



## Education for Peace

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### **Abstract**

*The purpose of this article is to contribute to an understanding of Education Peace and to discuss its content and learning strategies. It was first prepared for a lecture at Taiwan Graduate School of Theology.*

*A qualitative and hermeneutic method was used to collect and analyse data, primarily from written documents. The results were coded and structured into two main categories: a historical perspective and a postmodern perspective.*

*The conclusion is that the overall purpose of Education Peace is to foster peaceful minds, prevent violence and wars and to train skills in conflict resolution. However, the content and strategies have changed over time and varies across the world. Recent research indicates it is less emphasized in the schools than we tend to believe, especially in areas suffered by violence, conflicts and wars. Fostering for peace is often taken for granted. In many countries, the purpose of education is more often justified by strengthening the national economy and military power, than building peace and harmony.*

*Education for Peace is not only “knowing about”, but also need to be transformative and “knowing how”. Therefore, a holistic approach is advised and to include a diversity of teaching and learning methods that activate moral, aesthetic, cognitive as well as practical domains of human life.*

*Education for Peace should be non-violent, act locally, but with an international perspective in mind.*

*Today, the challenge is to make Peace Education and non-violent strategies available to all people at all ages, especially in countries and areas where education is still primarily an instrument of national power and interests.*

*Key words: Peace, Education, Pedagogy, Didactics*



## 1. Introduction

*Blessed are the peacemakers: for they will be called children of God. (Matthew 5:9).*

使人和睦的人有福了！因為他們必稱為神的兒子

“We are all citizens of the same world” was one of the creeds expressed by the great educator Johan Amos Comenius. He himself had life-long experiences of wars and as a refugee. Comenius was not only a pioneer of modern education (Comenius, 1657/1907). He also spent all his life on how to foster new generations with peaceful minds, resolving conflicts and to make a better world. His idea was that “to hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this or that subject, is a great mistake”. He argued that “let us put aside all selfishness in considerations of language, nationality, or religion (Golz, 2015). What was his motivation? What was the content of his ideas, how did they influence on education until present day and what is the status and role of Peace Education today?

Today we live in a time of globalization on most areas of social, cultural and economic life. We experience a more open and global economy, and there is migration of peoples, cultures and different religious beliefs. Technologies and media also play important roles in these processes. That means we depend even more on each other than ever before on how to resolve conflicts, how to prepare for and to maintain peace among peoples, cultures and nations. These new trends challenge the idea of Peace Education in new ways all over the world. Even though Peace Education is not any new idea, it has changed over time from a narrow focus on war and direct physical violence, to include structural and indirect violence as well. Recent research indicates that it varies in content and strategy across the world, and seems less emphasized in the schools than we tend to believe, especially in areas suffered by wars and conflicts. In most countries, the purpose of education is more often justified by strengthening the nation and the national economy (Burns and Aspeslagh, 1996, p. 3-23; 2015). Education for humanity and fostering peace and harmony are often taken for granted by politicians, school owners, teachers, religious leaders and others

In this study, there are references to educators from three different time-periods: Johan Amos Comenius (1592-1670), Wilhelm von Humboldt (1767-1835) and Wolfgang Klafki (1927-2016). They represent a European tradition. However, there are great contribution to peace and our understanding of peace from other parts of the world, like Mahatma Gandhi (1869-1948 ), Da Lai Lama (1935- ) and the many women who contributed to Peace Education like Maria Montessori,



Julia Adam, Malala Yousafzai (1997- ) and Nadia Murad Basee Taha (1993- ). All these women except for Montessori, were honoured with the Nobel Peace-Price. They also represent a feminist view and the role of structural violence that still exists in many parts of the world. Finally, there are postmodern views based on the concept peace research with a broader “peace concept” and a better understanding of the complexity of violence as the roots of conflicts and wars (Galtung, 1995). Today Peace Education is considered to be a philosophy as well as processes involving skills like listening, reflection, problem-solving, cooperation and conflict resolution (Harris & Morrison, 2003, p. 9).

## **2. Method**

Qualitative research methods were used for this study (Creswell, 2013 p. 42). They are realistic and integrated research processes used to collect and analyse qualitative data from documents, interviews, observations as well as visual and auditory sources. In this special case, a systematic selection of relevant books and scientific articles, literature review and hermeneutic content analyses were emphasized (Flick, 2005, p. 330). This process consists of several phases: defining the research question, systematic searching for relevant documents, external and internal review, hermeneutic analysis and interpretation aimed at finding answers to research questions. Finally, the findings were coded and structured into two main categories: a historical perspective and a postmodern perspective.

The advantage of this approach is that the data contained in documents are not exposed to sources of errors from methods like observation or interviews. When analysing text documents, the researcher cannot intervene in the content of these documents, nor change them. Thus, the possibility of distortion is limited, except for the quality of the analyses and interpretations done by the researcher.

Databases like ERIC and similar sources were used. Primary sources and peer-reviewed articles were on priority in the selection process. In qualitative research, the approach of the researcher has a special importance in the usage of primary or secondary material. In this study my background as an educator formed the theoretical frame of reference with three educators from three different time-periods: Johan Amos Comenius (1658), Wilhelm von Humboldt (1792; 1809) and Wolfgang Klafki (2013). In addition postmodern, feminist and non-western perspectives on peace and education were included. Peace Education is based on the idea of transformative learning (Mezirow 1991; 1997). That means its purpose is to change people minds to overcome the roots of violence and wars. Therefore, this study is also inspired by critical theory trying to reveal and challenge power structures and their transformation through interpreting and the envisioning of new possibilities for a peace (Creswell, 2013, p.30).



### 3. Peace Education – a historical perspective

This chapter deals with Peace Education from a historical perspective based on the thoughts and writings of three European educators from three different time-periods. They were all concerned with how education can be instrumental in preventing wars and conflicts.

Johann Amos Comenius is considered one of the foremost pioneers of education who saw education for all as a program of peace and cooperation in a global perspective. Despite the human suffering he experienced during the Thirty Years' War (1618–1648), driven from his homeland in 1628, he remained optimistic about the future of man. Pained by the many political and religious conflicts, he authored more than 200 works as he searched for a method to alleviate human suffering while uniting all people and religions. He found refuge in Poland, England, Prussia, Hungary, and the Netherlands as a scholar and bishop of his Moravian church until his death in Amsterdam. In spite of his status as a refugee he was invited to advise many of the Kings and rulers in Europe. His philosophy, content and methodology on education have since been adopted by most educators and are still core elements in modern curriculums (Comenius, 1657/1907, p. 127-217):

1. *Man is the highest, the most absolute, and the most excellent of things created*
2. *The principles of facility in teaching and in learning*
3. *The method of the sciences*
4. *The method of the arts*
5. *The method of languages*
6. *The method of morals*

From America Comenius was also asked to be first rector of Harvard University, but he never made it there (Sadler, 2019). However, as a bishop of the Moravians granted refuge by the Quakers in Pennsylvania, his idea on education for all, boys and girls, put into practice in the Moravian communities from 1742. The first class was actually for girls and this school still exists as Moravian College. A girl from one of the first classes of this school, Elisabeth Oesterlein, at the age of 17 walked on her foot to the Moravian community in Salem North Carolina to raise a school for girls of all social classes and all races. Salem Academy and College still exists as the oldest educational institution for girls and women in America, proud of its history of fostering independence in women. Their mission is still dedicated to transformative learning: “to prepare our students to go out and



change the world, we dedicate ourselves to the pursuit of excellence in everything we do” (Salem, 2019).

The overall mission of Comenius was education for all people, independent of gender, social or ethnic background, as a means of fostering new generations for humanity, collaboration and a better world. However, he was also a pioneer when it comes to human rights, respect for mother languages, local culture, diverse ethnicity and democracy in education. His methodology of teaching and learning with and not against what is natural was far beyond his own time and still relevant. In his education for humanity, he emphasized the quality of the relationship between parent and child, teacher and pupil. He pointed out that education should be done with love and respect for the child's personality, which has to be recognized as best as possible. A brief quote from *Didactica Magna* gives us a glimpse into his theory and methodology:

*Education shall be conducted without blows, rigour or compulsion, but as gently and pleasantly as possible and in the most natural manner (Comenius, 1657, p. 81).*

He proved that children's own interests, experiences and senses are a gateway to the acquisition of skills and knowledge. He also emphasized the necessity of relating sensual impressions to the pupil's activity, and that concrete examples need to come before general rules. Comenius also believed that the teacher had a vital role in helping students to learn independence and self-esteem by guiding and supporting when necessary, and to select appropriate content according to the age and development level of the child. The role of the child should be to search, discover, discuss and reflect on what they have learned, and to make up their own mind. The role of the teacher should be more like a supervisor motivating the students to be critical and think by themselves. These are core elements still relevant in education for democracy and peace.

The principles of peace and the international organization of education make Comenius a forerunner of many modern institutions. Education is therefore not limited to the schools and families but is part of general social life. Human society is an educative society: 'to teach all things to all men and from all points of view' is the fundamental union between the educational ideal and the ideal of international organization.

International ideas eventually became an integral part of his general doctrine of harmony. He resumed a scheme for a work on the universal reform of human society by the following means



(Piaget, 1993, p. 186):

- a) *Unification of learning and its spread by an improved school system under the supervision of a kind of international academy*
- b) *Political co-ordination through international institutions aimed at maintaining peace*
- c) *Reconciliation of the Churches in a tolerant form of Christianity.*

Comenius also introduced the idea of bilingual skills and a universal language to improve better understanding across language barriers and national interests. He thought that a universal language might be a tool to create a world where the rich diversity of cultures will become a source of strength, understanding, tolerance and solidarity as well as a tool to promote multiculturalism and intercultural dialogue. He did not underestimate the difficulties of international collaboration and advocated therefore man joining together in international organization where education, science and culture employed for the good of all men. Such institutions now exist like the United Nations (UN) and its subdivisions. Unfortunately, UN still do not have more power than its members are willing to support.

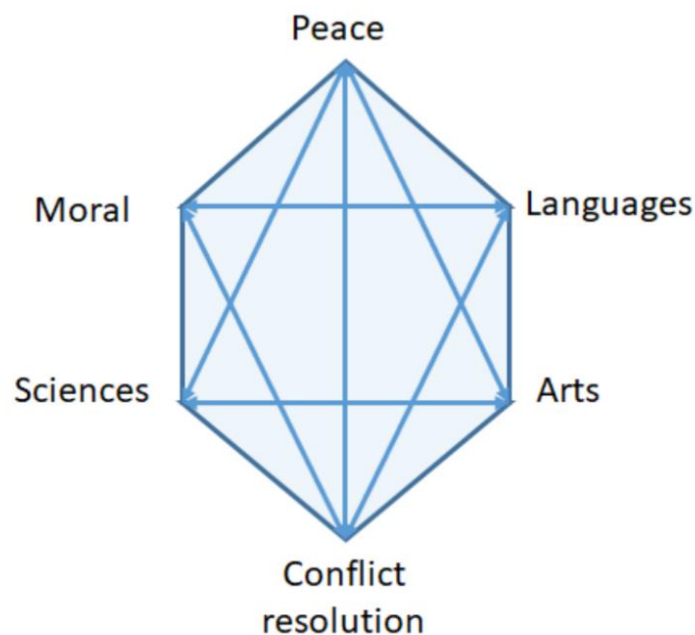


Figure 1. Holistic Model on Peace Education. (Author)



Comenius faced the same problem when he tried to involve in conflict resolution: rulers at the time were more interested in his idea on education as a means of strengthening their own military power than solving conflicts peacefully. However, his holistic approach on how to mobilize all aspects of education for peace and to prevent wars survived and later adopted by modern organizations like UN. In figure 1, his holistic idea visualized in a model shaped as a diamond.

The life and works of Comenius were deeply religious (Golz, 2015). However, his work for world peace not only appeals to Christians but also followers of other religions and people without any religious convictions, secular humanists of all types and humanist atheists as well, (Edwards, 2008; Flynn, 2015). Until present he remains of interest as a prototype of the international citizen and his idea on education is still “modern” (Piaget, 1993). However, his Pansophy was never influential either during his lifetime or afterward. His dream of universal harmony was too vague and too grandiose for the mental outlook of the 17th century, which was already shifting in a utilitarian and materialistic direction during the Age of Enlightenment.

In spite of the scientific revolution followed by ideas like freedom and religious tolerance, the leaders of the enlightenment were not especially democratic. They more often looked to absolute monarchs as the key to imposing reforms designed by the intellectuals. Several nations, rulers welcomed leaders of the Enlightenment at court and asked them to help design laws and programs to reform the system. Typically to build stronger states and use of military power was the way to expand, conquer colonies and to solve conflicts of interests. The French revolution was inspired by ideas like freedom, equality and brotherhood and overthrew the monarchy, but it also led to violent periods of political turmoil, and finally culminated in a dictatorship under Napoleon and the Napoleonic wars.

This was the background when Wilhelm von Humboldt wrote the first fragment of a theory of education: *Teori der Bildung des Mänschen* (Humboldt, 1792). He realized that education based on pure knowledge was not enough to create humanity and a peaceful mind. Humanity is something beyond pure knowledge and skills. This paper was published long after his death and played no significant role at the time. On the other hand, Humboldt became famous for modernizing the educational system in Germany (Prussia), after the Napoleonic defeat. He built on the tradition from Comenius and made contents like moral, language, science and arts compulsory for all in a school system financed by the state (Humboldt, 1809). He also reformed the German gymnasium and a new regulation ordered all schools with the right to send their students to the university. Finally, he made the universities into free and autonomous institutions dedicated to free and critical research and teaching. This system, became a model in most countries world- wide, and still are.



However, his idea on Bildung beyond pure knowledge and skills was more, or less, forgotten or neglected. The new school system became primarily instruments for building strong nations, strong military power supporting western colonization and exploitation of the world outside Europe. The consequences became clear a hundred years later as was two world-wars, the Holocaust and the use of the atomic bomb.

After World-War II a need for critical re-orientation of education was obvious and needed, not only in Germany, but also among the allied countries. Mistakes done by the Versailles Treaty had to be avoided and a reconciliation between the former enemies a better approach to peace and collaboration in the future. Democracy required continuing education, encouragement of critical thinking, and basic values – equality and freedom - shared by all members of society. One of the most prominent educators until present time came to be Wolfgang Klafki. As a young soldier at the age of 15 he had experienced the horrors and brutality of war and he became wounded. Later he studied to be a teacher and educator. He was concerned with the roots of power and violence and introduced a democratic style in his own teaching based on communication, dialog and critical theory. Later he became a researcher and one of the most honored contemporary educators in Europe. He did extensive historical analysis of education. Like Humboldt, he saw the need for education beyond pure knowledge and skills in school subjects. He introduced the concept Categorical Bildung to bridge the gap between the objective world and the subjective world experienced by the individual student, and between the history, the present and the future. He also introduced critical reflection and focus on contemporary problems. In addition to the traditional school subjects, he suggests five typical epoch-making key problems in the modern world needed to be emphasized in general education (Klafki, 2013):

1. *The problem on dialog, you and me, understanding and respect for diversity*
2. *The peace problem*
3. *The environmental problem, local and global*
4. *The problem of societal inequality on gender, ethnicity, religion and culture*
5. *The problem of modern technology and new media*

The first key problem is fundamental and related to diversity, empathy, mutual understanding and respect across cultural, social, ethnic and religious differences in multicultural societies. Diversity represents both challenges and opportunities for nations, schools, and teachers. An important goal of peace education is to help educators minimize the problems of diversity, and to maximize its educational opportunities and possibilities. To respond creatively and effectively to diversity, teachers





and administrators need a sophisticated grasp of the concepts, principles, theories, and practices in multicultural education. They also need to examine and clarify their racial and ethnic attitudes and to develop the pedagogical knowledge and skills needed to work effectively with students from diverse racial, ethnic, cultural, gender, social class and religious groups.

The second key problem explicitly relates to peace education. However, from a structural perspective they are all important in a program for peace education. These perspectives will be elaborated and discussed in the next chapter.

### 6. A postmodern view on Peace Education

Wolfgang Klafki and his ideas on education represents a bridge between a modern and a postmodern understanding of Peace Education. Postmodern theories go beyond the concept of war and direct physical violence to include other aspects of peace, like structural violence. The simplest and most widespread understanding of peace was that of absence of death and destruction caused by war and physical direct violence. Johan Galtung (1995), a Norwegian peace theorist and researcher, explains that peace is the absence of violence, not only personal or direct, but also structural or indirect. That means we need a holistic concept of peace and violence.

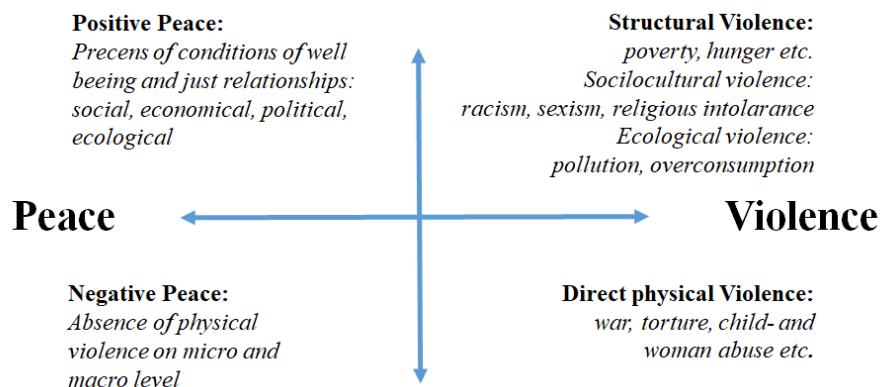


Figure 2. The concepts Peace and Violence (Author)

Structural violence are the uneven distribution of wealth and resources as well as the uneven distribution of power to decide over the distribution of resources. Hence, he claims peace is both the absence of personal or direct violence and the presence of social justice. For brevity, he prefers the



formulations “absence of violence” and “presence of social justice”, thinking of the former as one that is not a positively defined condition and has called it negative peace, whereas the latter is a positively defined condition (egalitarian distribution of power and resources) and has called it positive peace (Galtung, 1995)

A modern understanding of peace should also include the various levels of relationships, beginning with personal peace and expanding to wider circles. Direct violence can be categorized as organized or unorganized (Brock-Utne, 1989). Organized violence refers to war described as organized and collective violence, which occurs between states or within a state. Unorganized violence includes wife battering, rape, child abuse and street crime. Since violence begins in the minds of men, it is in the minds of men that the defenses of peace has to be constructed. Therefore, in keeping with its mission, UNESCO started the Culture of Peace Program hoping it to become a global movement (UN, 2000). They stated that “*a culture of peace is a set of values, attitudes, traditions and modes of behavior*”. Not only to know about, but ways of living that reflect and inspire the respect for life and for all human rights. This also means the rejection of violence in all its forms and commitment to the prevention of violent conflict by tackling their root causes through dialogue and negotiation.

### *Strategies on teaching and learning in Peace Education*

*I hear and I forget. I see and I remember. I do and I understand*

不闻不若闻之，闻之不若见之，见之不若知之，知之不若行之；学至于行之而止矣。

Based on the previous discussions, Peace Education has an important social purpose. It seeks to transform the present human condition by changing social structures and patterns of thought that have created injustice and violence. Like the old Chinese saying, such programs need to be holistic activating all human senses in the same way Comenius stressed and exemplified in his illustrated textbooks for children long time ago, like the *Orbis Pictus* (Comenius, 1657/1887). The transformation comes about through reflection and active learning (Mezirow, 1991).

When put into practice such changes may be achieved through problem based or experiential learning on whereby knowledge and meaning are contextualized, carried out in actions and authentic experiences (Perry, 2011). By cultivating the knowledge base, skills, attitudes and values it seeks to transform people’s mindsets, attitudes and behaviors that, in the first place, have either created or escalated violent



conflicts. It seeks this transformation by building awareness and understanding, developing concerns, and challenging personal and social action that will enable people to live, relate and create conditions and systems that actualize nonviolence, justice, environmental care and other peace values.

To illustrate the above with an example, we can say that Peace Education would first invite the youth or adult learners to be aware of and to understand the ramifications and roots of a particular conflict, and to reflect in what the possible alternatives might be. Then through reflection, discussion and use of a perspective-taking technique, they will be asked to look at the various perspectives and imagine themselves to be in the place of others, to cultivate empathy for the victims of violence or for those whose perspective may also have legitimacy but whose perspective is different from ours. Finally, Peace Education elicits well-thought out alternatives from them, those that are fair and constructive for example, and encourages them to work for the conflict's resolution and transformation through nonviolent ways.

This means that learning processes utilized in Peace Education is holistic like the idea of Comenius, and they try to address the cognitive, affective and active dimensions of the learner. A usual procedure includes the introduction of relevant new knowledge or reinforced knowledge, posing valuing questions and using discussion and other participatory methods to cultivate concern, and eliciting, challenging, encouraging appropriate personal and social action.

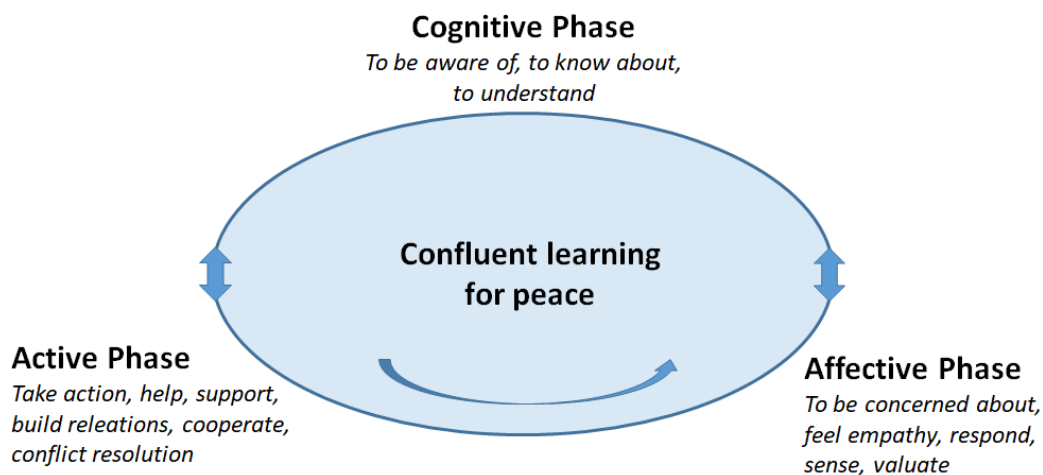


Figure 3. Education for Peace is confluent and integrates cognitive, affective and active learning (Author)



The action towards transformation may also include action against prejudice and the war system, or action for social and economic justice. Paying attention to all these levels – the cognitive, affective and active – increases the possibility that the peace perspective or value that is being cultivated would be internalized. Figure 3 below illustrates this process in a model. Specific peaceable teaching-learning techniques that can go well with this learning process will be described in a later chapter.

Perspective may also have legitimacy, but whose perspective is different from ours. Finally, peace education elicits well-thought out alternatives from them, those that are fair and constructive for example, and encourages them to work for the conflict's resolution and transformation through nonviolent ways.

Peace Education should be inclusive and respect diversity of student ability and their social, civil, and educational rights. Feeling included is not limited to physical and cognitive abilities, but also includes the full range of human diversity with respect for language, culture, gender, age and of other forms of human difference.

Educating for Peace is also an ethical imperative. The ethical systems of the major world faith traditions, humanitarian ethics and even primal and indigenous spirituality, have articulated principles that inspire the striving for peace. These principles include the unity and value of life. Not only of human life but also other life forms in nature, respect for human dignity, nonviolence, justice, and love as a social ethic. They are principles that are highly encouraged for actualization because they are expected to bring us to the common good.

Teaching and learning strategies compatible with the goals of Peace Education need to be inclusive, holistic, participatory, cooperative, experiential and human. Presentation of facts and learning pure knowledge may not lead to any transformation. Active learning is essential, especially on younger ages. Experiential learning means learning through the processing of one's experience from activities. Hence, lectures are held to a minimum. Participatory education means allowing learners to inquire, share and collaborate. It allows learners to engage in dialogue with the teacher, with their co-learners and in practical projects. The practice of articulating and listening to diverse points of view is an important exercise in broadening perspectives. Such a skill is necessary in a world where many conflicts remain unresolved because of peoples' refusal to hear one another. In participatory learning, the teacher acts more as a facilitator rather than an authoritarian figure.

Learners build ideas and form their own concepts from the experience or activity they went through. In educational psychology, this approach is close to the constructivist approach. Constructivist teachers are flexible and process-oriented. They allow space for change. A constructivist classroom



will help develop humans who are skilled in developing new paradigms. Our world needs new ways of thinking and new processes to challenge the systems that breed violence and conflicts.

On the micro-level, education on nonviolent conflict resolution skills are important aspect of peace education. Collaborative problem solving and mediation can improve the quality of human relationships and bring about solutions that are constructive, fair and helpful. Conflict resolution skills also aims at creating a safe and constructive learning environment, to enhance students' social and emotional development and to create a constructive conflict communication. Teaching students to become peacemakers involves creating a cooperative climate that encourages group members to reach mutually acceptable solutions to disagreements. It includes training in anger management as well as skills in attentive listening, effective communication, constructive dialogue and other positive techniques to arrive at a win-win solution to conflicts.

Cooperative learning also means giving opportunities for participants to work together and learn, rather than compete with each other. Cooperative learning, aside from increasing motivation to learn, improves relations among students, challenges individualism, lessens divisiveness and feelings of prejudice. It reverses feelings of alienation and isolation and promotes positive attitudes. In a cooperative classroom, students learn to rely on each other, and the success of learning activities depends upon the contributions of each one (Harris and Morrison, 2003). Many of the problems our world face today, may only be solved if people cooperate on solving them.

Inclusive education is already explained as a premise in education for peace. In many countries, we see the presence of diverse cultures within a society. More and more countries today, like Norway, are multicultural. Multicultural Education is defined as one that "helps students to understand and appreciate cultural differences and similarities and to recognize the accomplishments of diverse groups. However, teaching with a multicultural perspective encourages not only the appreciation and understanding of other cultures. but also of one's own. It promotes the person's sense of the uniqueness of his own culture as a positive characteristic and enables one to accept the uniqueness of the cultures of others. Attitudes toward one's own race and ethnic group as well as toward other cultural groups begin to form early.

Most people feel strong connection to their ethnic and national symbols. Figure 4 shows an example of inclusive and multi ethnic parade at Fjell skole in Drammen, Norway. This school has long experience on how to provide all children with a sense of mutual respect and working together across ethnic and language differences. One way is to make space for different cultural expressions and experiences in the same school and class, to promote dialogue and to solve problems across such differences.



*Figure 4. Fjell skole Drammen Norway. Inclusive and multicultural*

In recent years, we have become more and more aware of environmental problems like climate change, fights over water, energy and resources as sources of violence and conflicts. Peace Education today is also about environmental education. This field has emerged with postmodernism, as environmental problems began to be recognized, and it is interconnected with all life as opposed to an attitude of human domination. The effects of environmental destructions are being increasingly felt as a pathway to a culture of peace of land, air and water; depletion of forests and other resources, and global warming. It is clearly an educational response to the ecological crisis. Some may define this as global education (Standish, 2014). It is defined as programs, projects, studies and activities that can help an individual to learn and care more about the world beyond his or her community, and to transcend his or her culturally conditioned, ethnocentric perspectives, perception and behavior.

Peace Education is also about religion and viewed as a morally and socially essential means for promoting countering discrimination and hate crimes and to promote peace. Comenius and his Christian belief is already mentioned. Many religious leaders from other faiths and denominations also made great contributions to peace, like Da Lai Lama (1999), Mahatma Gandhi (2009) and others. Interfaith dialogue aims to acquire an empathetic understanding of other religions and faith traditions so that all may live in harmony and with respect, and to encourage cooperation among the religions/faith traditions in order to resolve common social and global problems such as the various forms of violence and ecological destruction.

Finally, following the rise of feminism and in keeping with the social justice movement, efforts to oppose sexism in schools is important, regardless of their gender. It also seeks to foster respect for the



abilities and rights of both sexes and to develop awareness of the gender biases and stereotyping to promote change of such biases.

### *Collective and individual responsibility*

In a whole school approach, we try to engage all learning areas, all members of the school community, students, faculty, staff, and the wider community. The approach also includes other aspects of school life such as teaching practices and methods, student activities, administrative policies, school structures and relationships, as well as social action for and with the larger community.

A whole school approach is important because the consistent peace messages and values found in the various aspects of the school and community will facilitate and reinforce the intended learnings. The social, political and economic context within where the school finds itself, may not be conducive and supportive of the school's vision-mission but it is precisely the challenge that a peaceable school must address. The peaceable school must be prepared to be a "counterculture" to the dominant paradigm and be an initiator and facilitator of needed transformation.

Finally, within a collective context of Peace Education, individual responsibility needs to be emphasized. To the decade for a culture of peace Nobel Peace Prize winners made a manifest to translate the resolutions of the United Nations into everyday language addressed to all people (UN, 2000). The Manifest asked individuals to pledge "in my daily life, in my family, my work, my community, my country and my region" to respect the life and dignity of each human being without discrimination or prejudice". They asked individuals to practice active nonviolence, rejecting violence in all its forms: physical, sexual, psychological, economic and social, in particular towards the most deprived and vulnerable such as children and adolescents. They asked individuals to share time and material resources in a spirit of generosity to put an end to exclusion, injustice and political and economic oppression. They also asked for consumer behavior that is responsible and development practices that respect all forms of life and preserve the balance of nature on the planet. Finally, to contribute to the development of my community, with the full participation of women and respect for democratic principles, in order to create new forms of solidarity together.



## **7. Conclusion**

The purpose of this article was to contribute to a better understanding of Peace Education and to discuss its content and learning strategies. A qualitative and hermeneutic method was used to collect and analyze data, primarily from written documents. The results were structured in two main categories: a historical perspective and a postmodern perspective.

The historical analyses conclude that Peace Education is not a new idea, but has changed over time from a focus on war and direct physical violence to include also structural and indirect violence. Recent research indicates a variety of content and strategy across the world, and it seems less emphasized in the schools than we tend to believe, especially in areas suffered by wars and conflicts. In most countries, the purpose of education is more often justified by strengthening the nation and the national economy. Education for humanity and fostering peace and harmony are often taken for granted by school owners, teachers and others.

This study concludes that the overall purpose of Peace Education is to foster humans with peaceful minds, prevent violence and wars and to train skills in conflict resolution. The learning and teaching strategy is not only about “knowing about”, but also need to be transformative and “knowing how”. It needs to be based on a holistic approach, using a diversity of teaching and learning methods addressing both moral, aesthetic, cognitive and practical aspects of human domains.

Peace Education should be non-violent, act locally, but with an international perspective in mind. Peace Education is preventive on a long-term base and need patience reaching out to every new generation. Peace resolution on the other side need to take action at an early stage to prevent escalation of conflicts before they turn into violence or even wars.

Peace Education is currently considered a philosophy as well as processes involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. The process involves empowering with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. The philosophy teaches nonviolence, love, compassion and reverence for all life. Peace education confronts indirectly the forms of violence that dominate society by teaching about its causes and providing knowledge of alternatives.

Postmodern views on Peace Education includes a wide range of educational means and methods. Some prefer to make a link between peace education and global education, as it is termed in some countries. Both define peacemaking as mainly an interpersonal experience, acting on structural violence. Such structures may be personal conflicts, racism, gender and sexual exclusions as well as local and global environmental problems.





For some time, there has been a debate about whether peace education should be implemented as a separate subject in schools. However, most educators since Comenius have been in favor of Peace Education as part of a general program for all and based on a comprehensive content. However, the challenge today is to make peace education available to all children and all ages, especially in countries and areas where education is primarily an instrument for national power interests. Therefore, an internationally curricula available in all schools, social and religious institutions might be a good idea.

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