutions as the group can imagine and then assessing them according to human rights and peace criteria and setting priorities among them. A more complex method for practical problem-solving is for groups of students to come up with a step by step approach to the problem, and to write down their approach or have a volunteer report it to the class.

An interesting activity for problem-solving involves the comparison of different approaches. **(1)** Begin by having the class agree upon a set of criteria based on human rights, peace, and justice principles to be used in assessing proposed problem solutions. **(2)** Divide the students into two or more groups, each given the same problem, for example, preparing recommendations to make to their local government about a community peace or justice problem. **(3)** Give the groups plenty of time to work out their approaches. **(4)** Report back the approaches. **(5)** Open a general discussion about which approach is more consistent with principles of peace and justice. **(6)** Select one approach that all believe to be potentially effective. **(7)** Plan a step by step strategy to achieve the goals of the preferred approach.



## Chapter 4 Methods: A Pedagogy of Democratic Engagement

### ROLE PLAY EXERCISE

**R**ole play can highlight issues in an exciting way and help students to understand various perspectives. In a role play, participants act without any previous practicing. In other words, they become part of the action, and the point of the exercise is to assess their response to being thrown into a situation. Each role play should be preceded by distributing descriptions of the identity and positions of the role.

A simple role play might begin by the teacher asking: who has witnessed or been involved in an incident of human rights abuse? Those in the roles of the victim or witness then may be asked, perhaps with the help of one other role player (the police officer) to reenact the incident with feeling. **(1)** With any emotional role play, the teacher must clearly explain what will happen before starting, and ask students for their cooperation. **(2)** The role play should be done slowly. If it is too rushed and everyone talks at the same time, students may become confused and will not learn a lot from the role play. **(3)** After acting out the problem, turn over discussion to the class to assess whether they think there are peace or human rights issues involved. **(4)** Ask the class how the problem should be dealt with, taking identified human rights and peace criteria into account. **(5)** After this discussion, have the role players switch roles and play out the scenario again. In the discussion that follows ask the role players to recount what new perspectives and insights they achieved in switching roles and positions. **(6)** Scenarios with multiple roles and positions should ultimately be introduced to demonstrate a wider range of perspectives.

## DEBRIEFING

The last and most crucial step in all participatory methods is the "debriefing" in which the teacher summarizes the main conceptual areas explored and encourages the students to reflect on their own learning and how it affects their views on the subject and the larger issues of peace and justice.

In summary, a pedagogy of engagement involves students in participatory learning processes, suited to their stages of development. From the earliest development stages of peace pedagogy, it should encourage taking multiple perspectives on all questions that arise in the classroom from interpersonal relations to global issues. In taking action or determining solutions all possible alternatives should be considered as students are guided to develop the critical capacity to make choices in the light of fully examined values.

The particular methods enumerated here are a selection from among many others of those we believe most essential to peace education for global civic responsibility. They are described in terms of adolescent and young adult learners. However, all these techniques can be adapted to younger learners. New techniques for teaching toward the same goals can and should be devised.

Participatory modes of learning are also essential as we advocate in the next chapter, in teacher education. Teachers who are to use these methods need to experience themselves learning through them.

