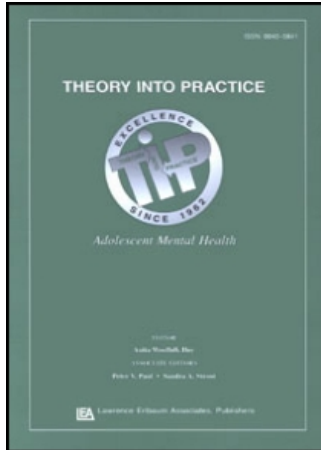


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### From Moral Exclusion to Moral Inclusion: Theory for Teaching Peace

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## From Moral Exclusion to Moral Inclusion: Theory for Teaching Peace

*This article presents Moral Exclusion Theory as a way to systematize the study of complex issues in peace education and to challenge the thinking that supports oppressive social structures. The authors define its 2 key concepts: moral exclusion, the limited applicability of justice underlying destructive conflicts and difficult social problems; and moral inclusion, the emphasis on fairness, resource sharing, and concern for the well-being of all underlying peace building. They demonstrate the relevance of Moral Exclusion Theory in 4 key areas of peace education: (a) education for coex-*

*istence, (b) education for human rights, (c) education for gender equality, and (d) education for environmentalism. They then describe 2 common issues faced by schools, bullying and textbook bias, to demonstrate that moral exclusion is common and how students and staff can redress it. The article concludes with the challenge to use peace education as a tool for moral inclusion and for bringing about a world in which justice applies to all.*

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**T**HE WORLD CAN BE A frightening place. Each generation has seen too much violence and too many deaths. Many kinds of conflicts—international, regional, intergroup, and interpersonal—damage people, communities, and the natural world. Conflicts can also change the world, socially and ecologically, and prompt vast human migrations in response to political violence, poverty, and ethnic and religious tensions. Though dreams of peace are as old as humanity, a sustained peace remains elusive.

Consistent with the purpose of this journal, we—a psychology of injustice researcher, a peace educator, and a high school teacher who is a graduate student in conflict studies—bring a theoretical lens to peace education. We do so enthusiastically because theory offers teachers a systematic way to present complex issues. Theory proposes interconnections among related elements and suggests a sequence of steps that can achieve change. This article describes *moral exclusion theory* (Opatow, 1990, 1995) as a useful tool for peace education. As we will explain, *moral exclusion* captures the dynamics underlying destructive conflicts and difficult social problems, whereas its counterpart, *moral inclusion*, captures the dynamics of peace building in its emphasis on fairness, resource sharing, and concern for the well-being of all.

We begin this article by defining conflict and peace and describing their relevance to peace education. We then describe moral exclusion, moral inclusion, and their relevance to four interrelated areas of peace education: coexistence, human rights, gender equality, and environmentalism. Throughout, we identify Web-based resources for an integrated, dynamic peace education curriculum. The final section describes two common examples of moral exclusion in schools, bullying and textbook bias, and the potential of peace education to introduce a morally inclusive perspective in a school's way of doing things.

### Educating for Peace

Just as *conflict* and *peace* are complex constructs, *peace education*, too, is complex and can be approached in many ways, depending on particular understandings of conflict and peace. It is prudent, then, to begin this article with brief definitions of these key constructs.

### Conflict

Conflict is a ubiquitous and normal part of social living. Conflicts can be small or large, obvious or hidden, and brief or long lasting. They occur internationally, nationally, and locally. In schools,

for example, conflicts occur in chronic or acute tensions among students, staff, and community members. They can involve such intractable issues as bullying, tracking, and educational equity (see Deutsch, 1993a, 1993b, for excellent papers on conflict in educational contexts).

Although conflicts are inevitable in social relations, people can approach conflict constructively as well as destructively (Deutsch, 1973). When approached constructively and cooperatively, conflicts can surface important issues and challenge injustice. Conflicts do not invariably lead to violence (Opatow, 2000). Even when cooperative processes fail, people can still voice their concerns through individual or collective opposition, protest, and nonviolent noncooperation (Sharp, 1973). Although violence is sometimes described as innate, 20 scientists, authors of the *Seville Statement on Nonviolence* (UNESCO, 1986), argued that organized violence does not have biological roots: "Biology does not condemn humanity to war. ... Just as 'wars begin in the minds of men,' peace also begins in our minds. The same species who invented war is capable of inventing peace." Rules and technologies of war clearly change over time and vary between traditions, illustrating that social learning and culture influence how conflict is understood and enacted.

### Peace

Just as human nature is often portrayed as innately violent, peace is often portrayed as a tranquil, uncomplicated end state. This is a constricted and oversimplified view of peace. Peace is only partly the absence of war (*negative peace*) or a state of harmony and justice (*positive peace*). Fundamentally, peace is a long-term and gutsy project that seeks to bring about lasting and constructive change in institutions that maintain society (Haavelsrud, 1996). Said differently, peace is "a dynamic social process in which justice, equity, and respect for basic human rights are maximized, and violence, both physical and structural, is minimized" (Reardon & Cabezudo, 2002, p. 19). To endure, peace requires social conditions that foster individual and societal well-being. Achieving and maintaining these social conditions, in turn, re-

quires grappling with the inevitable conflicts that challenge peace using processes that are nonviolent, collaborative, and life enhancing. Just as conflict surfaces differing perspectives and needs, peace building is an opportunity to rethink and reshape the prevailing status quo. This article argues that peace building as constructive social change is the process of moral inclusion.

### Peace Education

As former UNESCO Director-General Federico Mayor (1999) described,

The United Nations initiatives for a culture of peace mark a new stage: Instead of focusing exclusively on rebuilding societies after they have been torn apart by violence, the emphasis is placed on preventing violence by fostering a culture where conflicts are transformed into cooperation before they can degenerate into war and destruction. The key to the prevention of violence is education for nonviolence. This requires the mobilisation of education in its broadest sense—education throughout life and involving the mass media as much as traditional educational institutions. (p. 23)

Peace education should be designed to recognize, challenge, and change the thinking that has supported oppressive societal structures and, as we argue, moral exclusion. It should reveal conditions that trigger violence, ideological rivalries, and national policies that maintain arms races, military systems, and inequitable economic priorities (Reardon, 1988). The pedagogy of peace education should be “a philosophy and a process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment” (Harris & Morrison, 2003, p. 9).

Peace education is not limited to children. It is relevant to K–12 schools, undergraduate and graduate education, professional workshops and in-service training, adult classes, and in community and faith-based programs. As the Balkan Action Agenda for Sustainable Peace (*Global Part-*

*nership for the Prevention of Armed Conflict News*, 2004) stated,

Peace education should be introduced into all sectors of society to strengthen the capacities of citizens and societies to deal with conflict non-violently, and to transform destructive conflict into dialogue. NGOs [non-governmental organizations] can be a strong partner to authorities and other stakeholders in developing peace education. (p. 4)

When *moral exclusion* and *moral inclusion* are core components of peace education curricula, they offer students a framework for understanding how a limited applicability of justice can fuel destructive conflict.

### Moral Exclusion and Inclusion

Our *scope of justice* is the psychological boundary within which concerns about fairness govern our conduct (Deutsch, 1985; Opotow, 1990; Staub, 1990). A constricted scope of justice limits contexts in which fairness is applicable, whereas an expanded scope of justice extends justice further. Those who are inside this boundary for fairness are *morally included* and seen as deserving fair treatment. Those outside are *morally excluded*, beyond our moral concerns, and eligible for deprivation, exploitation, and other harms that might be ignored or condoned as normal, inevitable, and deserved. In escalated, destructive conflict, moral exclusion routinely justifies human rights violations and genocide (Opotow, 2001, 2002). Bystanders to injustice may also exclude victims from the scope of justice when they ignore or understate harms inflicted on others and do not intervene (Lerner, 1980; Opotow & Weiss, 2000).

As Table 1 indicates, moral exclusion can be subtle or blatant and it can be narrow or wide in extent. Each form of moral exclusion is distinct, but they have much in common. All are characterized by (a) seeing those excluded as psychologically distant from and unconnected with oneself; (b) lacking constructive moral obligations toward those excluded; (c) viewing those excluded as nonentities, expendable, and undeserving of fair-

**Table 1**  
**Forms of Moral Exclusion**

Extent of Moral Exclusion	Manifestations of Moral Exclusion	
	Subtle	Blatant
Narrow	Rudeness, intimidation, and derogation (e.g., bullying and sexual harassment)	Persecution and violence directed at particular individuals or groups (e.g., hate crimes, witch hunts)
Wide	Oppression and structural violence (e.g., racism, sweatshops, poverty, domestic violence)	Direct violence and violations of human rights (e.g., ethnic cleansing, mass murder, inquisitions)

*Note.* Adapted from Opatow, 2001.

ness and community resources that could foster their well-being; and (d) approving of procedures and outcomes for those excluded that would be unacceptable for those inside the scope of justice.

In extreme harmdoing, moral exclusion is blatant. But moral exclusion can be subtle and difficult to detect when it is socially condoned. Even when it is subtle, moral exclusion is evident in a number of symptoms, described in Table 2, which include dehumanization, fearing contamination from social contact, reducing one’s moral standards, normalizing violence, displacement of responsibility, and psychological distancing.

**From Moral Exclusion to Moral Inclusion**

Achieving a stable peace based on social justice requires a shift from moral exclusion to moral inclusion. Peace is possible “when society agrees that the overarching purpose of public policies is the achievement and maintenance of mutually beneficial circumstances that enhance the life possibilities of all” (Reardon, 2001, p. 5).

Moral inclusion is a fundamental and strategic principle of peace education because it means the willingness to (a) extend fairness to others, (b) allocate resources to them, and (c) make sacrifices that would foster their well-being (Opatow, 1990). For moral inclusion to be effective, it needs to be substantial and sustained so that all levels of society, from grassroots to state-level, and all subpopulations, including people who are illiter-

ate and from remote areas, are included in the process of social change and share in social resources (Opatow, 2002). If moral inclusion is superficial, narrow, or short lived, it can disappoint, recreate unjust conditions, and result in destructive conflict and war.

**Applying Moral Exclusion/Inclusion in Peace Education**

Educators can use Moral Exclusion Theory to systematize their study of conflict, war, and peace. We illustrate this in four interrelated social problems that are key areas of peace education: education for coexistence, education for human rights, education for gender equality, and education for environmentalism. We also provide links that suggest the array of Internet resources that educators can use in their curriculum (see Appendix A).

**Educating for Coexistence**

Educating for coexistence (also called *diversity education* and *multicultural education*) addresses acute and chronic between-group tensions fostered by religious and ethnic intolerance. Consistent with research on ethnocentric conflict (Stephan & Stephan, 1996), groups in conflict have derogatory stereotypes about each other that justify excluding members of opposing groups from their scope of justice. Due to self-serving biases, violent behavior of one’s own group is seen

**Table 2**  
Symptoms of Moral Exclusion

Symptom	Description
Double standards	Having different norms for different groups
Concealing effects of harmful outcomes	Disregarding, ignoring, distorting, or minimizing injurious outcomes that others experience
Reducing moral standards	Asserting that one's harmful behavior is proper while denying one's lesser concern for others
Utilizing euphemisms	Masking and sanitizing harmful behavior and outcomes
Biased evaluation of groups	Making unflattering between-group comparisons that bolster one's own group at the expense of others
Condescension and derogation	Regarding others with disdain
Dehumanization	Denying others' rights, entitlements, humanity, and dignity
Fear of contamination	Perceiving contact or alliances with other stakeholders as posing a threat to oneself
Normalization and glorification of violence	Glorifying and normalizing violence; viewing violence as an effective, legitimate, or even sublime form of human behavior while denying the potential of violence to damage people, the environment, relationships, and constructive conflict resolution processes
Victim blaming	Placing blame on those who are harmed
Deindividuation	Believing one's contribution to social problems is undetectable
Diffusing responsibility	Denying personal responsibility for harms by seeing them as the result of collective rather than individual decisions and actions
Displacing responsibility	Identifying others, such as subordinates or supervisors, as responsible for harms inflicted on victims

*Note.* Adapted from Opotow, 1990 and Opotow & Weiss, 2000.

as appropriate and fair whereas analogous behavior by an opponent is seen as abhorrent and provocative (Opotow, 2001; White, 1984).

Educating for coexistence seeks to replace dehumanizing stereotypes, chronic distrust, hostility, violence, and moral exclusion with, first, tolerance and minimal cooperation and, ultimately, with moral inclusion—increasing the applicability of justice, sharing of resources, and making sacrifices that could foster joint well-being. Dialogue groups, sharing personal narratives, and collaborating on mutually beneficial projects are methods that promote coexistence by increasing trust and cooperation through positive contacts among members of conflicting groups (Maoz, 2005).

Coexistence education can be a learning experience. However, because one party in conflict often has more power than the other, coexistence education may have different meaning for groups

with more and less power (Gerson & Opotow, 2004). Due to conventional economic and political arrangements, members of low-power groups within social structures often serve and observe members of high-power groups and therefore have an expert understanding that helps them to survive (Kidder, 2000). Coexistence education can be an opportunity for this awareness to become mutual. If members of high-power groups can learn to humanize rather than ignore or disparage members of low-power groups and then come to see the inequitable distribution of privilege and disadvantage within their society, it can stimulate an understanding of how moral exclusion is normalized by existing power arrangements and the long-term negative effects of these arrangements on individuals, families, communities, and nations. In spite of positive changes that can result from coexistence education, however, between-group ten-

sions may remain when coexistence efforts that occur at the micro-level do not translate into macro-level structural change (Bar-On, 2000).

### Educating for Human Rights

Blatant examples of human rights violations include “extrajudicial killing, genocide, disappearance, rape, torture, and severe ill treatment” (Crocker, 2000, p. 99). These violations of civil and political rights are one of three categories of human rights (<http://www.abc.net.au/civics/rights/what.htm>):

1. *Civil and political rights*, including the right to life, liberty, and security; political participation; freedom of opinion, expression, thought, conscience, and religion; freedom of association and assembly; and freedom from torture and slavery.
2. *Economic and social rights*, including the right to work; education; a reasonable standard of living; food; shelter and health care.
3. *Environmental, cultural, and developmental rights*, including the right to live in an environment that is clean and protected from destruction, and rights to cultural, political, and economic development.

Human rights are universal and inviolable. This means that they apply to everyone regardless of gender, age, ethnicity, religion, nationality, and political or other beliefs, and they cannot be taken away, as described in the *Universal Declaration of Human Rights* (<http://www.un.org/Overview/rights.html>).<sup>1</sup> Peace education for human rights not only studies violations, but it also studies standards delineated in such documents as the *Universal Declaration of Human Rights*, international treaties negotiated through the United Nations system,<sup>2</sup> and statutes of international courts. Human rights, as detailed in these documents, may seem abstract, but they come alive when students study the genocide in Rwanda, civilian deaths in Iraq, and torture of prisoners in Abu-Ghraib and prisons throughout the world. Students, their families, and members of their communities may

themselves have experienced human rights violations resulting from racism, apartheid, or political, ethnic, religious, or gender violence.

In addition to learning from vivid, powerful historical and contemporary examples of human rights violations and from personal experiences, educating for human rights promotes moral inclusion when students learn to recognize less obvious aspects of human rights—the politics that devise, support, and conceal human rights abuses (Opatow, 2002). Students learn to recognize contradictions between a rhetoric supporting human rights and the failure to protect victims or punish violators. These gaps identify opportunities for bystanders—individuals, groups, communities, and nations—to act for social justice.

### Educating for Gender Equality

Peace education for gender equality focuses on injustice and violence experienced by women and girls in interpersonal, community, institutional, and societal contexts. Gender-related injustice can be a pervasive yet invisible problem in oppressive, violent, and exploitative relationships at home, at work, and in the larger community. Internationally, it includes female infanticide (Sen, 1999), trafficking of women and girls in the sex trade (Shahinian, 2002), and the intentional use of violence and rape in war (McKay, 1998). Gender inequality and violence excludes or diminishes the participation of half of humanity from economic, political, legal, and social affairs.

Throughout the world, women are poorer and are less likely to be educated than men. In many countries, women may not inherit family wealth or own land, perpetuating their disadvantage and dependence. Women experience discrimination in societies characterized by violations of the basic human rights to self-determination and misogyny, but they also experience discrimination in more egalitarian societies when women work longer hours than men, earn lower wages, and carry a larger share of housework (<http://www.esrc.ac.uk/ESRCContent/news/feb05-5.asp>). Even among children, boys have more leisure time whereas

girls do more household chores (Unger & Crawford, 1992).

Disadvantaged in peace (Denmark, Rabinowitz, & Sechzer, 2000), women are even more disadvantaged in war. They are overrepresented among victims of conflict, and, in postconflict reconstruction efforts, they are underrepresented as decision-makers, administrators, and judges (McKay, 1998; Morris, 1998). Rape as a tactic of war (e.g., in Bosnia, Rwanda, Sierra Leone, and Indonesia) has long-lasting negative sequelae for victims who survive and are then ostracized by families or communities (Swiss & Giller, 1993). Poverty, an inadequate diet, a heavy workload made heavier by family deaths, unresolved grief, continuous harassment, and fear of further violence also compromise women's physical and mental health as a result of war (Zur, 1996).

Peace education for gender equality focuses on disparities (e.g., income, health, and decision-making responsibility) between men and women and examines the assumptions, traditions, and oppressive structural arrangements that systematically disadvantage women. Students learn to critically examine a variety of social contexts and to question who speaks, who decides, who benefits, who is absent, and who is expected to make sacrifices. These critical analyses can reveal gender inequalities and moral exclusion that permeate daily life locally, nationally, and globally, and suggest ways to increase moral inclusion. As the result of persistent and collaborative activism, moral inclusion of women has increased and, to some extent, been institutionalized throughout the world in governmental policies, national and international laws,<sup>3</sup> and in more accurate reporting of violations. These structural changes build on one another and offer students hope for furthering gender balance and social justice.

### **Educating for Environmentalism**

Environmental issues present an urgent challenge throughout the world. Air, water, and land pollution, and the overuse of natural resources continue at alarming rates, increasingly straining the Earth's capacity to sustain healthy ecosystems

and human life. Damage to the natural world results from the way we go about our daily lives, commercial uses of natural resources and byproducts of industry, as well as war and military activities (e.g., nuclear testing). Environmental degradation is often viewed as a technological problem with technological solutions (e.g., the development of renewable energy resources), but it is also a psychological problem because it results from the way we understand our relationship to nature (Clayton & Opotow, 2003). Environmental protection is less likely when we see ourselves as unconnected to and outside of nature. When nature is excluded from our scope of justice we can deny the severity, extent, and irreversibility of environmental destruction, deny the entitlements of other people, future generations, and nonhuman entities to natural resources, and deny our own role—as individuals and collectives—in advancing environmental degradation.

*Environmentalism* refers to environmentally protective attitudes, positions, and behavior. Educating for environmentalism focuses on the exploitation and degradation of the natural world as critical problems. It extends peace education beyond human groups to the inclusion of the Earth, its animals, plants, inanimate habitats, and commons (e.g., air, rivers, oceans) within the scope of justice (Leopold, 1949). Environmentalism promotes moral inclusion when it prompts a rethinking of our relationship with and responsibility toward diverse aspects of nature. Environmental conservation is more complex than simply protecting nature. To be effective it requires recognizing the needs, interests, and perspectives of a variety of people. Considering other environmental stakeholders (human and nonhuman) within the realm of what matters to us can offer broad-based and long-term support for environmental conservation (Opotow & Brook, 2003). International treaties<sup>4</sup> stress ecological awareness and cooperation to deter environmental degradation and promote conservation. The Living Systems Model, developed by ecologists and used in peace education, emphasizes the interdependence and vulnerability of living systems and the importance of caring for all living beings and systems, including

those that cannot act on their own behalf. This model challenges the idea of security as military force and argues for security that depends on interdependence and caring for those who are vulnerable (Gerson et al., 1997). Children throughout the world, from urban and rural communities and from well-to-do and poor families, have participated in educational projects in schools. These projects promote environmentalism through studying and advocating for recycling, composting, and wise disposal of waste. Students have also mapped their community's ecological and cultural resources as a learning and activist project that emphasizes the connection between local environmental issues and the development of sustainable communities (Hart, 1997).

In summary, when moral exclusion and moral inclusion are core components of educating for coexistence, human rights, gender equality, and environmentalism, they direct students' attention to assumptions, stereotypes, and societal arrangements that fuel destructive conflict and war. A peace education pedagogy that exposes moral exclusion and promotes moral inclusion will encourage critical inquiry and experiential learning as the forerunner of constructive societal change.

### **Walking the Talk: Bringing Peace Education Home**

Well-designed peace education programs (see examples in Appendix A) convey useful information and pedagogical approaches. Generic programs, however, cannot address issues faced by particular students or schools, such as hostility directed at Muslim students after 9/11 (<http://school.discovery.com/lessonplans/pdf/911backlash/911backlash.pdf>), students who are "out" about their sexual orientation and face peer rejection (Griffin & Ouellett, 2003), or students who feel excluded when they are labeled as academically inadequate (Sanon, Baxter, Fortune, & Opotow, 2001). Two issues, bullying and textbook bias, illustrate how peace education, informed by moral exclusion theory, can replace an exclusionary status quo with more inclusionary attitudes and actions.

### **Bullying**

In bullying, harassment, and violence systematically intimidate and disrupt the well-being of victims. Bullying is common; 1 in 10 students are harassed regularly (Olweus, 1993). Bullying has negative consequences for victims, bystanders, and institutions (e.g., work, jails, schools) in which it occurs.

Bullying can negatively affect a school's climate by normalizing interpersonal aggression. It can be pervasive yet remain unaddressed by school staff or the peace education curriculum. A program developed and tested in Norway illustrates how bullying can be halted to change a school climate from fear and violence to respect and safety (Olweus, 1993). This program operationalizes moral inclusion by emphasizing a school, home, and community culture characterized by warmth toward and positive interest in children; support and protection for victims; clear limits on unacceptable, antisocial behavior; clear and consistently applied nonhostile sanctions for rule violations; and appropriate observation of student activities. It has been replicated to prevent or reduce bullying in elementary, middle, and junior high schools (<http://modelprograms.samhsa.gov/pdfs/FactSheets/Olweus%20Bully.pdf>; <http://www.sjs.sd83.bc.ca/safe/bully.htm>).

### **Textbooks**

Educational materials have the potential to foster stereotyping and exclusion; they can also foster mutual understanding. A textbook project in Afghanistan seeks to replace religious and warlike themes with themes promoting peace, stability, and human rights (Gall, 2004). A collaborative project of Teachers College of Columbia University, the United Nations Children's Fund, and the Afghanistan Ministry of Education, will publish texts in four local languages and introduce a teaching style new to Afghanistan that encourages student participation and active, experiential learning rather than rote memorization.

In PRIME's<sup>5</sup> *Writing the Shared History* project in Israel, Jewish and Palestinian teachers and historians worked collaboratively to design a textbook to

“disarm the teaching of Middle East history in Israeli and Palestinian classrooms” (<http://vispo.com/PRIME/leohn.htm>). It has published a graphically striking history book, focused on several periods of national conflict. Each page is divided into thirds. One column describes the Palestinian perspective in Arabic; another column describes the Jewish perspective in Hebrew. A third column is blank, encouraging students to write about the same period as it affected their own family or community (<http://www.beyondintractability.org/iweb/audio/chaitin-j.html>). This approach emphasizes how history affects differently situated people as well as the importance of one’s own standpoint for interpreting historical events (Collins, 2004). Recognizing that textbooks can influence and change attitudes, both projects operationalize moral inclusion by challenging stereotypes and widening the scope of justice.

Peace educators can also encourage students to critically examine their own educational materials for exclusionary attitudes. Howard Zinn’s *A People’s History of the United States* (1980), for example, presents history from the perspective of oppressed people. This approach is instructive because it presents an underrepresented perspective. For students from resource-poor groups, critical examination of history can bring their own community’s experiences into the classroom in ways that make learning come alive (Pratt, 1991; <http://web.nwe.ufl.edu/~stripp/2504/pratt.html>). For students from resource-rich groups, critical examination can challenge widely accepted and self-serving myths of superiority, accomplishment, and valor, educating students about perspectives they may have never considered (Fine & Weis, 2001).

### Conclusion

Georg Simmel (1955) has observed that “the transition from war to peace constitutes a more serious problem than does the reverse” (p. 109). Peace education seeks to effect this difficult shift from spiraling deadly conflict to an inclusionary orientation for individuals, groups, and larger collectives. Rather than see moral exclusion as something done by bad people, it is important to under-

stand it as a human capacity—something we all do (Opotow, 1995). Peace education programs can sharpen critical skills, examine taken-for-granted assumptions, and rethink the status quo. Peace education itself sometimes suffers from moral exclusion in schools when it is dismissed as wishy-washy and touchy-feely by teachers or administrators. Coupling moral exclusion theory with such crucial issues as coexistence, human rights, gender equality, and environmentalism makes it clear that peace education addresses grave, timely, and relevant topics that need to be studied by students of all ages.

Consistent with PRIME’s *Writing the Shared History* project and the Afghan text project, students need to actively participate in their education. Most students experience the complexity of social relations in conflicts with peers. Because these conflicts engage participants (and often, bystanders) they also have pedagogical potential (Opotow, 1991). At the core of these conflicts are moral questions concerning right and wrong, responsibilities, and acceptable social norms. Because these conflicts generate discomfort and can take an unpredictable course, they can motivate learning about communication, perspective taking, and problem solving. They also offer junctures for students to engage with adults to learn about themselves, crucial conflict resolution skills, and the relationship between everyday conflict and peace (Opotow, 2004).

This article urges attention to all levels of conflict, from the interpersonal and local to the international. To be effective, peace education should avoid a constricted focus that romanticizes an unsustainable, tranquil vision of peace. Instead it should capture the dynamic and pressing nature of social tensions and mobilize this urgency to reexamine social arrangements that institutionalize inequality and injustice. Peace education as moral inclusion challenges us to imagine how things could be different as a result of widening the applicability of justice to people throughout the world and to the nonhuman natural world. It also entails action. Utilizing natural, social, and manmade resources more cautiously and the willingness to share resources to reduce inequality is at the heart of an inclusive and dynamic peace education.

Notes

1. Also see <http://www.sjs.sd83.bc.ca/h-rights/h-rights.htm> for a one-page summary of human rights on a Canadian middle school Web site.
2. *The Universal Declaration of Human Rights* (UDHR) was adopted by the General Assembly of the United Nations in 1948. Specialized human rights treaties include *Convention on the Elimination of All Forms of Racial Discrimination* (1966); the *Convention Against Torture and Other Cruel, Inhuman and Degrading Treatment or Punishment* (1984); and the *Convention on the Rights of the Child* (1989).
3. *The Convention on the Elimination of All Forms of Discrimination against Women* (CEDAW) was adopted by the UN General Assembly in 1979 and entered into force in 1981. Described as an international bill of rights for women, it defines discrimination against women and sets up an agenda for national action to end such discrimination (see <http://www.un.org/womenwatch/daw/> and <http://www.unifem.org/> for updates on challenges to gender equality and progress in redressing these challenges).
4. For example, the *Rio Summit on Sustainable Development* (1992), the *Earth Summit+5* (1997) and the *Johannesburg Summit Rio+10* (2002).
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## Appendix A

### Annotated Resource for Peace Educators

#### A. General Information Peace Education

##### A1. Informative Web sites

OXFAM network	<a href="http://www.oxnet.org">http://www.oxnet.org</a>	Forum for individuals to share resources
Psychologists for Social Responsibility, Peace Education Action Committee	<a href="http://www.psysr.org/peace%20education%20AC.htm">http://www.psysr.org/peace%20education%20AC.htm</a>	Information about peace education resources and application of psychological knowledge to peace education
World Council for Curriculum and Instruction	<a href="http://www.alliant.edu/gsoe/wcci">http://www.alliant.edu/gsoe/wcci</a>	International issues from theoretical and practical perspectives

##### A2. Web sites presenting Curricula:

Free the Children	<a href="http://www.freethechildren.org">http://www.freethechildren.org</a>	Advocacy projects created by and for youth
Hague Appeal for Peace: Global Campaign for Peace Education	<a href="http://www.haguepeace.org/peaceducation/hapresources.php">http://www.haguepeace.org/peaceducation/hapresources.php</a>	Curriculum, resources, and advocacy materials
Oxfam	<a href="http://www.oxfam.ca/education">http://www.oxfam.ca/education</a>	Teachable resources on world issues

#### B. Educating for Coexistence (e.g., tolerance, coexistence, racism, gender equality, healthy relationships, social justice, multiculturalism)

##### B1. Informative Web sites:

Racism No Way	<a href="http://www.racismnoway.com.au">http://www.racismnoway.com.au</a>	Classroom materials to help recognize and eliminate racism
Southern Poverty Law Center Web Project	<a href="http://www.tolerance.org">http://www.tolerance.org</a>	Resources for schools and teachers on teaching tolerance
United Nations Cyberschoolbus	<a href="http://www.un.org/pubs/cyberschoolbus">http://www.un.org/pubs/cyberschoolbus</a>	Teaching materials for educational use and training teachers; promotes education about international issues
United Nations Education, Social, and Cultural Organization	<a href="http://portal.unesco.org">http://portal.unesco.org</a>	Materials on tolerance, learning to live together, and other educational resources
Women's Educational Media	<a href="http://www.womedia.org/ourfilms.htm">http://www.womedia.org/ourfilms.htm</a>	Films for teaching inclusion of diverse groups

(continued)

## Appendix A (Continued)

### B2. Web sites presenting Curricula:

Center for Holocaust and Genocide Studies	<a href="http://www.chgs.umn.edu/CoexistenceCurriculum.pdf">http://www.chgs.umn.edu/CoexistenceCurriculum.pdf</a>	Lessons for using visual arts to teach coexistence
Educators for Social Responsibility, National	<a href="http://www.esrnational.org/home.htm">http://www.esrnational.org/home.htm</a>	Lessons for teaching conflict resolution and inclusion with a national and international emphasis
Educators for Social Responsibility, New York City	<a href="http://www.esmetro.org">http://www.esmetro.org</a>	Lessons for teaching conflict resolution and inclusion developed for urban schools
Men for Change	<a href="http://www.chebucto.ns.ca/CommunitySupport/Men4Change/m4ccuric.html">http://www.chebucto.ns.ca/CommunitySupport/Men4Change/m4ccuric.html</a>	Lessons for promoting positive masculinity and ending sexism and violence
Social Justice Education	<a href="http://www.socialjusticeeducation.org">http://www.socialjusticeeducation.org</a>	Lessons and advocacy opportunities for social justice and learning to organize for social change

**C. Educating for Human Rights** (e.g., rights of refugees, women, crimes against humanity and genocide, comprehensive human rights, equal opportunity, indigenous rights)

### C1. Informative Web sites:

Center for Constitutional Rights	<a href="http://www.ccr-ny.org">http://www.ccr-ny.org</a>	U.S. and international legal issues presented in reports, publications and other resources
Derechos	<a href="http://www.derechos.org">http://www.derechos.org</a>	Human rights network and resource site
Human Rights Internet	<a href="http://www.hri.ca/index.aspx">http://www.hri.ca/index.aspx</a>	Internet links to human rights resources
International Network for Economic, Social and Cultural Rights	<a href="http://www.escr-net.org">http://www.escr-net.org</a>	International chat room for human rights activists to exchange information and ideas
People's Movement for Human Rights Education	<a href="http://www.pdhre.org">http://www.pdhre.org</a>	Resources on human rights education and advocacy
United Nations and the International Criminal Court (ICC)	<a href="http://www.un.org/law/icc">http://www.un.org/law/icc</a>	Statutes of the International Criminal Court that define crimes of humanity and war crimes
UNESCO Human Rights Education	<a href="http://portal.unesco.org/education/en/ev.php-URL_ID=1920&amp;URL_DO=DO_TOPIC&amp;URL_SECTION=201.html">http://portal.unesco.org/education/en/ev.php-URL_ID=1920&amp;URL_DO=DO_TOPIC&amp;URL_SECTION=201.html</a>	Human rights documents including declarations, covenants, conventions, protocols, and platforms for action

C2. Web sites presenting curricula:

Australian Broadcasting Corporation, Department of Education and Training	<a href="http://www.abc.net.au/civics/rights">http://www.abc.net.au/civics/rights</a>	Teaching materials and case studies on refugee, women's, and indigenous rights
Australian Human Rights and Equal Opportunity Commission	<a href="http://www.hreoc.gov.au">http://www.hreoc.gov.au</a>	Teacher and student resources on racism, sexism, indigenous, and disabilities rights
United Nations High Commission on Refugees	<a href="http://www.unhcr.ch/cgi-bin/texis/vtx/help?id=407f1382">http://www.unhcr.ch/cgi-bin/texis/vtx/help?id=407f1382</a>	Teaching materials on refugee issues including curricula, games, and information brochures
U. of Minnesota Human Rights Resource Center	<a href="http://www1.umn.edu/humanrts/edumat">http://www1.umn.edu/humanrts/edumat</a>	Curricula, topic guides, fact sheets and featured lessons on human rights

**D. Educating for Gender Equality** (e.g., gender equality, training and development, sex discrimination, law, men's roles in gender equality, advocacy)

D1. Informative Web sites

Canadian International Development Agency	<a href="http://www.acdi-cida.gc.ca/equality">http://www.acdi-cida.gc.ca/equality</a>	Tools for integrating gender equality into education and the workplace
CEDAW: Treaty on the Status of Women	<a href="http://www.cedaw.org">http://www.cedaw.org</a>	UN Convention on the Elimination of All Forms of Discrimination Against Women and updates on its ratification
Commission on the Status of Women	<a href="http://www.un.org/womenwatch/daw/csw">http://www.un.org/womenwatch/daw/csw</a>	Recommendations to the UN on promoting women's rights in the political and other arenas
Men's Bibliography	<a href="http://www.mensbiblio.xyonline.net/activism.html">http://www.mensbiblio.xyonline.net/activism.html</a>	Resources for social change
San Francisco Commission on the Status of Women	<a href="http://www.sfgov.org/site/dosw_page.asp?id=19794">http://www.sfgov.org/site/dosw_page.asp?id=19794</a>	The City of San Francisco's official document on eliminating discrimination against women. Models how a city can develop laws to foster gender inclusion.
UNIFEM-United Nations Development Fund for Women	<a href="http://www.unifem.org">http://www.unifem.org</a>	Resources on the use of international treaties and law to build legal protection for women
Women's Human Rights Resources	<a href="http://www.law-lib.utoronto.ca/Diana">http://www.law-lib.utoronto.ca/Diana</a>	Resources, fact sheets, and advocacy guides on international women's rights law

(continued)

## Appendix A (Continued)

### D2. Web sites presenting curricula:

Amnesty International—USA	<a href="http://www.amnestyusa.org/education">http://www.amnestyusa.org/education</a>	Human rights teaching guides, lesson plans, and Urgent Actions geared to students
Human Rights Watch	<a href="http://www.hrw.org/women/trafficking.html">http://www.hrw.org/women/trafficking.html</a>	Reports and advocacy programs against trafficking of women and girls
White Ribbon Campaign	<a href="http://www.whiteribbon.ca/educational_materials">http://www.whiteribbon.ca/educational_materials</a>	Lesson plans to explore attitudes/behavior that contribute to men's exclusion of women

## E. Educating for Environmentalism

### E1. Informative Web sites

Earth Charter	<a href="http://www.earthcharter.org">http://www.earthcharter.org</a>	Information on the Earth Charter, a teaching resource database and resources for youth groups
Earth Summit+5	<a href="http://www.un.org/esa/earthsummit/">http://www.un.org/esa/earthsummit/</a> and <a href="http://www.un.org/documents/ga/res/spec/ares19-2.htm">http://www.un.org/documents/ga/res/spec/ares19-2.htm</a>	Information and program of action from the Earth Summit +5 The UN General Assembly Resolution for the Programme for Implementation of Agenda 21+5
Rio Earth Summit 1992	<a href="http://www.un.org/geninfo/bp/enviro.html">http://www.un.org/geninfo/bp/enviro.html</a>	Information about the 1992 Rio Earth Summit

### E2. Web sites presenting curricula:

Earth Charter	<a href="http://www.earthcharter.org/resources">http://www.earthcharter.org/resources</a>	Lessons and activities for teaching about the Earth Charter
Green Map System (GMS)	<a href="http://www.greenmap.org">http://www.greenmap.org</a>	Rationale and activities for making local maps of ecological and cultural resources and degradation
UNESCO	<a href="http://www.unesco.org/education/tlsf">http://www.unesco.org/education/tlsf</a>	Resources and curriculum for a sustainable environment
YouthCaN	<a href="http://www.youthcanworld.org">http://www.youthcanworld.org</a>	Youth run organization; activities and projects concerning environmental issues to inspire, educate and connect youth