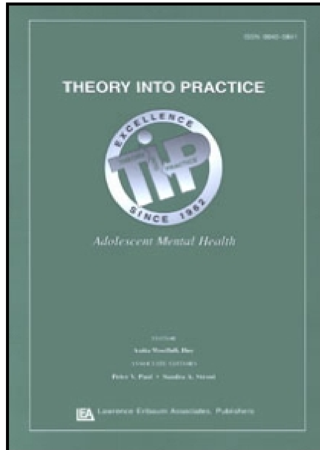
This article was downloaded by:[University of Maryland]
On: 4 February 2008
Access Details: [subscription number 776129590]
Publisher: Routledge
Informa Ltd Registered in England and Wales Registered Number: 1072954
Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



Theory Into Practice
Publication details, including instructions for authors and subscription information:
http://www.informaworld.com/smpp/title~content=t775653706

This Issue: Peace Education

David W. Johnson [a]; Roger T. Johnson [a]
[a] Educational Psychology, University of Minnesota.

Online Publication Date: 01 October 2005
To cite this Article: Johnson, David W. and Johnson, Roger T. (2005) 'This Issue: Peace Education', Theory Into Practice, 44:4, 275 - 279
To link to this article: DOI: 10.1207/s15430421tip4404_1
URL: http://dx.doi.org/10.1207/s15430421tip4404_1

PLEASE SCROLL DOWN FOR ARTICLE

Full terms and conditions of use: http://www.informaworld.com/terms-and-conditions-of-access.pdf

This article maybe used for research, teaching and private study purposes. Any substantial or systematic reproduction, re-distribution, re-selling, loan or sub-licensing, systematic supply or distribution in any form to anyone is expressly forbidden.

The publisher does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The accuracy of any instructions, formulae and drug doses should be independently verified with primary sources. The publisher shall not be liable for any loss, actions, claims, proceedings, demand or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

THEORY INTO PRACTICE, *44*(4), 275–279

This Issue

THERE ARE TWO MAJOR REASONS why peace education is increasingly of interest for teachers throughout the world. The first is to constructively deal with the aftermath of war and/or the presence of violence in their daily lives. There are countries such as Rwanda, Sierra Leone, Somalia, and Sudan where civil war has motivated educators to try to ensure that the previously warring groups will live together harmoniously. In North America and Europe, the increase in violence and hostile aggression in schools has motivated educators to implement aspects of peace education. In addition, there are immigrant children from war-torn countries who have experienced extreme forms of violence and need to be resocialized into a peaceful, democratic society. In countries such as Australia aspects of peace education are being used to promote reconciliation between the ruling majority and the native peoples who were displaced through colonization. The second is to give students the competencies and values they will need to build and maintain peace in their families, friendship groups, work places, neighbors, countries, and world, as well as within themselves. The building and maintenance of peace on all levels depends on students having certain competencies and values that are primarily taught, practiced, and perfected in the schools. In this issue both of these aspects of peace education are discussed. To place the articles in this issue in context, it is first necessary to discuss the history and nature of peace education and the nature of peace and the ways it is established.

For centuries, peace education was based on the teachings of religious leaders such as Lao Tse, Jesus Christ, Buddha, and Baha'u'Hah, who taught that people were supposed to promote peace in their lives and in the world as a whole. In the middle ages, peace education expanded beyond religion into education (the Czech educator Comenius believed that peace depended on universally shared knowledge) and philosophy (Immanuel Kant believed that peace was achieved through legal and judicial systems). Late in the 19th century, William James wrote an article opposing imperialism and the *war fever*, with which it was associated. In the 20th century, Maria Montessori advocated teaching children to be independent decision makers who would not automatically follow authoritarian rulers urging them to war. Mahatma Gandhi promoted nonviolence as a means to resolve intergroup conflicts. The first academic peace studies program was established in 1948 at Manchester College in Indiana. Peace education gained momentum during the Cold War, when activists worked to prevent nuclear war. The Committee for a Sane Nuclear Policy (SANE) was founded in 1957. In the 1960s, concern about the possibility of nuclear war resulted in modern peace education. Since the 1970s, programs have

Downloaded By: [University of Maryland] At: 21:15 4 February 2008

been initiated at every level of education. Over 300 colleges and universities now have peace studies programs and in many countries elementary and secondary schools have programs that could be described as peace education.

With the proliferation of programs, peace education has become quite diverse and difficult to define. Programs around the world differ widely in terms of ideology, objectives, emphasis, curricula, contents, and practices. Reasons for the diversity include the specific problems the society is trying to solve, the availability of education to citizens, the economic resources available, and the society's political structure. The multitude of definitions of peace education may be grouped into the following:

1. Cognitive definitions, such as learning (a) information about the nature of peace; (b) the philosophies underlying peace, such as nonviolence; (c) international issues such as the United Nations and the proliferation of nuclear weapons, environmental studies, and power and resource inequities; and (d) general subject areas such as social studies, history, and ethnic studies.
2. Affective definitions, focusing on such attitudes and values as optimism, self-regulation, self-efficacy, and commitment to the common good.
3. Behavior definitions, such as the procedures and skills needed to implement the philosophies of nonviolence, build and maintain interdependent systems, and resolve conflicts constructively.

Broadly, *peace education* may be defined as teaching individuals the information, attitudes, values, and behavioral competencies needed to resolve conflicts without violence and build and maintain mutually beneficial, harmonious relationships. The ultimate goal of peace education is for individuals to be able to maintain peace among aspects of themselves (intrapersonal peace), individuals (interpersonal peace), groups (intergroup peace), and countries, societies, and cultures (international peace).

The majority of peace education programs are implemented with no real theoretical or research rationale and are never evaluated. Conceptual frameworks are needed to organize what we know about peace education and guide future program development and research. The primary purpose of this issue of *Theory Into Practice,* therefore, is to make a modest attempt to advance the scholarship in the field of peace education by bringing together into one place some of the more thoughtful, theory-based, evaluated, and successful peace education efforts from all over the world. Johnson and Johnson present programs based on social interdependence, constructive controversy, and integrative negotiation theories; Opotow, Gerson, and Woodside's article is based on moral inclusion theory. The Niens and Cairns, Kupermintz and Salomon, and Wessells articles are based on contact theory; Gassin, Enright, and Knutson discuss forgiveness theory; Jones presents work on mediation theory; and Lodge and Frydenberg's article is based on bystander theory. All articles either present research data or are based on a series of research studies. Together they represent some of the most scholarly union of theory, research, and practice in the field.

To understand the nature and role of peace education, it is first necessary to understand the nature of peace and the ways it is established.

Nature of Peace

Peace is not an easy concept to define. In English, the Latin root word for peace is *pax*, which means a settlement or common understanding that ends or averts hostilities. In Hebrew and Arabic the root word for peace (i.e., *shalom, salaam*) is *shalev*, meaning whole or undivided. In Chinese, peace is written with two characters, one meaning harmony and the other equality or balance; thus, peace is harmony in balance. In Japanese, peace is represented by two characters meaning harmony, simplicity, and quietness. Hindu and Sanskrit have several words for peace (i.e., *avirodha, shanty, chaina*), which mean the absence of war, spiritual or inner peace, and mental peace or calmness. These root words indicate that peace is more than

Downloaded By: [University of Maryland] At: 21:15 4 February 2008

the absence of war, just as health is more than the absence of disease.

Peace may be defined as the absence of war or violence in a mutually beneficial, harmonious relationship among relevant parties (i.e., aspects of a person or among individuals, groups, or countries). This definition indicates that peace may be conceptualized as having two separate dimensions. On the first dimension, war, violence, and strife are at one end (war is a state of open and declared armed combat between entities such as states or nations) and at the other end are settlements, agreements, or common understandings that end or avert hostilities and violence. On this dimension, if war or violence is absent, then peace is assumed to exist. On the second dimension, discordant, hostile interaction aimed at dominance and differential benefit (i.e., winners and losers) and characterized by social injustice is at one end, and mutually beneficial, harmonious interaction aimed at achieving mutual goals and characterized by social justice is at the other end. On this dimension, if the relationship is characterized by positive relationships, mutual benefit, and justice, then peace is assumed to exist.

Peace as a Dynamic, Active, Relationship Process

In defining peace, several aspects of its nature must be taken into account. First, peace is a relationship variable, not a trait. Peace exists among individuals, groups, and nations; it is not a trait or a predisposition in an individual, group, or nation. As a relationship, peace cannot be maintained by separation, isolation, or building barriers between conflicting parties, all of which may temporarily reduce violence (establishing a cold war). Second, peace is a dynamic, not a static, process. The level of peace constantly changes as the relevant parties interact. Peace is not a stable state; it increases or decreases with the actions of each relevant party. Third, peace is not a passive state; it is an active process. Passive coexistence is not a viable path to peace. Building and maintaining peace takes active involvement. Finally, it should be noted that peace is hard to build and easy to destroy. It may take years to build up a stable peace and then one act can destroy it.

Positive Interdependence and Constructive Conflict

Given that peace is a fragile, dynamic relationship among parties that takes active involvement to build and maintain, it should be noted that long-term peace is maintained by mutuality (i.e., positive interdependence). The relevant parties have to commit themselves to achieving mutual goals (commerce, sharing of resources, mutual protection, maintenance of boundaries, etc.), justly distribute mutual benefits, establish a mutual identity, and adopt civic values that include a concern for one another's well-being and the common good. In addition, peace is not the absence of conflict. Conflicts occur continually. Peace is characterized by continuous conflict managed constructively (rather than destructively).

Structural Liberty

Long-term, stable peace is not established by the domination of one party over another. Domination may be direct (through superior military and economic power) or indirect (through structural oppression). Structural oppression is the establishment of social institutions (such as education, religion, and mass media) that create the social, economic, and political conditions (i.e., systematic inequality, injustice, violence, or lack of access to social services) that result in the repression, poor health, or death of certain individuals or groups in a society. Long-term, stable peace requires structural liberty where social institutions promote equality, justice, and the well-being of all relevant parties.

Intractable Conflicts

Peace is most challenging (and peace education is most needed) in intractable conflicts. Examples include the conflicts in Northern Ireland, the former Yugoslavia, the Israeli–Palestinian

Downloaded By: [University of Maryland] At: 21:15 4 February 2008

conflict, and the conflict between Turkish and Greek citizens in Cyprus. These are conflicts in unavoidable relationships that are difficult to resolve, intense, and ongoing, each side viewing their own group as righteous and their opponents as evil. They are intergroup conflicts with a history of severe imbalances of power between the parties characterized by domination and perceived injustice. The current high-power group tends to exploit, control, and abuse the other group while promoting legitimizing myths about their superiority. Some intractable conflicts persist for centuries, being institutionalized and transferred from generation to generation. The hope of resolving such conflicts is peace education.

Most of the articles in this issue deal with peace education in countries marked by intractable conflicts. Kupermintz and Salomon present a series of studies involving Israeli and Palestinian participants in peace education programs. Jones describes a study of school and community based mediation programs in South Africa. Gassin, Enright, and Knutson discuss a program in teaching forgiveness to intercity minority children in the United States. Niens and Cairns describe studies of structured contact between Catholic and Protestant students in Northern Ireland. Bretherton, Weston, and Zbar, as well as Wessells, describe different peace education programs (one involving the schools and one focused on the community) in Sierra Leone. All of these articles describe important and often courageous work in war-torn countries.

Ways to Establish Peace

To understand the purpose of peace education, it is helpful to review the three ways of establishing peace: (a) Peacekeeping separates the disputants and/or provides incentives to stop fighting to end ongoing violence, hopefully without resorting to violence in the process. Peacekeeping may suppress violence but does not resolve underlying grievances. (b) Peacemaking creates (through such processes as negotiation, mediation, and arbitration) a resolution of the conflict, a cease-fire, or a framework for resolving the conflict in the future. Peacemaking may resolve the immediate conflict but often fails to deal with underlying issues that may reignite the conflict in the future. (c) Peacebuilding creates the economic, political, and educational institutions needed to ensure long-term peace based on social justice. Doing so removes the structural bases of oppression and destruction conflict and establishes new (or modified) structures that create the processes necessary for social justice and peaceful relations among former disputants. An example is ending a totalitarian government and establishing a democracy that guarantees equal justice for all. The articles in this issue all deal with peacebuilding.

Conclusions

Peace may be defined as the absence of war or violence in a mutually beneficial, harmonious relationship among relevant parties. Peace education, therefore, may be defined as teaching individuals the information, attitudes, values, and behavioral competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial, harmonious relationships. Peace is dynamic (not static), a relationship (not a trait), and an active process (not a passive state). It is based on mutuality (positive interdependence) and the constructive management of conflict. Long-term peace depends on structural liberty. The greatest challenge for peace is in intractable conflicts, which often last for centuries. With the dramatic increase in world interdependence, peace education has become prominent everywhere. The breadth and scope of peace education is far too broad to include here. Most of the programs being implemented, however, are divorced from relevant social science theory and research. The contributors to this issue represent some of the most thoughtful and effective social scientists involved in peace education. They have done landmark work in many areas of the world where it is quite challenging and even dangerous. It is our

Downloaded By: [University of Maryland] At: 21:15 4 February 2008

hope that bringing these articles together will help guide and stimulate the field. Certainly, the prevention and mitigation of war and the building and maintenance of peace depends on efforts similar to those reported in this issue. And where is a better place to begin then with the children who occupy a nation's schools?

Guest Editors
David W. Johnson
Roger T. Johnson