Overview of the Course

General Description

Drawing on ideas, perspectives, and experiences from diverse contexts, this course seeks to provide participants with a holistic and critical understanding of the theory and practice of peace education. Essentially, the course content and processes will explore a range of conceptual/analytical perspectives and encourage students to reflect on the possibilities and challenges of educating for peace in a world of complex and escalating conflicts and violence. The course is designed to include:

- the visions, paradigms, and conceptual frameworks of educational movements for peace across South and North regions of the world. The multiple strands and dimensions of peace education, encompassing disarmament education, development education, environment education, human rights education, global education, futures education, etc. will be clarified in both historical and contemporary contexts;

- a brief description of the UNESCO Culture of Peace as well as various perspectives of peace education including Indigenous, Islamic, African, Japanese and British experiences;

- an introduction to a holistic framework of peace education, developed by Toh Swee-Hin and Virginia Cawagas, in response to the multiple realities of peoples in the South and North, of threats and consequences of direct physical violence, as well as indirect and structural forms of violence. This framework identifies six inter-related dimensions and themes of issues and problems that underpin violence and conflicts namely: (i) educating for dismantling a culture of war, (ii) educating for living with justice and compassion, (iii) educating for promoting human rights and responsibilities, (iv) educating for building cultural respect, reconciliation and solidarity, (v) educating for living in harmony with the earth, and (vi) educating for cultivating inner peace; as well as key pedagogical principles of educating for peace, encompassing (i) holism, (ii) dialogue, (iii) values formation, and (iv) critical empowerment or conscientization;

- a concise exploration of each of these six themes of educating for a culture of peace in terms of vision, goals, purposes and practices drawn from exemplars, programs and initiatives in local, national, regional and global contexts.

Intended Participants
Underpinned by the belief that education is an essential pillar in meaningful peace building and peace action, the course will be relevant to formal educators from basic to tertiary levels as well peacebuilders in non-formal or community contexts, including government offices, UN or other inter-governmental agencies, business corporations and NGOs.

Pre- or Co-requisites

None

Class format

3 credits

The course will consist of 9 sessions over a nine-week period.

Course requirements

Participation (40%) (Required for both credit and non-credit students)

Individual reflections and contributions to the Forum of the course on issues and themes raised by the core readings and course lectures. Students will also be required to complete the activity: Tree of Inner Peace. Instructions will be provided within the classroom platform.

Assignment 1 (20%) (Required for both credit and non-credit students):

For credit students: A 7-page term paper presenting a synthesis of the concept of “peace education” and various overlapping and inter-related fields such as disarmament education, development education, global education, environmental education, multicultural education and futures education. For non-credit students: a 4 page term paper on the same topic.

1. Drawing upon the readings of the course in Sessions 1-3, concisely examine and synthesize the concept of peace education through the perspectives of inter-related fields in transformative education such as disarmament education, education for international understanding, human rights education, development education, global education, environmental education, citizenship education, futures education and education for a culture of peace. Compare the goals, objectives, values, key issues, pedagogical principles and methods of peace education in these related and complementary educational movements.

2. Conclude your paper with some concise reflections on any aspect or process of peace education that you may have experienced in your own schooling (from basic education to tertiary), or engagement with an educational institution. Your reflections should also include experiences which may contradict values, principles, and practices of peace education.

3. For citing references, see the style used in the list of readings. It is important that all required readings are cited in your paper.
Criteria for Assessment:

1. Comprehensive coverage of the various strands/perspectives of peace education and related fields. [All required readings are expected to be covered in the paper.]
2. Evidence of critical analysis
3. Evidence of personal reflections experienced in schooling (from basic education to tertiary) or professional engagement with an educational institution.
4. Acknowledgment of sources and correct referencing

Assignment 2 (40%) (Required for both credit and non-credit students)

The final term paper called a “reflective journey” which calls on participants to critically reflect upon your past, present, and possible future journey in life as you are exploring the meanings, issues, and pedagogies in educating for (i) educating for dismantling a culture of war, (ii) educating for living with justice and compassion, (iii) educating for promoting human rights and responsibilities, (iv) educating for building cultural respect, reconciliation and solidarity, (v) educating for living in harmony with the earth, and (vi) educating for cultivating inner peace. It is helpful that you write your reflective journey progressively as the themes are discussed and analysed in class.

Length of a paper: For credit students: 14 pages. For non-credit students: 8 pages.

In preparing the “reflective journey,” the following questions should be explored:

- How do the various issues and problems of peacelessness, conflicts, and violence manifested through militarization, local/global injustice, human rights violations, discrimination of all forms, environmental destruction, and inner peacelessness “connect” (directly or indirectly) with your life-spaces?

- How do these life experiences and the knowledge and wisdom you have gained contribute to your praxis in educating for peace?

The following areas or spaces of personal, professional, and societal life will be helpful signposts for the reflective journey:

In the personal space, for example, what life experiences (e.g., family socialization, peer relationships, religious/spiritual influences, etc.) have you encountered from childhood to adulthood which could have contributed to your growth as a “peace educator” even if you may not have explicitly given yourself this identity?

In the professional space, how have you been trying to practice peace education? (e.g., work responsibilities, curriculum and pedagogical dimensions if involved in educational activities, organizational and administrative relationships, etc.)

In the societal space, what do you think are the peace education influences/catalysts (positive or negative) in your life? (e.g., political/economic/social issues, media, social movements, NGO involvement, etc.)

In writing the reflective journey, a continuous critical engagement with readings covered in the course will be important. You are expected to weave ideas from these readings into your reflections.
and provide the usual citations as in a formal term paper. It is important to ensure a balance of theory and practice.

This reflective journey will be assessed on the following criteria:
1. Evidence of critical analysis of the issues
2. Evidence of integration of personal experiences
3. Evidence of comprehensive reading of literature [All required readings are expected to be included in the paper.]
4. Acknowledgment of sources and correct referencing

CAPACITIES TO BE DEVELOPED

This course seeks to nurture the students’ capacity:
1. to think holistically
2. to analyze critically
3. to synthesize concisely and accurately
4. to engage in dialogical pedagogy
5. to be open to learning from the knowledge and wisdom of others
6. to make commitments to values of justice and nonviolence
7. to envision alternative futures
8. appreciate a life of voluntary simplicity
9. make commitments to act for personal and social transformation
10. engage in nonviolent conflict resolution and transformation
11. make commitment to act in solidarity with all peoples and communities for a nonviolent, just, and sustainable world
12. to design teaching and learning lessons in peace education whether for formal or nonformal setting

LEARNING OBJECTIVES

By the end of this course, participants will have:

- acquired basic understanding of political, sociological, and cultural questions related to the development of peace education
- adequate knowledge of various perspectives, frameworks and models of peace education and related educational fields
- understood the pedagogical principles of holism, dialogue, and critical empowerment
- explored examples of peaceful teaching and learning methods
- applied their past, present, and future life-worlds with their vision and understanding of peace education
- deepened their understanding of the theory and practice of peace education in both South and North contexts
- identified issues and problems of militarization
- critically analysed the root causes of conflicts and violence
- gained lessons from success stories of groups and individuals in peaceful conflict resolution and transformation
- identified issues of structural violence experienced by various sectors of society, specially the most
marginalized
- critically analysed the root causes of local and global injustice
- gained lessons from success stories of groups and individuals in challenging globalization from above
- explored strategies of promoting globalization from below, especially of marginalized peoples
- identified human rights violations experienced by various sectors of society, specially the most marginalized
- critically analysed the root causes of human rights violations
- gained lessons from success stories of groups and individuals in promoting human rights and responsibilities
- explored strategies of human rights education
- identified various dimensions of environmental destruction
- analysed the root causes of environmental destruction
- gained lessons from success stories of groups and individuals living in harmony with the earth
- explored strategies for living in harmony with the earth
- identified various manifestations and root causes of intercultural conflict and violence
- gained lessons from success stories of groups and individuals in building inter-cultural respect, reconciliation and solidarity
- identified the various problems, symptoms and root causes of inner peacelessness
- gained lessons from success stories of groups and individuals in cultivating personal peace

Instructor

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TOH SWEE-HIN (S.H.Toh) is Distinguished Professor in the UN-mandated University for Peace in Costa Rica responsible for teaching MA courses in peace education and international peace studies, and a long-term consultant to the Office of the Vice-Rector. He was founding Director of the Griffith University Multi-Faith Centre in Brisbane, Australia, which seeks to promote inter-faith dialogue towards a culture of peace at local, national and international levels. Born in Malaysia, he has taught in Australian and Canadian universities in the fields in international/intercultural education, peace education and global education. Prof. Toh has been extensively involved since the 70s in education, research and action for a culture of peace, non-violence, human rights, justice, multiculturalism, sustainability and interfaith dialogue in North and South contexts, including Australia, Canada, South Africa, Jamaica, Japan, Costa Rica, South Korea, Uganda, Thailand, Indonesia, and especially the conflict zones of Mindanao in the southern Philippines. He has contributed to several international networks and organizations including UNESCO, the International Institute on Peace Education, World Council for Curriculum & Instruction, Asia-Pacific Centre of Education for International Understanding, Parliament of the World’s Religions and Religions for Peace. In 2000, he was awarded the UNESCO Prize for Peace Education.
Course Sessions and Readings

Session 1: Course Orientation and “origins” of peace education

Description of Session. This session initially provides an overview of the key themes and topics of the course and the course requirements. The second part of the session will introduce various examples of peaceable societies, visions of peace, and the evolution of the peace movement and peace education. The popular notion of “peace” as the “absence of war or violence” is examined together with its implications for educating toward a culture of peace. An early strand of peace education expressed as education for international understanding that has been promoted through agencies such as the International Bureau of Education and UNESCO is also clarified.

Guiding Inquiries

1. What are the participants’ expectations of the course?
2. What are the participants’ images of a peaceful world?
3. Are there historical as well as current models of peaceful societies?
4. How did the peace movement and peace education evolve?
5. How can peace education contribute to the building of a peaceful world?

Session 2: Theoretical, Conceptual, and Pedagogical Perspectives of Various Strands of Peace Education

Description of the Session: The multiple strands and dimensions of peace education, encompassing disarmament education, development education, human rights education, environment education, multicultural education, global education, futures education, as well as various perspectives and models in peace education will be clarified in both historical and contemporary contexts. These strands and perspectives will be analyzed in terms of goals and objectives, underpinning values, content focus/emphasis, and pedagogical approaches and methods.

Guiding Inquiries

1. What are the goals and objectives of the various educational strands encompassing specific dimensions of peace?
2. What values underpin these educational strands?
3. What key issues of conflicts and peacelessness are emphasized?
4. What pedagogical principles and processes are used?

Session 3: Towards a Holistic Framework for Peace Education

Description of the Session: This session introduces a holistic framework of peace education which looks at the goals of peace education and six clusters of conflict/violence issues: (i) educating for dismantling the culture of war, (ii) educating for living with justice and compassion, (iii) educating for human rights and responsibilities, (iv) educating for intercultural solidarity, (v) educating for environmental care, and (vi) educating for personal peace. Peace education also applies appropriate and effective methodologies and procedures, being mindful of specific local or indigenous social and cultural conditions. Through the years, peace educators have contributed significantly to the formulation of a body of pedagogical principles and what has evolved is an underpinning philosophy of an educational process that is empowering and transformative. This session
also discusses four pedagogical principles of this educational process namely: holism, dialogue, values formation, and critical empowerment.

**Guiding Inquiries**

1. How can education contribute to a better awareness of the root causes of conflicts, violence and peacefulness at the personal, interpersonal, community, national, regional and international/global levels?

2. How can education simultaneously cultivate values and attitudes that will encourage individual and social action for building more peaceful selves, families, communities, societies and ultimately a more peaceful world?

3. What pedagogical principles can be considered appropriate, relevant, and effective for peace education?

**Session 4: Theme: Educating for Dismantling a Culture of War**

**Part 1: Alternatives to Militarization & Armed Conflicts**

*Description of the Session:* This session seeks to enhance critical understanding of the sources, factors, and causes underlying global and local militarization. The threat of weapons of mass destruction to human security and planetary life still remains, while conventional armaments and militarization fuel the numerous regional wars/tensions, violent civil conflicts, terrorism (individual, group, and state) and the rule of repressive dictatorships or authoritarian regimes. The connections between militarization and militarism and the other facets of peacelessness, including mal-development and structural violence, human rights violations, intercultural conflicts, and environmental destruction will be analysed. Disarmament education will provide useful guidelines in encouraging governments and educating citizens to abolish the arms trade and to demand policies for reducing and eliminating the manufacture and sale of weapons across borders.

**Part 2: Building Nonviolent Schools, Media and other Socio-cultural Institutions**

*Description of the Session:* It is crucial not to limit analysis of the tragic consequences of militarization to armed conflicts between and among state and non-state actors. Increasingly, there is widespread concern among policy makers, educators and members of communities on the prevalence and expansion of more symbolic and other institutional manifestations of a culture of war, such as bullying and other expressions of physical violence in schools; the symbolic role of media, including nowadays IT, in glorifying and promoting a culture of war and violence; textbooks and language; escalating violence in sports; and the often hidden toll of domestic violence on women, children and other vulnerable groups. The session will provide visioning and skills of conflict resolution education for building a culture of nonviolence or "safe and caring" environments in schools. Critical media literacy will also be considered for enhancing peacebuilding responsibility and role of media, as well as enhancing the peace potential of sports.

**Guiding Inquiries**

1. What are the causes of global and local militarization and armed conflicts, including the cycle of "terrorism" and "war on terrorism"?

2. What is the nature and extent of the threat of weapons of mass destruction as well as conventional arms to human security and planetary life?

3. What are the connections between militarization/militarism and the other facets of peacelessness, including underdevelopment and structural violence, human rights violations, intercultural conflicts, and environmental destruction?

4. What alternatives are available for nonviolent strategies to resolving armed conflicts from local to international levels?
6. What are the root causes of conflicts leading to physical violence in schools and other educational institutions, and how can they be transformed to reflect nonviolent and "safe and caring" cultures and communities?

7. What are the relationships between various modes of media and their symbolic promotion of a culture of war and violence, and how can educators draw on media forms and content to form values and relationships based on principles of nonviolence?

8. What are some approaches of moving from adversarial to nonviolent cooperative resolution and transformation of conflicts?

Session 5: Theme: Educating for living with justice and compassion

Description of the Session: The symptoms of global “underdevelopment” such as poverty, hunger, malnutrition, famines, disease, homelessness, unemployment, urban slums, illiteracy, rich-poor inequalities, and growing gaps between “North” and “South” nations will be examined through the lives of marginalized sectors of society, specifically the fisherfolk, peasants, urban poor, and street children. The concept of structural violence runs consistently through the analysis. Alternative paradigms of development and globalization for understanding the causes of such underdevelopment and concomitant strategies for promoting “development” will be contrasted, and implications drawn for the strand of peace education identified as “development” education or in this course as educating for living with justice and compassion. In particular, this session will draw curricular and pedagogical lessons from the many inspiring examples of ordinary citizens working for transformation based on social justice and people-centered models of development.

Guiding Inquiries

1. What are the root causes of global and national “underdevelopment”?
2. What are the assumptions, values, principles, and effects of two major paradigms of “underdevelopment” and “development”?
3. What are lessons that can be learned from the insights, wisdoms, and experiences of educators and advocates for local and global justice?

Session 6: Theme: Educating for promoting human rights and responsibilities

Description of the Session: The realities of violations of human rights in all its categories (civil, political, economic, social, and cultural) are examined to demonstrate the continuing gap between theory and practice in the implementation of human rights laws and instruments. In particular, the impact of these violations on specific sectors of marginalized peoples (e.g., women, children, Indigenous Peoples, refugees, etc.) will be analyzed. The role of powerful economic organizations such as transnational corporations and international financing institutions in violating and promoting human rights will also be clarified. A proper recognition and affirmation of the role of human rights education in peace-building needs to acknowledge the complexity and maturity in its theory and practice. Key themes in this emergent global consensus include the need to uphold the indivisibility and inter-relatedness of all rights, thereby avoiding earlier emphases on individual civil and political rights to the neglect of social, economic, cultural, group, peoples and solidarity rights; and to address root causes rather than symptoms of human rights violations. Some principles of educating for human rights will be explored including the need to focus on responsibilities as much as rights; the universality of human rights; an intergenerational perspective; and the role of society in promoting human rights.

Guiding Inquiries
1. What are the key principles and issues of human rights that are relevant to education for a culture of peace?
2. What are the key themes in education for human rights and responsibilities that contribute to building local, national and international peace?

Session 7: Theme: Educating for building cultural respect, reconciliation and solidarity

Description of the Session: Over the centuries, the interaction and relationships between and among diverse cultural groups that make up humanity have often embodied conflicts and violence. This session will provide participants with an opportunity to examine the multiple root causes of inter-cultural conflicts (religious/cultural, economic, political, and social). The concept of cultural identity and its dynamic meanings in an increasingly globalized world will be clarified. Participants will examine the role of education in promoting intercultural understanding and respect as well as to develop a compassionate sense of solidarity with many cultural groups who have suffered and continue to suffer injustices in the past and the present. A peaceful world is not feasible without the ability and willingness of all groups to live nonviolently in unity amidst diversity. This can be done through critical intercultural or multicultural education which is based on a more inclusive perspective of national and world history, respect for cultural differences, overcoming discrimination and skills training to reconcile existing intercultural conflicts nonviolently. The theme of promoting a dialogue of civilizations rather than the so-called “clash of civilizations” will also be clarified, and the growing movement in interfaith dialogue explored.

Guiding Inquiries
1. What does the concept of cultural identity mean?
2. What role does culture and intercultural relations play in conflict promotion or resolution and transformation?
3. What are the key principles, goals and practices of alternative paradigms of intercultural and multicultural education?

Session 8: Theme: Educating for living in harmony with the earth

Description of the Session: The state of the environment is an issue of grave concern among ordinary citizens as well as governments, although much debate exists on the nature and degree of the problems and strategies to overcome them. The concept of ecological footprint estimates human demand on the earth to provide basic material support for any defined population. In this session, the ecological footprint analysis is brought to the personal level where participants are asked to estimate their role in threatening or maintaining equilibrium of ecosystems. Alternative paradigms of promoting ecological security and sustainability will also be explored. Peace education must include these concerns about the way in which humanbeings, as individuals and larger communities, are living in harmony with the earth. In educating for sustainability, the 3 R’s (Reduce, Re-use and Re-cycle) are most inadequate; we need to add “Refuse” and “Redistribute” - this means that we need to live simply that others may live (simply as well). Finally, the session will clarify how Education for sustainable Development (ESD) and Education for a Culture of Peace (ECOP) inter-relates to consider the role of sustainability in each of the multiple dimensions of ECOP.

Guiding Inquiries
1. What are the key issues, problems and root causes of environmental destruction in today’s world and how do these impact on the well-being of people in all regions and countries?
2. Are there alternative paradigms of environmental security?
3. What role does education play in building sustainable futures toward a culture of peace?
Session 9: Theme: Educating for cultivating inner peace

Description of the Session: Issues of peacelessness and conflict are often analyzed in relation to societal structures, relationships, and institutions. But the role of individuals and of the “person” cannot be overlooked in peace education. The values, attitudes, and layers of consciousness that we individually hold can help, whether directly or indirectly, to work for transformation or sustain unequal or violent structures and relationships. Thus social peace also needs to be complemented by personal peace. The problem of what "progress" and "civilization" means is critically examined, as alternative lifestyles are explored. This session also invites students to examine the meanings and implications of personal peace in their own lifestyle: from the very personal to the interpersonal; in their own work and institutional environment; and in their place as citizens in society and in the world. The role of formal, nonformal, and informal education in cultivating values and attitudes of personhood that can be more consistent with a peaceful global order will be discussed.

Guiding Inquiries:

1. What is the role of inner peace in enhancing the well-being of individuals and communities?
2. What are the inter-relationships between the cultivation of inner peace and the building of a peaceful societal or “outer” peace in the contemporary world?
3. What educational strategies have been helpful in nurturing the inner peace of individuals?