

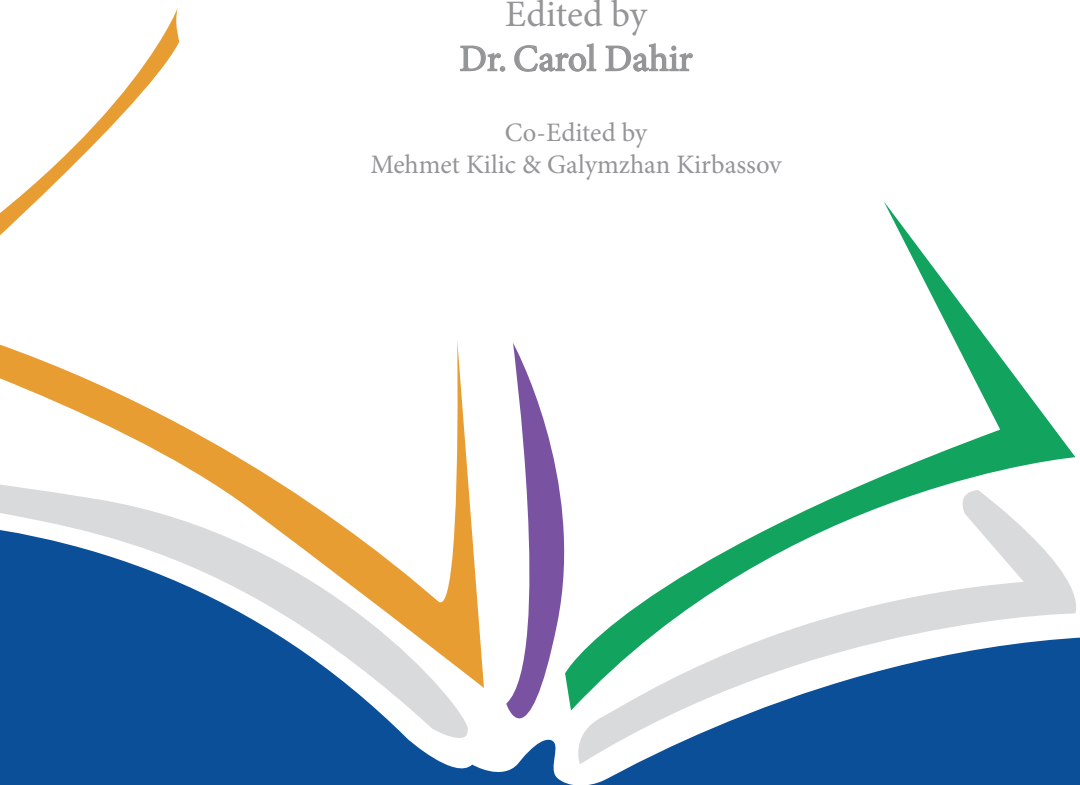


# PEACEBUILDING through EDUCATION



Edited by  
**Dr. Carol Dahir**

Co-Edited by  
Mehmet Kilic & Galymzhan Kirbassov



**PEACE ISLANDS**  
INSTITUTE

Unity  
Education  
Welfare  
Progress



# PEACEBUILDING THROUGH EDUCATION

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**Dr. Carol Dahir**

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# BIOGRAPHIES

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## EDITORS

### **Carol Dahir**

Dr. Dahir Ed.D., is professor and chair of the School Counselor Department at the New York Institute of Technology. She works extensively with state departments of education, school systems, school counselor associations, and national organizations on developing, implementing, and evaluating comprehensive school counseling programs. She served as the project director for both the American School Counselor Association's National Standards development and Planning for Life and continues to focus her writing, research, and presentations on excellence, accountability, and continuous improvement for school counselors. She is a past president of New York State School Counselor Association and served on the governing boards for the American School Counselor Association and the National Career Development Association.

### **Mehmet Kilic**

Mr. Kilic is the Director of the Center for Global Affairs at the Peace Islands Institute. He organizes programs on global issues by engaging diplomats accredited to the United Nations with the private sector, the media, academics, representatives of civil society organizations, and youth at local, national, and global levels. In 2007, he founded an Early Childhood Education Center and worked as an ESL curriculum coordinator at Brooklyn Amity School. Home Reporter and Brooklyn Spectator awarded Mehmet Kilic with the 2012 Rising Star Award for his commitment and dedication to community service in New York.

### **Galymzhan Kirbassov**

Mr. Kirbassov is a Ph.D candidate in the Department of Political Science in Binghamton University (SUNY). His research is on signaling models in international conflicts and how competition among political parties affects strength of threats to use military force. Mr. Kirbassov has been involved in the intergovernmental negotiations on the United Nations Post-2015 development agenda, with particular attention to the effects of peace on sustainable development and vice versa. He has organized several discussion panels to highlight the implications of scholarly studies on the issue with professors and experts from the United Nations.



## CONTRIBUTORS

### **Armin Altamirano Luistro**

Mr. Luistro, born December 24, 1961 in Lipa, Batangas, Philippines, is a Filipino Lasallian Brother, who serves as secretary of the Department of Education of the Philippines. Luistro entered De La Salle Scholasticate (the center for academic training of De La Salle Brothers) in Manila on April 1979 while he was studying in De La Salle University (DLSU). He started teaching as a religion teacher at De La Salle Lipa in 1983. He was made provincial of the De La Salle Brothers Philippine District on April 1997, a post he held until 2003. On August 26, 2000, Luistro co-founded the De La Salle Catholic University of Manado, currently known as De La Salle University, in Indonesia with Josef Suwatan, Roman Catholic Bishop of Manado. On April 2004, he succeeded Andrew Gonzalez as the president of De La Salle University System, consequently making him the president of eight De La Salle institutions. He was appointed as the Secretary of Education of the Philippines since June 30, 2010, becoming the second De La Salle brother to hold the post—the other was Gonzalez who was in office from 1998 to 2001. Luistro is a major proponent of the K+12 Basic Education Program in the Philippines. The program seeks to add two years to the current 10-year basic education curriculum.

### **Rochelle Hendricks**

New Jersey's first secretary of higher education, Rochelle Hendricks, has more than 20 years of experience working on education issues in the Garden State. Appointed to the Cabinet-level post by Governor Chris Christie in May, Secretary Hendricks had served previously as acting commissioner of New Jersey's Department of Education, having been named to that post in August 2010. Prior to that assignment, Secretary Hendricks had served in the Department of Education as assistant commissioner for the Division of School Effectiveness and Choice, overseeing key reform initiatives and areas, including the Offices of Board Development, Small Learning Communities and School Culture, District Schools, Turnaround Partnerships, Inter-District Choice and Opportunity Scholarships, Charter Schools, Career and Technical Education, and Online Education. She had also served in the Department of Education in various other capacities, working as director of the Professional Development Office, manager of the Office of Policy and Planning in the Administration Division, assistant to the deputy education commissioner, and director of the Office of Vocational-Technical, Career and Innovative Programs. Prior to joining the staff of the Department of Education,

she worked for over 15 years at Princeton University in numerous capacities, including assistant dean of students, director of the Educational Opportunities Program, and interim director of the Women's Program.

### **Shukuru Jumanne Kawambwa**

Dr. Kawambwa is the current Minister for Education and Vocational Training in the Government of the United Republic of Tanzania. He has previously served as Minister for Infrastructure Development, Minister for Communication, Science and Technology, Minister for Water, and Minister for Livestock Development. He was elected to parliament in December 2005 and again October 2010. He is a Member of Parliament representing Bagamoyo constituency in Tanzania. Dr. Kawambwa was awarded a PhD in Mechanical Engineering from the University of Surrey, UK in 1993. He is a member of the Institution of Engineers Tanzania. Before joining active politics in 2005, Dr. Kawambwa served the University of Dar es salaam in Tanzania as academic member of staff for 24 years, involved in teaching, research and consultancy in the field of Mechanical and Energy Engineering.

### **Johnston McMaster**

Dr. McMaster is lecturer and Coordinator of the Education for Reconciliation Programme, Irish School of Ecumenics, Belfast. His doctorate is from Garrett-Evangelical Theological Seminary, Evanston, USA on Methodist Stewardship in Irish Politics. The research was interdisciplinary including history, theology and politics and critically examined the period from the first Home Rule Bill of 1886 to the Anglo-Irish Agreement of 1985. Dr. McMaster has co-authored *Communities of Reconciliation: Living Faith in the Public Place and Churches Working Together: A Practical Resource*. A co-authored chapter is included in an ISE Festschrift, *Towards a Life-Giving Ethic: Engaging Biblical Texts of Violence in the Violent Context of Northern Ireland*. He is the author of *Churches on the Edge: Responding Creatively to a Changing Time* and has contributed chapters to publications and journals on *Ethical Remembering: Commemoration in a New Context*, *Living Towards the Vision: A Theological Praxis of Conflict Resolution*, *The Role of Religion in Making Peace and Reconciliation in Northern Ireland*, *An Inter-Religious Cartography of Peace*. His most recent publication was *A Passion for Justice: Social Ethics in the Celtic Tradition*.

### **Alp Aslandogan**

Dr. Aslandogan is President of Alliance for Shared Values (AFSV.org) which is a not-for-profit umbrella organization that brings together interfaith and intercultural dialogue organizations for the purpose of advancing human understanding of living in peace and harmony in diversity. Prior to his current position Dr. Aslandogan served

as the board president of the Institute of Interfaith Dialog in Houston, Texas where he oversaw the organization of academic as well as grassroots activities of the institute around topics such as shared values of humanity, social cognition and conflicts, the art of living together, foundations and methodology of interfaith and intercultural dialog, and the role of faithful citizens in democracy. Dr. Aslandogan recently co-edited a book entitled “Muslim Citizens of the Globalized World: Contributions of the Gulen Movement”, published by the Institute of Interfaith Dialog. Dr. Aslandogan is an author and an editor of the Fountain magazine, a board member of the Journal of Interreligious Dialogue, and is the co-author of an upcoming book on the history of democracy in Turkey.

### **Michael Anthony Samuel**

Dr. Samuel began his tertiary education career as a lecturer in Curriculum Studies at the then University of Durban-Westville (UDW) in 1989 and went on to become its first Director of the School of Education. He was part of the Ministerial Committee on Teacher Education responsible for constructing a national policy framework for post-apartheid teacher education. He has served as Deputy Dean: Initial Teacher Education and as Dean in the merged institute, the University of KwaZulu-Natal (2004) bringing together former historically separated racialized higher education institutions.

### **Tom Gage**

Dr. Gage is Emeritus in English at Humboldt State University, originated cross-cultural fluency (“CCF”). Presently, he is chair of the Youth Platform of Houston’s Gülen Institute, which recognizes and awards international contest winners in writing. His CCF work earned his team at Humboldt a California grant for curriculum development, invitations to address State and National Conventions of the National Council of Teachers of English, and he will be featured to report in October at a forthcoming regional assembly in Syracuse of the Two Year College, a conference entitled From the World Desk: Situating Our Practice within a Global Context. He has been awarded a Fulbright, his university’s certificate of recognition for dedication to international programs, and the California Association of Teachers of English’s accord for excellence in classroom teaching. In the last three years, Gage has delivered papers on four continents.

### **David Perlmutter**

Dr. Perlmutter is dean of and a professor in the College of Media and Communication at Texas Tech University. He received his BA (‘85) and MA (‘91) from the University of Pennsylvania and his Ph.D. (‘96) from the University of Minnesota. Perlmutter is the author or editor of ten books on political communication and persuasion. He has written several dozen research articles for academic journals as well as more than

250 essays for U.S. and international newspapers and magazines. He writes a regular column, "Career Confidential," for the Chronicle of Higher Education and blogs for CHE's The Conversation. In 2010 he was elected to the Association for Education in Journalism & Mass Communication Standing Committee on Research and is now chair. In August 2011, he began a three-year term on the AEJMC Finance Committee. Perlmutter has been interviewed by most major news networks and newspapers, from the New York Times to CNN, ABC, and The Daily Show. He regularly speaks at industry, academic, and government meetings and runs workshops on personal and institutional branding via social media and on promotion and tenure in academia.

### **Hilary Cremin**

Dr. Cremin is a Senior Lecturer who researches and teaches in the areas of youth participation and democracy, Citizenship Education, and conflict resolution in schools and communities. She has worked in the public, private and voluntary sector as a school teacher, educational consultant, project coordinator and academic. She is currently manager of faculty doctoral programs, external Director of Studies at Fitzwilliam College and convenes the Education Tripos Paper II Diversity and Inclusion. She is also a tutor on the MPhil / MEd program, and runs a Restorative Approaches in Schools PPD course each year. Before moving to Cambridge University in October 2008 she worked at Leicester University School of Education. In the 12 years before going into the higher education sector, Hilary set up and ran Catalyst Conflict and Change Limited, a company which specialized in the promotion of social and emotional well-being in schools, and conflict resolution training for adults and children. Through Catalyst, Dr. Cremin worked with various adult and community groups and in hundreds of primary and secondary schools throughout the UK. She has worked as a community mediator, mediating both neighbor and family disputes. Dr. Cremin has carried out research projects funded by the Society for Educational Studies, the ESRC, the British Academy and the EPSRC. She worked with colleagues from Leicester University, and Community Service Volunteers (CSV) to investigate the civic action and learning of young people from Socio-economically disadvantaged communities (visit [engaged.educ.cam.ac.uk](http://engaged.educ.cam.ac.uk)), and with colleagues from Nottingham University and Edinburgh University on a seminar series exploring Restorative Approaches to conflict in schools.

### **Friedrich Affolter**

Mr. Affolter is the manager of the Peacebuilding, Education and Advocacy Programme (PBEA) implemented by UNICEF and funded by the Government of the Netherlands. Currently implemented in 14 countries, the PBEA aims to strengthen resilience, social cohesion and human security. Mr. Affolter holds an Education Doctorate from the Centre for International Education of the University of Massachusetts at Amherst and

has worked on UN Assignments in Afghanistan, Angola, South Africa and Sudan prior to moving to New York in August 2012.

### **Agneta Ucko**

Ms. Ucko was born in Sweden and has lived in Switzerland for 20 years. Having pursued her Masters in Theology at the University of Lund, Sweden, she proceeded with postgraduate diplomas in International Relations and Development Studies from the University of Uppsala, Sweden and in Psycho-social Dynamics and Organizational Development. Agneta Ucko has been instrumental in developing a model for the Swedish Red Cross in working with refugees and immigrants and has been teaching ethics for social workers for several years. Agneta Ucko took up her current position at Arigatou International in 2003. She has been responsible for the development of the educational manual Learning to Live Together in collaboration with UNICEF and UNESCO. She served as President of the NGO Group for the Convention on the Rights of the Child 2005 – 2007.

### **Ihsan Yilmaz**

Dr. Yilmaz is an Associate Professor of Political Science at Fatih University, Istanbul, Turkey where he is also the Director of the PhD Program in Political Science and International Relations at the university's Institute of Social Sciences. He received his BA in Political Science and International Relations from the Bosphorus University in 1994 and completed his PhD at the Faculty of Law and Social Sciences, School of Oriental and African Studies (SOAS), University of London in 1999. He then worked at the University of Oxford as a Fellow between 1999 and 2001 and taught Turkish government and politics, legal sociology, comparative law and Islamic law at SOAS, University of London between 2001 and 2008. He was the Deputy Chair of the Centre for Ethnic Minority Studies at SOAS (2003-2008) and the Director of the London Centre for Social Studies (2003-2008).

### **Narinder Kakar**

Mr. Kakar is currently serving as the Permanent Observer to the United Nations of the International Union for Conservation of Nature (IUCN). He has also until recently served as the Permanent Observer of the UN-mandated University for Peace. Mr. Kakar has had extensive experience working for the United Nations, serving the UN Development Programme (UNDP) for over 30 years. During his long and distinguished career with UNDP, he served in countries like Yemen, Guyana, Turkey, China and the Maldives with progressively increasing responsibilities, culminating in the position of UN Resident Coordinator/UNDP Resident Representative, in addition to serving in senior positions at UNDP Headquarters. Mr. Kakar has served on a number of boards

including as Chairperson of the UN Joint Appeals Board. He currently serves on the Board of Governors of the Canadian Foundation for International Training, and on the editorial board of the Law Review Journal of the University for Peace. He is a member of the Board of Trustees of the Elizabeth Haub Foundation (USA). He lectures extensively on issues related to peace and security, and on sustainable development and Post-2015 Development Agenda. He has taught at the UN-mandated University for Peace located in Costa Rica and at Pace University in New York on the subject the United Nations. He is Adjunct Professor at Pace University School of Law, teaching a course on Environmental Diplomacy.

# PREFACE

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The Preamble to the Constitution of UNESCO declares that “since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed”. In order that a unanimous, lasting and genuine peace may be secured, the Preamble declares that the States Party to the Constitution believed “in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth and in the free exchange of ideas and knowledge”. It is further emphasized that the purpose is to promote collaboration among nations through, inter alia, education.

Education for peace leads to the disarmament of the mind and to lasting peace. It is therefore important that human beings’ intellect be directed towards peace building. It involves marshalling of human beings’ intellectual faculties, to enable them to become instruments for peace. Education serves as the most effective means of transforming human beings. Through education, we can inculcate in the minds and hearts of men and women the thoughts and habits of peace. Education is thus a key for both durable peace and for sustainable development.

Education for Peacebuilding is now beginning to receive attention as an important tool or instrument in pursuit of building lasting peace. It is synonymous with global ideas for peace and development. It was after all not too long ago that the study of environment and development was not a very popular subject. Peacebuilding through education should now take its place alongside environment and development as an important building block.

The International Conference on PEACEBUILDING through EDUCATION organized by the Peace Islands Institute provided a platform for highlighting the importance of education, as an effective and sustainable method to prevent and solve conflicts, serving as a tool for conflict resolution. Equally importantly, it stressed the role of education in promoting understanding among people, which contributes to and can result in conflict prevention.

The Conference deliberations benefitted from the contributions made by a number of prominent educators, intellectuals and policy-makers. It is recognized that peace education must be a part of the school curricula in private and public schools, especially in conflict zones, where neutral space is provided for people involved in conflict to come together and socialize on humanistic issues through education. Educating children from an early stage at the primary and secondary school levels lays the foundation for making

them peace-makers and social mediators. Informal education for peace in the society, among people of different religious, ethnic, cultural and social-economic backgrounds is vital for peace. The role of civil society in carrying out education for peace at the community level can also be very effective. In the same vein, girls' education and empowerment of women should become integral parts of the process for creating awareness for the need for peacebuilding among people.

Education enables us to analyze and address the root causes of violence and conflict, and build societies and ultimately a world based on principles and values of active non-violence, justice, human rights, inter-cultural respect and reconciliation, ecological sustainability and inner peace. There is a growing recognition of the vital role of education in promoting universally shared values to promote tolerance, non-violence, inter-cultural understanding and dialogue among cultures and civilizations.

Peace Islands Institute deserves commendation for taking initiatives like the International Conference on Peacebuilding through Education, thus contributing to the noble cause of developing understanding and collaboration among people of different backgrounds through dialogue and discussion.

*February 2014*

*Narinder Kakar*



# FORWARD

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## FILLING IN FOR MISSING PIECES

A few issues back this year, we featured in The Fountain magazine an article titled “The Missing Piece,” authored by a dear friend. The Missing Piece was a pawn that had gone missing on a stunning 12th century chess set exhibited at the New York Metropolitan Museum of Art. The author comments on this missing piece as follows:

“Looking at this chessboard, one cannot help but reflect on the still-charged game of misunderstandings which pits East and West on opposing sides. ... Perhaps this missing foot soldier can presage the beginning of a new game, one where we are all on the same side of the chessboard; a game without confronting pieces and with reconciliation as the victor.”

One little piece missing is a big enough deficiency to start a game.

Is this life a game? And are we in it to beat an opponent? There are different views as to how we should define our worldly life; but there is a growing consensus that the major piece missing today is a comprehensive education – an education that deals with the human as a whole. It is not just a pawn we are trying to make up for – if life is a chess game, education is the king, and when the king is gone the game is over before it can ever start.

Education is not an issue within school hours only, and it does not end when one graduates from the school: we have learned from late Steve Jobs that a college degree is not sometimes an indispensable need. And thanks to people like him, out of a hundred thousand words each human is exposed to every day, only less than one percent comes from schools.

Deeply inspired from Fethullah Gülen, a man who has devoted his entire life to education, dialogue, and tolerance, we at The Fountain and Peace Islands Institute believe education is a lifelong ladder to climb until our last day. Among the entire creation, the humans are born with greatest of all potentials, yet a great majority of which are dormant: no ready-to-use prior knowledge and ability for survival, and with the greatest dependence on others. All of those seeds planted in our make-up for so many of the fantastic qualities we possess wait impatiently to manifest themselves, and this is only possible with a thorough education – education that helps us come to an agreement with this complicated phenomenon we call life; life that we strive so hard to bring some sense out of it: education for a meaningful life.

John Nash's Game Theory idealizes a win-win result. He says a lose-lose situation is also a possibility if everybody focuses more on his opponent losing than on himself winning. In this game of life, we at The Fountain believe we all are on the same side; if we are to find an opponent or a challenge, we don't need to go too far, or search for it in the horizons. We have a very powerful one right here in our soul, and through a thorough education only can it become a rocket ramp for us to rise and our fragility becomes our greatest strength. How elaborately the great statesman Daniel Webster (d. 1852) phrased this strength when he said, "If we work on marble it will perish. If we work on brass, time will efface it. If we raise temples, they will crumble to dust. But if we work on men's immortal minds, if we imbue them with high principles, with just fear of God and love of their fellow-men, we engrave on those tablets something which time cannot efface, and which will brighten and brighten to all eternity."

*Hakan Yesilova*

*Editor, The Fountain Magazine*

# INTRODUCTION

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## PEACEBUILDING THROUGH EDUCATION

**We must begin to inoculate our children against militarism by educating them...I would rather teach peace than war, love rather than hate. -- Albert Einstein**

A little more than a decade into the 21st century, humanity has achieved an unprecedented level of technological advancement and wealth, which one could not have even imagined barely a quarter a century ago. Social media and accessibility to the internet provides individuals with the ability to communicate ideas and images with the millions around the world with the click of a mouse. Every aspect of our lives has been changing constantly, exponentially, and ever more rapidly as the time passes. With this in mind, how do we bring together the importance of global competitiveness and student academic success with the equally important values of mutual respect, global understanding, and developing world citizens of good character?

In September, 2013, The Fountain Magazine and Peace Islands Institute of New York, gathered world renowned notable thinkers and experts on the topic of Peacebuilding through Education for an international forum that highlighted the importance of all educating children, especially at the primary, intermediate and secondary school levels, in effective and sustainable methods to prevent and solve the conflicts at all levels. The premise of these conversations was that no matter what the nature or the scale of the conflict is, the core of the issues lies with the individual. The individual makes the decision between hating and not hating; and the individual prevents the millions of others from enjoying their birthright freedoms. Thus, is it possible to eliminate the ongoing conflicts in nations around the world and to prevent the potential ones by educating individuals, the children in our schools, in mutual respect, global understanding, and becoming world citizens of good character? Given that the terrorists, criminals, and trouble-makers of today were the children of some twenty years ago, could the education of the children be an effective tool to prevent conflicts and build sustainable peace? Unfortunately, the presence, pervasiveness, and destructiveness of the conflicts is brought into our homes as violent eruptions and violations of human rights unfold before our eyes through the media.

For a full day, educators, civic leaders, humanists, and government officials engaged in dialogue and conversations about taking the necessary steps to think globally about the kind of world we want our children and the generations that follow to live in. What follows in this journal publication of the proceedings are the papers developed by the experts who served on the panels. It is our collective hope that their words and ideas will inspire you to also take action and instill these suggestions and recommendations across the globe and build a world in which our children can thrive.

*Panel I. Peacebuilding through Education: Perspectives from Governments includes 3 papers on the following topics:*

On Peacebuilding and Violence on Children, contributor, *Hon. Armin Luistro*, Minister of Education, The Philippines; A Focus on Character: From Pre K through Higher Education in New Jersey, contributor, *Hon. Rochelle Hendrick*, New Jersey Secretary for Higher Education; and Peace Building Through Education: Perspectives from Tanzania, contributor, *Hon. Shukuru Jumanne Kawambwa*, Minister of Education, Tanzania.

*Panel II is focused on Mobilizing Civil Society for Peacebuilding and offers the following three papers:*

Building an Ethical and Shared Future Through Education in a Global Perspective, contributor, *Dr. Johnston McMaster*, Irish School of Ecumenics, Belfast, Ireland; The Concept of the Committed Core in Promoting Peace through Education , contributor, *Dr. Alp Aslandogan*, Alliance for Shared Values, President; and, Peace Education: Curriculum Interventions, contributor, *Dr. Michael Samuel*, University of KwaZulu-Natal, Durban, South Africa

*Panel III contributors provide Principles and Methodologies for Peace Education in the following papers:*

A Steady Digital Dialogue: Youth Building Peace in a Dark Time, contributor, *Dr. Thomas Gage*, Humboldt State University; Making Peace with Pictures: Research Evidence, contributor, *Dr. David Perlmutter*, University of Iowa; and Transformational Peace Education in the 21st Century, contributor, *Dr. Hillary Cremin*, Cambridge University, England

*Panel IV deliberated on Peace as a Shared Ideal and offers the following perspectives:*

Education-for-Peacebuilding Programming in UNICEF, contributor, *Friedrick Affolter* UNICEF; Learning to Live Together, contributor, *Dr. Agneta Ucko*, Arigatou International; and Peace as a Shared Ideal, contributor, *Dr. Ihsan Yilmaz* Fatih University, Turkey.

*The final section, Exemplary Peacebuilding Practices, are represented by:*

The Filipino-Turkish Tolerance School (Ftts), Zamboanga, The Philippines; Search For A Common Ground, representing 26 countries in Africa, Asia, Europe and the Middle East; and, Plural+ By United Nations Alliance of Civilizations, a project from the United Nations Alliance of Civilizations and the International Organization for Migration which has received since 2009 over 400 entries from 63 nations.

*Editor*

*Carol Dahir, Ed.D.*

*Professor, School Counseling, New York Institute of Technology*



## CHAPTER 1

# PEACEBUILDING THROUGH EDUCATION: PERSPECTIVES FROM GOVERNMENTS





## ON PEACEBUILDING AND VIOLENCE ON CHILDREN

*Armin Altamirano Luistro*

In the words of the former United Nations Secretary-General Kofi Annan, I offer this quote: *“Education is quite simply peace building by another name. It is the most effective form of defense spending there is as all of us hope that there will be more budget allocated to education more than in armaments”*. If we believe that education holds the key to attaining a more peaceful and harmonious global community, staunch proponents must find ways to work together to turn this opportunity into concrete reality and overcome the obstacles that prevent us from realizing this goal.

There is a disturbing reality of violence in our schools and more specifically violence against children. The individual child remains at the center of our attention; no matter what the scale of conflict is at the core of it lies the individual. It is the individual that makes the decision between hating and not hating. It is also the individual that prevents millions of others from enjoying their birth right freedoms and it will be an individual that will make the decision to either cause or prevent a nuclear disaster. The individual lies at the core of every conflict.

Are we equipping the young with the right morals and skill sets that will prepare them to face a world that is sadly broken and wounded? The integration of morals and ethics and peace building should be part of the daily content of our lessons and activities. Equally important are the pedagogical techniques bringing relevance to the unique needs of this generation. As we encourage competition, cooperation, achievement and accomplishment, how do we also instill the values necessary to collaboration and cooperation?

Taking the inevitable consideration of the child’s context, his home, family, school, peers and community, it is necessary to create and sustain the proper environment that fosters creativity, self-acceptance, cooperation and purpose. The system may be strong or flawed but regardless, we are these relationships that weave through the student’s delicate connections, to himself, herself and the community.

If we intend to establish peace among nations and among societies, we first need to ask ourselves how effective we are in promoting peace in our classrooms and in our school grounds and campuses? Violence in schools can take the form of an overt shooting, as well as the more subtle forms of violence in our

institutions. Bullying, verbal abuse, peer pressure and other psychological abuses inflicted upon a young child all contribute to the developing psyche of the individual. This same individual grows up to possibly become a peace loving and leader or a power hungry and ruthless parent whether in the context of politics, religion, business or simply the family and home.

A study conducted by the National Centers for Injury Prevention and Control and the Centers for Disease Control and Prevention entitled *Adverse childhood Experiences* (2006), reported that although the consequences of violence for children may vary according to its nature and severity, the short and long term repercussions are very often grave and damaging. Violence may result in greater susceptibility to life long social, emotional and cognitive impairments and to engage in risky behaviors. Related mental health and social problems include anxiety and depressive disorders, hallucinations, impaired work performance, memory disturbances, in addition to aggressive behavior. Violence against children is a ruthless cycle which pervades our societies. The world is a giant playground; as we watch what happens in our school grounds and it is a microcosm of what is occurring at a much larger scale in the global arena.

As the Minister of Education to Philippines over the past 2 years, I have been confronted by the many sad and shocking cases in schools of violence against children not only by adults but more appallingly by their fellow youth. For instance, not too long ago in the Central Philippines, a first grade pupil 7 years old was brutally killed by a 5th grader. It was reported that the first grader took a marble from the 9 year old during a game. The older boy chased little boy and upon capturing him, repeatedly beat the bleeding head of the victim using a rock behind one of the comfort rooms in the school premises. In another more recent incident in my own hometown in Batangas, a fight occurred between two high school students in the classroom with the teacher present. The victim was hit on his head and he subsequently died in the hospital. These are horrifying and actual cases of two students, one in the primary, and the other in the secondary level in the Philippines.

What is the most appropriate response in each case? There are two victims here; one who lost his life and one whose life is ruined. In many incidents of violence between children, the young perpetrators are not surprisingly victims of violence themselves. The ruthless cycle perpetuates. The degree to which violence has been inflicted varies, according to the findings of the

UN Secretary-General study on violence in children. The study suggests that the majority of violent acts experienced by children are perpetrated by people who are part of their lives, parents, schoolmates, teachers, employers, boyfriends or girlfriends, spouses, and partners. Violence against children in the family may frequently take place in the context of discipline and takes the form of physical, cruel or humiliating punishment, harsh treatment and in both industrialized and developing countries. The effects on the children speak for themselves, highlighted by the physical and psychological hurt they suffer as a result of these forms of treatment.

How we deal with these perpetrators, how we deliver punishment likewise becomes both an opportunity and a challenge for us to reeducate the victims and acquire skills to heal. This is no easy task, as we look to the context of education and ask ourselves, how do we transform our playground, our school grounds into ways of fun and recreation, safety and security? Schools also regretfully contribute to the violence done to children through physical or emotional violence perpetrated by teachers and other school staff with or without the overt or tacit approval of education ministries. This can take the form of cruel and humiliating forms of psychological punishment, which may be sexual or gender based violence, bullying, and corporal punishment, including beating and caning which is still a practice in several of the Filipino schools.

Playground fighting and bullying of students is commonplace. Bullying is frequently associated with discrimination against students from poor families, ethnically or marginalized groups or with particular characteristics, or physical or mental disability. It could be verbal or physical and it affects the wider community for example in gang culture and gang related criminal activity, particularly related to drugs. Sexual and gender based violence occurs very much in educational settings. Much is directed against girls, by male teachers and classmates. Violence also directed against lesbian, gay, bisexual and transgender young people. Governments can fail despite enacting laws that explicitly protect these individuals. The same study reminds us that across the globe, children spend more time in the care of adults in educational settings than with those in their home. This further exacerbates the problem as the urgent responsibility to improve conditions in our schools lies in our hands. If the world is a giant playground, when we transform the playground, we transform the world.

Attaining this progress in our educational institutions will be a significant giant step in building peace in the world. Some children see a disconnect between what we teach in school and what they learn from the world. There is

the school of hard knocks and the school of reality. In the classroom we teach the child to share but she returns home and the refusal of her older sister to share a cookie negate what she has learned. In the classroom we tell children to love their enemies but upon surfing the internet or watching television our same students witness revenge and bloodshed, victory to the soul survivor, and survival of the fittest. Which is the wisdom that they accept? Which is their reality?

The effectiveness of our lessons lies in making the connection lesson to the realities of the world. We have a responsibility to propagate methods which are relevant. In the Philippines, the pre-colonial heritage is one that is naturally cooperative, community centered and not at all competitive. We have in the Philippines for example a spirit which we call Bayanihan or the Spirit of Community Effort. We can only move mountains if we work together, but this is somewhat contrary to the western style of education we have adopted which is competitive in the name of achievement and success. There is nothing inherently wrong with competitiveness; it may not be aligned with the deeper movement of the Filipino people's soul or in other nations also.

Developmental and educational psychology may influence us to return to our more traditional Asian values and to translate these principles into curriculum and pedagogy. In education and in sports, we focus on competition and winning and we train our students to do exactly the same when they are in "the real world". We may need to move towards another paradigm of "co-op petition" rather than competition. The same activities can be equally fun where winning continues to be possible especially when it encourages genuine teamwork and good sportsmanship. These are just a few suggestions to seek new solutions need to be explored to minimize the violence that we see in the playground, in our schools, in our communities around the world.

Children, despite what is inflicted on them can rise to succeed. Last week, I heard a story about one of Filipino youth, Kesz Valdez, who won an International Children's Peace Prize in the Netherlands. When he was 5 years old, Kesz, a street child used to scavenge from the huge pile of garbage nearby where he lived to earn money. One particular day while the garbage trucks were unloading, a group of kids sprinted to be the first to get the best scavenger "treasures" to be found. A boy pushed Kesz and he accidentally fell into a burning tire sustaining serious burns. When his parents found out about the incident they put Kesz away into an orphanage with the belief that he is an unlucky child.

Despite the terrible accident and his parents turning their back on him, Kesz had an unyielding desire to help kids like him. Last year during the typhoons in the Philippines, Kesz, now 13 years old set up an organization Championing Community Children. His purpose is to give children hope and show them that they can take their future into their own hands. He gives them “*hope gifts*” which are packages containing slippers, clothing, soap, toothbrushes and toys. At the age of 13, he began to speak to audiences. He launched *Championing Community Children* in 2005, distributed 5000 hope gifts and helped more than 10,000 Filipino. Kesz is a victim of violence but he was able to through his resiliency and desire to help, change the cycle of violence

The story continues as Kesz was adopted by a Filipino CNN hero Efren Peñaflorida who himself was a street child. Efren founded *Dynamic Teen Company* and in 2009 the group would go to locations such as slums, trash dumps and cemeteries where lot of our children live, and distribute carts of books, milk, beds, crayons and pens, and bringing the classroom to where they are. Two stories of two Filipinos, both experienced street violence but kept hope alive within the human heart. We dare not lose the hope that we find in the heart of Kesz and in the heart of Efren Peñaflorida. Children need not be only recipients of our peace initiatives; they can be in fact the initiators of the peace that we want to see. Landon Pearson, Director of the Pearson Resource Centre reminds us: “...*nations will not prosper if their children do not heal. To suffer violence in childhood is to be wounded in the soul and if not healed to inflict pain on others as well*”. No child should be a victim of violence. All children should have the right to protection and the time to fulfilled their rights is now.



## A FOCUS ON CHARACTER: FROM PRE K THROUGH HIGHER EDUCATION IN NEW JERSEY

*Rochelle Hendricks*

We are at a critical inflection point in history. As technological and scientific advances have altered our relationship to time and space, our distinctions of race, religion, tribe, ethnicity, and class have been simultaneously intensified and minimized. At this time of dramatic and rapid change in the world, with pivotal challenges as well as opportunities, we have never been more wholly interdependent and interconnected. Quality education offers us a way forward for peacebuilding, both proactively and reactively, for individuals, communities, states and nations.

While many see peacemakers or peacebuilders as Pollyannas, too naïve and innocent, chasing an elusive impossibility, I know that we all see peacebuilders as wise pragmatists. After all, skeptics and cynics, what is the alternative? The only sane, rational choice is the way of peace. It is, perhaps, the most sane, rational choice that we will ever make – the choice to be persistent agents for peacebuilding in every aspect of our lives.

As a veteran educator, I am proud that the State of New Jersey has embraced the transformative potential of education for peacebuilding. Over the course of time, New Jersey has demonstrated a commitment to educational excellence, equity and ethics. While the interface of the three has not always been consistent, there is a history of implementing these essential elements into New Jersey's PreK-12 and higher education institutions to promote cross-cultural understanding and knowledge, compassion and caring, and reconciliation and mediation. These efforts are informed by research, evaluation and the sharing of best practices to stimulate improvement, expansion or replication.

There are several programs which I will briefly describe to provide concrete examples of New Jersey's efforts and commitment. I begin with the contributions made by **Peace Islands**. Introduced four years ago, the Diversity Art and Essay Contest for secondary students in New Jersey provides an important opportunity for students to demonstrate their talent while addressing such a vitally important issue. Over the years, I have been consistently impressed with the creativity and sensitivity expressed by the students in their essays and works of art.

Thanks to Peace Islands, our students are encouraged to think about diversity issues, to foster tolerance and acceptance, to combat bullying and discrimination, and to promote peace in our richly diverse State and nation. These efforts contribute to our ideals and help students prepare to be good citizens.

I applaud the Peace Islands Institute for its generosity in supporting this contest, and for the commitment to helping to make the world a better place for everyone by helping to prepare the future generation for leadership in a wonderfully diverse and connected world.

The Peace Islands effort is a wonderful example of the role NGOs can serve in advancing peacebuilding through education. This collaboration helped to promote this important work in addition to key legislation, policy, and programs that facilitate peacebuilding through education in the Garden State.

A Governor's Executive Order introducing Holocaust Education in 1982 was a major step in making the State a leader in the field. The core mission of The Commission on Holocaust Education is to design, encourage and promote the implementation of Holocaust and genocide education and awareness in the public and private schools of New Jersey. The programs and curriculum include a network of 24 Holocaust Centers and have trained thousands of educators and conducted numerous programs directly for students. The curriculum and related activities are inclusive of the human experience, promoting tolerance, understanding and peace.

In 2002, the Amistad legislation was introduced in New Jersey, setting forth a bold vision and ambitious goal for New Jersey to lead the way in creating a Social Studies curriculum designed to celebrate the rich, diverse, and complex history of America. The charge of the Amistad Commission to infuse the history of African Americans into the K-12 Social Studies curriculum, fully aligned to the Content Standards, has been realized in the exceptional web-based curriculum, teaching resources, seminars, workshops and a myriad of high quality programs and activities.

I am very pleased that New Jersey is a leader in establishing strong statutory, regulatory, policy and program frameworks to support prevention, remediation and reporting of harassment, intimidation and bullying. The State's role helps schools and colleges to adopt effective programs and to be pro-active in peacebuilding with the force of law and regulations to support those efforts.

New Jersey has additional efforts that reinforce the central role of education in preparing and instilling the skills and attitudes necessary to defuse and recognize potential conflicts and to actively promote a culture of peace and non-violence.

The national award-winning Center for Character Education was established at Rutgers University to provide leadership to advance the State's character education programs in elementary, middle and high schools. Among the faculty at Rutgers are some of the world's leading experts in character education and



social-emotional learning, and they are on the forefront of research in this area and its application to school settings. The Center helps to deepen and expand the scale of the critical work of developing students with sound character and the ability to contribute to the social and economic well-being of the State, nation and world.

Service Learning combines community service and volunteerism with academic course work. The learning is as important as the service, with each enhancing and complementing the other. The programs occur at all levels of education. Most recently, New Jersey became part of a national network, Campus Compact. Campus Compact promotes civic engagement and public service, and integration of both into the curriculum, as well as faculty professional development among member colleges. By reinforcing the value of learning and serving, by connecting education to the community, service learning contributes to improving the community and school while equipping students to be the change they want to see in the world.

New Jersey's Promise Communities initiative is a breakthrough in how government can help transform struggling, high poverty communities. Modeled after the highly successful Harlem Children's Zone, the initiative seeks solutions through empowering community-based organizations with a track record of service to partner with public and private entities to meet needs in targeted neighborhoods. State agencies are encouraged to breakdown the silos of government to provide consistent, coordinated support and collaboration with the lead community organization. The potential to ameliorate the devastating impact of poverty, including violence and failing education systems, may become a most effective tool for peacebuilding, family by family, neighborhood by neighborhood, community by community. Our colleges and universities enjoy a great deal of autonomy, making it particularly impressive and meaningful, that every sector -- public and private, four-year and two-year—are engaged in peacebuilding programs. There are a number of programs in each sector that further illustrate higher education's peacebuilding efforts which I would like to highlight:

## **The State University**

- Rutgers University's Center for the Study of Genocide, Conflict Resolution and Human Rights (CGCHR) seeks to enhance the understanding of genocide, political violence, and protracted conflict and mechanisms for their prevention and resolution. With an interdisciplinary faculty of over 40 distinguished scholars from all three Rutgers campuses, and support from an internationally renowned advisory board and network of affiliated scholars and professionals, the center has a broad base of partnerships across the United States and the globe.

## **Public Four-Year Institutions**

- Montclair State University offers a Master of Arts in Law and Governance, Conflict Management and Peace Studies Concentration and established The Center for Non-Violence and Peace Initiatives in the summer of 2005 with the vision to create a campus community that is free from all forms of violence. The Center for Non-Violence and Peace Initiatives serves as a vehicle to create a safe learning, working, and living environment based on equality and respect.

- Ramapo College's Center for Holocaust and Genocide Studies recently hosted a group of more than 80 teachers from across NJ who participated in the Emil Gumpert Teachers' Workshop designed to hone participants' skills in using reading and writing to teach about the Holocaust and genocide.

- The Richard Stockton College has been designated by the United Nations as a member of the UN Academic Impact, a global initiative that aligns the College with the organization's guiding principles. The principles are in the areas of human rights, literacy, sustainability and conflict resolutions.

- William Patterson University has The Gandhian Forum for Peace and Justice which seeks to promote dialog and education on some of the greatest challenges that confront the human race in the 21st century: resolving conflicts, eliminating war, and advancing the cause of social justice. Its purpose is to help make the campus a place where such conversations flourish, and a catalyst for encouraging engagement with these concerns in the wider community.

## **Private Four-Year Institutions**

- Fairleigh Dickenson University's United Nations Pathways Program is designed with the conviction that well-prepared young leaders will not make decisions that riddle their future with wars or destroy the prosperity that provides sustainable growth, lifestyles, educational opportunities and simple happiness for human communities everywhere. Through the Pathways Program, students participate in United Nations events and conferences focused on global peace, offering them direct interaction with world specialists

in global peace and the opportunity to network with NGOs active in the field of peace action. The UN Pathways Program provides initiatives that promote an environment of peace learning, thinking, acting and living.

- Princeton University has a Davis United World College Scholars Program. Princeton students are eligible to apply for funding through The Davis Projects for Peace program which invited undergraduates at American colleges and universities to design their own grassroots projects for peace that they themselves implemented during this past summer (2012). Through a competition on over 90 campuses, the most promising and achievable projects were selected for funding.

### **Public Two-Year Institutions**

- Bergen Community College has an Awareness and Advocacy Initiative of the Center for Peace, Justice and Reconciliation which focuses on education in the area of conflict resolution and genocide history.
- Union County College offers International Studies designed to provide students with an understanding of the causes of war and the efforts made to produce alternative methods of conflict resolution, including collective security through the United Nations.

These New Jersey programs are examples of how we can combat ignorance, bigotry, violence, poverty, and disease and promote understanding, respect and unity. The focus on shared, universal principles and values is essential to building bridges, fostering shared aspirations and desired outcomes. The programs demonstrate that we can simultaneously value and respect our differences and act from a mutual deep interest in a just and genuine peace, making the world safe for diversity. Our common link is that we co-exist on this earth and cherish the same hopes and dreams for our children's future.

I trust that our efforts through education will help others to envision a peaceful existence for all time, to find hope from it, and to move irresistibly toward it. Together, each of us doing our part can help to build a world of peace where the weak are safe and the strong are just. Let us be emboldened by the reality that peace is the only option for a future and thus, continue to build the pathway to peace through education.



## PERSPECTIVES FROM TANZANIA

*Shukuru Jumanne Kawambwa*

The United Republic of Tanzania is the union of two former countries, the Republic of Tanganyika, and the People's Republic of Zanzibar which is an island. The union came into effect on the 26th of April, in 1964, borders a number of countries including Kenya, Uganda, Rwanda, Burundi, DR Congo, Zambia, Malawi, and Mozambique so it has many more neighboring countries or bordering countries. To understand our vision, it is important to understand the complexities of our geography and our people. The country has a total area of some 945,000 square kilometers, and by year 2002 it had a population of 34.4 million people. The current predictable population though is over 40 million people. Christianity and Islam are the main religions practiced by most people, but there are also people, who don't believe in -- who don't have any religious belief, or they have their traditional beliefs. It was a British protectorate for 42 years that is from year 1918 to 1960 before it became independent in 1961. It's a multi-party state and enjoys strong friendships and co-operation with its neighbors mainly through a membership to the East African community, and the Southern Africa development community.

The education system in Tanzania is comprised of both formal and non-formal education structure. The formal structure and training system is comprised of two years of pre-primary education, seven years of primary education, four years of secondary standard level education, and two years of secondary advanced level education, and finally three or more years of higher education /university education. Students attend school from 5 to 6 year old for the pre-primary levels, 7 to 13 years of age for primary, 14 to 17 years of age for all secondary levels, and 18 to 19 years of age for A level secondary, and 20 to 24 years of age for tertiary education.

Tanzania is one of the countries that gained its independence in a rather peaceful manner; no physical fighting, no bullets fired, only peaceful negotiations. That is why there is a strong correlation between the relationship of peace building and education. Our first President Mwalimu Julius Nyerere attended the United Nations conference, and asked for peace and independence for his country.

We are aware that peace building is an ongoing process making sure that the country and its society creates conditions for sustainable peace in which citizens can coexist and prosper. As a united country we have taken on the responsibility of creating these conditions in order to prevent conflicts.

In order to promote awareness of our beliefs we have tried to create the most appropriate conditions for education. Education is a vessel for thoughts and ideas. Education produces new understanding of the human experiences. The educational system in Tanzania was designed with the intention to promote a peaceful coexistence of its people. In 1967 President Julius Kambarage Nyerere, the first President of Tanzania, proposed an alternative educational model that was built on the premise that education leads to self-reliance. The model was designed to reorient the goals, values, and structure of education system originally inherited from the colonial government.

In 1967 the vision was to obtain an education that would promote common good and foster social goals of living, and working together peacefully. In 1970, shortly after the 1967 reform, there was a push for adult education. The government felt that it would be unwise to concentrate all efforts on education, on educating children, leaving behind adults who are the parents and guardians of our children in a state of illiteracy for this would imply delaying the country's development for generations. The adult education movement was based on the premise that the adult family members of the children attending school needed educated parents and guardians. Thus, this would increase the liberated forces which would advocate for change, and provide a strong foundation for future generation.

Today, the Tanzanian government still perceives adult education as an avenue for instilling the need for change, love for all citizens and peace. Our children are not raised in isolation and are exposed to the ever changing ways of the world. They live and grow up interacting with their parents, family members and other adults that are community members from their society. These adults are influencing and molding our children and therefore, must be equipped with peace building skills and appreciate the value of peace and instill these same skills in the future generation of leaders.

Education provides the basic literacy skills needed for one to live in harmony in a society. No doubt, lack of education propagates a fanatic society, and limits economic opportunities as correctly stated by UNESCO. Education ensures development, peace and democracy. Civic education is taught as a compulsory subject among the various subjects at primary and secondary school levels. The emphasis is being on love, unity, decency and respect for others without segregation. When children are educated on the elements of peaceful coexistence at a tender age they are likely to grow up as responsible adults, respecting others, and cherishing peace. There's a strong relationship between education and peace.

Although, Tanzania is a secular state its citizens have different religious beliefs. *Religion is also taught as a compulsory subject in primary as well as in secondary schools to instill in the children a sense of love, respect, and acceptance for differences in beliefs.* The use of Kiswahili as a national language spoken by all citizens in the country is another factor facilitating the promotion of peace in the country.

*Although Tanzania has about 120 ethnic tribes and all of them speak different languages which really are not comprehensive to another tribe.* Kiswahili is the medium of communication and unification for all and also the language of instruction in the majority of primary schools across the country. This has facilitated to galvanize the unity of all citizens. The national language has been an important unifying factor for the nation. The language has facilitated the process of nation building, peace, and stability in the country.

The government is also aware that in emerging knowledge-based global economy, learning and skills of this group is important so as to shape the economic growth of the country, and to combat poverty. Technical education and vocational training is offered by both government and non-government agencies. Enrollment in these programs has increased over the years. Experience from other countries show that conflicts, tensions, and riots may be caused by unemployment, economic instability, and hatred based on tribal groupings and religious beliefs. Recognizing this, the government of the United Republic of Tanzania has taken necessary measures to curb youth unemployment especially through training programs.

The Tanzanian government through its liberalization policies has invited the private sector, communities, and non-government organizations to invest in education and complement government efforts. For example, there is a Turkish community – *Ishik Medical and Educational Foundation* operating in Tanzania in providing of both primary as well as secondary education to the children. *These schools (called FEZA schools) are guided by the same vision and mission to develop a new golden generation instilled with open-mindedness, curiosity, creativity, dignity, respect, integrity of character, value driven attitudes, innovative minds, and synergetic coexistence. To cultivate multicultural understanding, tolerance and respect in an atmosphere of mutual support and positive adult student relationships, the mission of these FEZA schools do not discriminate against any member of the community on the basis of sex, race, religion, national origin, ancestry, creed, or marital or parental status.*

All other non-government schools in the country do the same, hence contributing to a peaceful coexistence in the country. *Peace and education are two sides of one coin.* In Tanzania, we have successfully managed to maintain peace because people had been made aware of the value of peace through education. Peace building is not static; rather it is a continuous process that needs nurturing from the earliest age possible. Children need to grow in an environment where they appreciate the value of peace because with peace they can freely make progress and move forward. Children learn as they grow and interact with parents and other community members. This means that education has to be a holistic and continuous process. It should not only start and end within the four walls of the school or our school buildings as it must be a lifelong process. It is only through this approach that peace building through education will be sustainable.



## CHAPTER 2

### MOBILIZING CIVIL SOCIETY FOR PEACEBUILDING



## BUILDING AN ETHICAL AND SHARED FUTURE THROUGH EDUCATION IN A GLOBAL PERSPECTIVE

*Johnston McMaster*

### **Peace Building Through Education**

In June of this year Aung San Sui Kyi visited Europe. She is a woman who has suffered greatly, remains committed to non-violence and is a champion for democracy in her own Burma. She reminds us that peace building is about building democracy, which is essential to sustainable peace.

Just over two decades ago many of us sat glued to the television screen. The image is indelible, that of *Nelson Mandela* finally emerging from his Robyn Island prison compound. He walked to freedom to lead, with others, the transformation of apartheid South Africa into a Rainbow Nation. It's still a work in progress. *Mandela has reminded us that peace building is the creation of a pluralist, participative democracy. Peace building is pro-democracy and it is about actively creating rainbow nations and societies, pluralist, participative democracies* – at least! Education has a crucial role to play in all of this.

### **Education for Pluralist Democracy**

Democracy continues to develop. There is no finished product and there is no one model to be imposed universally irrespective of contexts and cultures. It is not a flawless system either. Winston Churchill once said that “democracy is the worst of political systems, except for all the others”. Democracy is about freedom. What the promise of freedom and potential for democracy does induce is an almost universal abhorrence of tyranny. Dictatorships, totalitarian regimes and fascist states do not last and do not satisfy the deepest longings and needs for freedom and participative belonging. Whatever past history, newly liberated nations usually move towards democracy. In 1918 when Czechoslovakia was born, its President said, “our whole history inclines us towards the democratic powers”. That was repeated in 1989-91 by leaders of all the countries of the ex-Soviet bloc.

*Education for pluralist democracy, as part of peace building, needs to engage history.* Democracy has a lineage, a family tree and young people and adults should be aware of it.

The Greeks invented politics and it began with our city states. The polis needed governance and there was a recognition of a public good, a shared public interest and common concerns, and over these issues there could be

argument, debate, discussion, decision and policy making. The assembly of citizens was known as the *ecclesia*, though it was far from being fully participative. It was only for wealthy males, people of power, excluded women and certainly had no place for slaves and lower classes. Athenian democracy lasted for 185 years. It had limited participation and *Plato* even thought that democracy meant the rule of the incompetent. Democracy was forgotten for a millennium.

European democracy owes more perhaps to the democratic practices of the Viking world. Popular assemblies enter European history in the 9th century in Sweden and Denmark. Iceland's national assembly came into being in 930 CE. Long before England had such a democratic assembly, it existed in the Manx assembly, the Isle of Man, a small island between Britain and Ireland with a Viking history. The Manx Tynwald or assembly is also 9th century. Wherever the Vikings went, Nordic democracy went with them.

*In the modern era the two great shapers of democracy were the French Revolution and the American Revolution.* The history of the 18th-19th century Europe was a series of wars and conflict, and absolutist monarchies and imperial powers. The first political revolution of a new time in European history happened outside of Europe and it led to the dissolution of the first British Empire. It began in 1773 with the Boston Tea Party and a decade later at a Paris Peace Conference American Independence was recognised. Now the people of North America “could work out their problems virtually untroubled by foreign intervention, a blessing to much that was to follow”. Popular sovereignty was embodied in the opening words of the Constitution, “We the People”. All governments derive their just powers from the assent of the governed. The American Revolution was a landmark in world history.

Then followed the French Revolution and by 1789, notwithstanding the Terror, great reforms were achieved.

The formal abolition of feudalism, legal privilege and theocratic absolutism, and the organisation of society on individualist and secular foundations were the heart of the principles of '89 distilled in a Declaration of the Rights of Man and Citizen... legal equality and legal protection of individual rights, the separation of Church and State and religious toleration were their institutional expression. The derivation of authority from popular sovereignty acting through a unified National Assembly, before whose legislation no privilege of locality or group could stand.

(Roberts, J.M., 1997, p.353)

Modern democracy is born and by 1900 the principle of democracy was an idea, albeit still resented in some parts of Europe, whose time had come. We may have little consensus about its essence and it remains flawed in practice.

*“We the People” may even be impossible, strictly speaking, in practice. But democracy as a theory of governance and the ordering of the public good has promoted “all the virtues, from freedom, justice and equality to the rule of law, the respect for human rights, and the promotion of political pluralism and of civil society” (Davies, N. 1997)*

Democracy is not amoral. It implies a need to be underpinned by a value system. Values and ethics are the foundation of democracy at work. Education, not only in the history of democracy is important, so too is education and values and ethics. *Peace building is an ethical task; it needs democracy and the values and ethics that underpin democracy. Democracy involves pluralism and freedom; it also requires tolerance or respect.* The education process needs to draw the distinction between passive tolerance and active tolerance. The former is the tolerance of indifference. The latter is “The attitude of one who positively co-lives with the other because one respects the other and accepts the multi-faceted richness of reality.” ( Winter, J. 2006, p. 169). At the heart of any education for democracy is justice, especially justice as distributive and restorative. *Democracy is for human, social flourishing and, distributive and restorative justice are core to peace building.*

### **Education for Global Citizenship**

Yale historian, *Jay Winter*, believes that a new kind of vision emerged at the end of the dark 20th century after the momentous events of the late 1980s and early ‘90s. It is a vision set in the framework of globalisation which aims to create a new kind of politics called the “*politics of global citizenship*”. It has also been described as “globalisation – from – below”. Global citizens are emerging out of an array of transnational social forces animated by environmental concerns, human rights, hostility to patriarchy, and the vision of humane community based on the unity of diverse cultures seeking an end to poverty, oppression, humiliation, and collective violence (Falk, R, 2006)

A new kind of political consciousness is developing which is transnational and is flowing across national borders. It is a glocal movement holding together the local and global. “*Global citizenship is a political project helping people to imagine a different kind of world*”. Citizenship is not tied to the state, it is “participation in a transnational set of struggles for dignity and justice” (Winter, J, 2006 p. 169). The nation state is no longer primary. We are no longer just Irish, American, Turkish or Indian citizens but global citizens, in a different and larger solidarity on environmental rights, women’s rights and human rights. Transnational citizenship is about all of these glocal justice issues none of which is limited by national boundaries. Community now is in the local and the global.

Perhaps this began for many of us as children when we put our name and address on the inside page of a school text book. Name, street, town/city, Ireland, Europe, The World, The Universe! It is now the reality in a globalised world. Transnationalism and global citizenship may still have an unmapped future, but like modern democracy at the beginning of the 20th century this new local – global reality is and will shape who we are in the 21st century. It will be a peace building project stretching us well beyond any introverted narrative. Citizenship education now needs to be global for all ages, and it is not only an alternative to introverted narratives, but also to economic globalisation as the sole determinative factor for human and environmental life on the planet.

### **Undertaking a Glocal Case Study**

Ethical and Shared Remembering is a project underway which responds to the centenaries of events that occurred in Ireland between 1912 -1922 and shaped the rest of the 20th century for the people in Ireland. It was a decade of enormous political change ending with the partition of Ireland, and it was also a decade of brutal violence.

There are multiple Irish narratives from this decade. Not only will this initiative try to recover them, especially the alternative, repressed or forgotten narratives, but the events of 100 years ago will be carefully set in the larger global, at least European context of that time. The memory of the Irish narrative(s) has often been introverted, but this community education initiative seeks to provide a larger and more critical perspective on a century ago by placing the events in a more global context. Early 20th century imperialism and the catastrophe of the Great War, provide a larger and rather different perspective.

This framework for an educational exploration not only includes global contextualization but also narrative hospitality. This is about generosity of spirit and openness to engage with multiple narratives, especially those of one's sectarian tradition or narrative perspective. Narrative hospitality will also include narrative pluralism and narrative flexibility.

Another educational framework is integrative complexity. This is also getting beyond mono-narrative or mono-truth, simplism or fundamentalist politics or religion. Integrative complexity (IC) is a way of seeing history, culture, politics, faith, the world in all their diversity and complexity and integrating or weaving together the complexities of personal, communal and historical existence, and to see this complexity in the other.

Essential to the educational exploration of the past is future visioning. This is not just about a 2030 vision for Ireland. It is about transcending local nationalist politics of whatever shade and visioning a common good. *It is about global citizenship, a transnational vision that requires the imaginative creation of a larger identity myth, beyond introversion, and glocal in perspective and complexity.* This is an initiative which we hope will make a positive contribution through education to peace building as a glocal task.

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## THE CONCEPT OF THE COMMITTED CORE IN PROMOTING PEACE THROUGH EDUCATION

*Alp Aslandogan*

Imagine yourself in a town where there is a school and there is a problem of violence or drugs or bullying or other forms of troubles. The school administration and teachers are all well meaning people; the parents want the best for their children. However, the problems continue and are not addressed or resolved until something terrible happens.

Most of us have experienced situations like this and wonder why solutions are not implemented sooner. Another example might be in a place where there is ethnic minority or religious minority and the children who need an education fall prey to violent terrorist organizations. Children need an education to give them the knowledge and skills so that they will not fall prey to such an organization. The terrorist organization threatens and although people want to do something no one individual can make a change. You can imagine other situations like this one; and hopefully there are lessons learned as to how to implement solutions. Here I want to talk about a concept which I call “*the committed core*” that illustrates one way of overcoming such problems. But before that let me provide an introduction to the activities of a *civil society movement called Hizmet*.

The Alliance for a Shared Values, where I serve as the president, is a new organization and an umbrella for dialog and cultural organizations, established by individuals inspired by *Mr. Fethullah Gulen*, a prominent Turkish Muslim scholar preacher and social advocate. The organization’s fundamental common goal is to help build a culture of living together in peace and harmony despite differences. The idea is to identify the values, issues, and visions and concerns that bring us together, even if we cannot fully agree on every issue. Mr. Gulen has been recognized as the most influential scholar and preacher and social advocate in Turkey. He was known for his stands against violence of any form, he condemned the 9/11 attacks shortly after the attacks and he called Bin Laden a monster as a matter of fact in interview to a major newspaper. He supported democratization of Turkey and Turkey’s potential prospective membership in European Union. The themes in his discourse are roughly the themes about the Hizmet movement projects and this include education, community service, social justice, community peace and developing a virtuous individual for the purpose of virtuous society.

The Hizmet Movement, which means service or serving in Turkish, started as a community of pious mission around preacher Mr. Fethullah Gulen. Later on it became much more than a community and evolved into a social movement that includes non-Turks, and some non-Muslims to varying degrees. Within the last two decades the Hizmet movement participants have moved into over a hundred countries.

The Hizmet movement is focused on five main areas of activity and the primary one is education, including various forms of institutional efforts as well as individual initiatives. Healthcare is also a priority that is put into practice in the form of hospitals, clinics and also doctors and nurses doing pro bono service, a Turkish version of doctors without borders. The other priorities are disaster relief and economic assistance, socially responsible media, and also interfaith and intra-faith dialogue. There are also hundreds, perhaps thousands of professionals, in business and other professions that promote development in their field and contributing to charitable projects.

Through a doctors association in Istanbul, a physician can provide medical services in Africa. A hospital recently build in southeast of Turkey, the City of Sanliurfa, serves Southeast Turkey as well as Northern Iraq and other countries in the region. There are also the projects of the Kimse Yok Mu foundation which can be translated as “isn’t there anybody listening”. It is a disaster relief and economic assistance organization and they serve disaster victims everywhere in the world from Peru to Japan to Haiti. Doctors provide pro bono free cataract surgery to thousands of patients in Africa. A very meaningful project in Sudan in Darfur region is rebuilding a village that was devastated. The project includes a medical clinic, a school and all of the other institutions that the people of that township need in Darfur. Kimse Yok Mu relief foundation established the concept of the sister-family so that economic assistance to the families is provided over a longer term.

Mr. Gulen’s pioneering efforts in interfaith dialogue was recognized by the religious minority leaders in Turkey namely the Christian, Armenian and Greek orthodox and the Turkish Jewish community leaders. They have credited him for giving voice to religious minorities and also preparing the public opinion which makes it possible for the government to take certain steps to remedy some of the sufferings experienced by these religious minority groups in Turkey.

Also important is the dialogue among the members of the society who are technically nominally Muslim but who subscribe to different ideologies and political views. An organization called the Writers and Journalist Foundation established a platform, a meeting called Abant Platform named after a small

lake in Turkey. Annually, this foundation hosts a meeting in Turkey where you can see the authors and the lecturers, and journalists who hold varied political views and ideologies. The Left, the Right, the Nationalist, the Religious Radical, the Alevi and the Sunni, the Kurd and the Turk, all come together for this meeting which happens in a different place each year. These efforts have been recognized at the local, at the presidential and prime minister and minister levels in Turkey as well as by prominent figures around the world.

But education remains the priority to combat terrorism and build peace. Eastern Turkey does not produce many students who can enter the top high schools, colleges and universities as the educational opportunities are limited. Free tutoring services were established in east and southeast Turkey which serve predominantly Kurdish students. Their families cannot afford paid tutoring services so these centers in impoverished neighborhoods serve tens of thousands of children giving them opportunity to enter top ranking colleges, high quality high schools in the region and elsewhere in Turkey.

Another important priority is in the education of the girls, especially in southeast and eastern Turkey, where many of the parents are very conservative, and they have reservations about the learning environment in certain public institutions. Hizmet inspired institutions promise them an environment where their daughters can get training and education in a safe environment which respects their family values.

I would like to illustrate the concept of the *Committed Core* with an example from Romania, where a private school was established by Hizmet volunteers, individuals inspired by Mr. Gulen. It is known typically as a Turkish school as the participants who started the school they come from Turkey, but the school students predominantly are Romanian children. So there was one particular student who had some disciplinary problems and the administration after taking a number of other steps decided to expell the student. Their reasoning was that that the student is setting a bad example and the administration thought that they did everything that could be done to help solve the problem. But the moment they decided to expel the student, his father started a campaign to stop the administration from doing that. He called the parliamentarians, he called the mayor, he called the governor, he called the President. The school administrators began getting calls from all these prominent people. Finally, the parent was invited to the school and to talk about a solution. The administrators told the parent “with all of these disciplinary problems we cannot keep your son in the school as he is setting a bad example and we would be seen as not doing something about this problem. So we have to do something. The alternative we can offer you is to actually

let him study in another campus in another city.” The father was happy and he immediately rented an apartment in this other city and sent his son to that other city and everything was fine.

The administrators finally asked the father “what was the reason behind your being so vigorous in trying to keep your son in the school because there are other good schools in the city. Why don’t you send your son to these other schools”? The father said, “ I know that my son has a tendency to do drugs. I studied all those other schools that you mentioned, but nobody is as careful in keeping drugs away from the school environment as you are. If you expel my son I lose my son”. This is a striking example because historically Romanians we were not really friendly to Turks and vice-versa. Despite the fact that the Romanian parents there know this is a school established by Turkish individuals, they choose to keep their children in the school and they are happy with it. This is a striking example of shared values such as preventing our youth from self-destructing, self-destroying habits. It’s an illustration that people from very different backgrounds, from different ethnic, religious, and cultural backgrounds can come together around shared values, shared goals.

So what happened there also happened in other places such as in southeast Turkey where the Kurdish population recognizes that their children need education otherwise they might fall prey to PKK (Kurdistan Workers Party) which is a terrorist organization. When there is an effort to establish an educational institution the PKK organization threatens them, threatens their lives, and attacks the school. Establishing that school, teaching in that school, and being an administrator in that school can be a matter of life and death. In addition to K-12 schools, in southeast Turkey, free tutoring centers were established that are serving these children and helping to prevent them from falling prey to the terrorist organization.

There are many other examples of this *Concept of the Committed Core*, a group of individuals who have a solid sense of solidarity around a higher calling. *In the first example the sense of solidarity is to provide a safe environment to these children away from drugs, away from bullying, away from violence, away from other harmful phenomena.* There is solidarity because I am not alone, you are not alone, that administrator or a teacher or principal is not alone. If that person is alone then she/he is just a hero. Heroes sometime succeed, sometimes they die without finishing the mission, but with a group there is a higher chance, higher commitment to actually accomplishing something. So what happens when there is a Committed Core in a place where there is a need, where there is a social need? What is the effect of a committed core on others?

Imagine an experiment you might have done as a student, a fairly common example of absorption of sugar and crystallization of sugar. You put water in a container that can be heated and then you begin to add sugar and you heat the container. As it gets warmer and warmer you put more sugar and it can absorb more sugar. After you saturate it with sugar you let it cool down. As it cools down you insert just a little bit of sugar crystal into that water. As it continues to cool down a very large sugar crystal forms around this little one. The little crystal helps crystallize the sugar that is already in the water. This is how the Committed Core grows. When you have this group of teachers and administrators in the school in southeast Turkey, their higher calling is “we are going to provide high quality education to the Kurdish or otherwise impoverished kids in this community and we are willing to sacrifice everything for this mission”. There are other teachers, perhaps in that school or in the area who were not willing to do so, but when they see that the commitment of others, they also get onboard. So the effect of the Committed Core is to actually encourage and support everyone else who are well meaning but not necessarily willing to take the first step, not necessarily willing to be the hero, to actually take action. So all those principals and administrators and teachers who are well meaning come onboard and build that school or maintain that school. This is the effect of the Committed Core on others.

The *Hizmet Movement* is one example that shows how a few individuals’ commitment can renew hope and vision with your partners and friends, and build solidarity around a higher calling to accomplish a major goal. This notion and this collaboration can solve many of the social problems in poor and underserved communities and build a lasting peace because of a strong commitment.



## PEACE EDUCATION: CURRICULUM INTERVENTIONS

*Michael Samuel*

The paper is structured in three parts: first, to examine the notion of “deliberative action” of peace education as part of an individual and communal journey of becoming; second, to focus on notions of the curriculum for educational organizations and how notions of quality peace education could be incorporated; and third, it will share examples of how such conceptions of quality peace education have been operationalized in practice. These examples draw from the context of preparation for the birth of a new democracy in the South African context; the context of a school teacher of a non-racial secondary school; the context of teacher education preparing the next generation of leaders for a new socially responsible education system; and from the social reconstitutive agenda against the backdrop of a low level civil war in post-apartheid South Africa.

The battlefields of conflict are in our hearts and minds.

### **Journeys of Becoming**

There is a distinction between the “monastic” and the “missionary” orders of religious priesthood. The first category of contemplative monastic orders of priests in the Christian worldview are those who seek to generate deep understandings of God through meditative reflection in prayers and study of the holy scriptures, seeking its meanings and directions for life. The second order is a more “worldly” order of priests which seek the goals of evangelical missions to make God’s presence known amongst the un-initiated. They are usually those who traverse into foreign contexts preaching and celebrating communal worship with lay people (i.e. the non-priest general public).

While both might appear oppositional categories of action they serve the same purpose. *Peace education* is such a form of “deliberative action” which concerns itself not simply on the outward manifestations of action, of practice, of habitual routines. Peace education is about an individual journeying to find an inner sense of purpose for one’s existence. It is about realizing the call to duty and vocation of one’s existence. *Peace education is about finding a deep sense of one’s humanity.* Peace education therefore is providing the opportunities for individuals to realize their inner calling, inner purpose, and inner valuing. Peace education is however, also a call to service. Peace education is not simply a contemplative, meditative silence in, of and for itself: it is about recognition of a directive and targeted action to commune with others. Peace making and building is a deliberative action.

A second clarification of the goals of peace education can be drawn from the *African philosophy of “Ubuntu” which argues that “I am because of you”*. This philosophy suggests that one cannot understand personal accomplishments without understanding the impact of others who contribute and shape one’s own sense of being. Being and becoming is not an individual act, but an act of reciprocal interaction with, in, through and for others. We are simultaneously shaped and are shaping those with whom we interact. Peace education, too is about the realization of our deep interconnectedness with others; our deep recognition of the values and contribution of others. Ubuntu is not a passivist movement, but a conscious movement of civil action (Msengana, 2006). *Peace education too is not about simply promoting the absence of conflict; it is about consciously building the directions towards recognition of the values of all of those who live in one’s environment, realizing their potential and character to be and become to serve the collective good*. Peace education is thus a journey of an individual pathway as well as a communal campaign of collectivity.

### **Curriculum Interventions**

Oftentimes the word “curriculum” is misunderstood to refer to the formal taught syllabus which constitutes the topics or content of the official prescriptions of the educational interventions. Most policymakers are keen to ensure that the specific content of what students must learn is declared upfront. Teaching and assessment practices are geared toward ensuring mastery of this content and the success or failure of a schooling system is often measured against the attainment of learner performance scores with respect to this prescribed content. This might sometimes be broadened to specify not only content but “objectives”, “outcomes” or “competences” to be achieved. These competences are usually framed with knowledge, skills and values dimensions. Resources (such as human, material and financial resources) are directed towards achievement of the expressed learning outcomes, the targeted knowledge outcomes and the desired value competences.

Increasingly in context of accountability of investment of State resources in the formal schooling system, and the desire to hold school systems liable for the expenditure of taxpayers resource, school managers become drivers of the output factors of the system and drive the school routines to achieve these outputs “at all costs”. So for example, schools become strategic in how they manage the outputs of their tests scores, their final examination results, the organization of the learning environment to achieve these declared outcomes, or objectives.



How could peace education be incorporated into the schooling system? Peace education constitutes elements of formal knowledge (content), attitudes (values) as well as actions (skills).

One form of intervention could be to incorporate Peace Education to reflect a formal part of the official curriculum. Some examples of these include dedicated modules, lessons in the school timetable devoted to an explicit teaching of the competencies (knowledge, skills and values) of Peace Education. Some schooling systems design formal defined curriculum interventions in the form of a “Civic Education”: teaching one what it means to be part of a formal social system, as a member of community or national system. Others choose to label and enact this within the classroom of “Religious Studies”.

In the South African context, the introduction of “Life Orientation” aims to infuse into primary and secondary school curriculum a conscious connective inter-relationship between personal, moral and physical well-being and injects into the schooling system a sense of psychological, sociological and political consciousness towards living and working in a transforming society. The integrated curriculum is taught by teachers who draw on their own personal knowledge strengths of their past separate disciplines of career counseling, physical education and moral education. Many teachers have not been formally trained to enact the new curriculum; teachers are often assigned these classes in the school curriculum as a way of “filing up a normative workload”. Life Orientation does not contribute to any credit-point value towards the school-leaving exit scores which determine the admission and selection into post-secondary schooling. Consequently its curriculum becomes a fragmented incoherent discourse not valued much by either teacher or learner. Isolating a “Peace Education” course could potentially run the risk of becoming an essentialised form of indoctrination. It might be undertaken (if voluntarily) by those who already share its worldviews; it may not have the impact of drawing on a broader dialogue of new values into the system. Peace Education could become an “exotic other” sitting on the fringes of the hegemony of the dominant discourses of an educational institution. Students/learners too might also tend to pigeon-hole the formal intervention as a “time to be at peace”. Students (creatively) learn how to feign compliance of its expectations, but do not fully imbibe its core values to any depth.

My preference is thus not for an overly prescribed or formalized curriculum intervention. Instead I would suggest that the design of peace education as a valuing system, as a philosophy which should infuse not just into the formal official, or declared curriculum. *Peace education must be embedded into the everyday small actions and discourses of the espoused valuing system of a school/educational institution.* Peace education should be a lived and enacted experience for learners and teachers, and such valuing should infuse all levels of the educational institution: in its habits and habitus (Robinson, 2007). The educational institution should live, breathe, smell of peace education as embedded deeply into a quality of the lived philosophy of the school. It should be demonstrated in its architecture, its textual forms of paintings, its notice boards, its activities, its ethos. This includes infusing into the ethos of the school a deep respect and dialogues about difference, diversity, and otherness, included in the personnel, the textbooks and the learning materials it chooses not only for the “separate” Peace Education course/ modules, but throughout the school curriculum. We are implicated in systems of othering not only by how we talk ABOUT others, but how we THINK, FEEL and ENGAGE WITH others. Peace education is about a deep commitment to non-othering, towards fully and deeply recognizing the dignity of all. When we see the dignity of all in all then we will become builders of not only outward, but inner peace. This is a holistic deliberative peace education best practice.

Curriculum educational interventions for peace education cannot be a simple superficial action, but a deep commitment to change and transformation, towards inclusion and equity at multiple levels.

### **Some Exemplary Educational Interventions**

In 1987 a school was set up in the province of KwaZulu-Natal to challenge deliberately the apartheid authorities. The Uthongathi New Eras School Trust (NEST) consciously admitted learners of different race and class backgrounds in an orchestrated assemblage to promote dialogue and collaboration in the project of learning from each other. The school property was donated by the large sugar-cane Hulett's Company of the region; the newly constructed buildings were sponsored by the Anglo-American multi-national company; and the bursaries for students were partially offered by large mining and business corporations, including the Richards Bay Minerals, a provincial powerhouse. This partnership across the educational, academic and the business world set the school apart from other kinds of private school formations. The school took as its underpinning motto the goal to foster respect across all members of

the school community, to consciously work against an elitist education system and to promote notions of a school serving the community. This respect, tolerance and dialogue with its society were translated into even its very core of architectural design. The school buildings, the living and working quarters of staff and students were modern representations of communal patterns of a traditional isiZulu kraal. The school classrooms were shaped in conical pitched roofs to symbolize the link to an African beehive hut. The main school hall was called “The Boma” which is the name assigned to the communal gathering place of a traditional African community. The school master plan revolved around a central courtyard which surrounded a commemorative tree planted in honor of the fallen heroes of the 1976 Soweto Uprising. The medium of instruction of the school was officially English, but each student had to become fluent in three languages: English, isiZulu and Afrikaans, three language groups of the province of KwaZulu-Natal.

The routine upkeep of the physical well-being of the school was maintained by learners themselves who cleared, tidied the classrooms and their living quarters. In rotational teams, the resident learners were responsible for the layout, service and cleaning up (washing dishes, tidying up) of the dining hall facilities. The formal school taught curriculum was followed after 2pm by a range of “Community Service” endeavors, including activities in which students volunteered for at least twice weekly: working to support a local school in Mathematics teaching and learning; teaching English to the administrative support staff who cooked their meals; reading in a local old age home; visiting the sick in the local hospital; cleaning the local beach shore close to the school. Annually the school would temporarily suspend the “formal curriculum” of the school to encourage an inter-grade “Project Fortnight” in which students designed and conducted projects to activate a communal endeavor. These activities directed towards developing partnerships and collaborative planning and monitoring included: stripping down a car engine to its nuts and bolts and then reassembling it; converting the dining hall into a two-week restaurant under the management auspices of the learners; setting up a radio-station on the campus.

The effects of this totality of school curriculum experiences were that the learners thoroughly enjoyed being members of a co-operative community. Many of them had not previously engaged with a close working across racial and class backgrounds. We knew that the students really learnt to live in harmony when they themselves chose to self-regulate the behavior of their fellow learners, or when they were saddened at the end of each term to return to their homes for holidays. Interestingly many learners shared their homes with

their new found colleagues during the holidays. This is the essence of peace education: engendering a deep sense of respect and valuing of collaborative and co-operative ventures. *It teaches the values of education being not only about self-advancement in academic spheres, but also in communal and collective responsibilities.*

I still meet today many Uthongathi students who share this worldview in the way in which they interact with their colleagues in business, in academia, in their everyday family lives. Sadly the school was not able to sustain itself financially when the business companies chose to withdraw sponsorship of bursaries for the less fortunate scholars. The principal is remembered for having remarked upon closure of the school that Uthongathi had achieved its purpose because it proved that an alternate to apartheid education was possible.

### **University of Kwazulu-Natal Student Formations**

The University of KwaZulu-Natal, School of Education, has two voluntary organizations set up by students themselves to challenge the rampant careerism and overly political opportunism of many youth student formations in a higher education environment and a second student initiative which aims to promote sustainable growth and development in community action.

- **Community Development Association (CDA)**

The CDA is a voluntary organization set up to provide prospective student teachers with a discourse of service rather than a discourse of being served. It promotes self-respect for the cultural values of the members in the form of debates, speech making, and interactive seminars around the conceptions of healthy living, faith, diversity and community engagement. The CDA organizes their action in the form of service to young people in the formal school system in the form of career planning and after-school education support. The CDA organizes a week-long winter vacation program to expose grade 11 learners to potential role models and career-decision-making processes and planning. Learners from across different schooling systems in the province are exposed to exemplary role models drawn from within the university sector (tutors, lecturers, leaders) and in the business community and provide alternate exemplars to the young people to choose careers that will be of service to the community. The aim of the organization is to develop a committed and competent individual who have the care of the community at heart.

- **Students in Free Enterprise (SIFE)**

This “outside of the formal curriculum” formation of students’ activities is aligned with a regional, national and international organization which pro-

motes sustainable living through recognition of the interrelated dependence between “people, planet and profit”. The international organization spans about 16000 campuses in 39 countries. The locally-based formations are expected to enact a deliberative intervention of planned economic activity with a locally-based community. This has taken on many shapes and forms: organizing itself sustaining food gardening; educating rural women in the production and sale of clothing items; the development of a self-generating soup production unit linked to local retail outlets.

The organization meets on a regular weekly basis to plan, reflect and organize their activities, including fund-raising for the locally-based projects. It teaches the prospective future teachers “joined up thinking” and the skills of valuing of the environment, of promoting equity and sustaining self-perpetuating economic and social activity. The dignity of self-reliance is an underpinning mantra of the organization. Both of these organizations are voluntary formations which do not carry the weight of an official formal curriculum. These too face the vagaries of being interpreted as “exotic others” to the dominant discourse of the careerism and materialism offered by other more formalized structures in the student leadership circles. The fact that it is not incorporated into the formal curriculum of the teacher education system itself also renders it relatively toothless: it has a bark without a bite. The majority of students in the teacher education program are not involved in such voluntary activity and therefore it is likely that only the participants of the student formation of CDA and SIFE are likely to benefit from the program goals. The programs themselves are also dependent on the charisma and drive of the personalities of the student organizers and its long-term sustainability in infusing alternate conceptions of service, collaborating and inter-dependence is therefore potentially threatened.

### **International Mandela Day**

The third example of a wide-scale educational intervention towards shared collaboration is part of what has now become an international phenomenon. *The Nelson Mandela Foundation was set up to protect and promote the legacy of the iconic first democratic former President of South Africa.* In making a choice for the kind of continued contribution of his values, Mandela suggested that the future “is in your hands”. As part of the declaration in 2011 by the United Nations of the birthday of Mandela being an International Mandela Day, the Foundation choose to set up a campaign to encourage citizens, not just of South Africa to engage in a series of activities to promote world peace, to promote the respect and support of the dignity of human beings. *The campaign revolves around encouraging individuals, NGOs, business*

organizations, corporations and governments around the world to dedicate 67 minutes to a humanitarian activity. The choice of 67 minutes was in recognition of the 67 years of service that Mandela himself had given to active struggle for realizing the liberation and freedom of South Africa (See website: <http://www.mandeladay.com>).

A range of activities were suggested which outlined action to “*think of others*; help out for good health; become an educator; help those living in poverty; treasure the elderly; look after the environment”. These constitute small acts of kindness, generosity and self-service to others. It promotes a dialogue not about only to change the recipients, but also changing the givers or doers of the deeds of compassion. The website is now replete with many individuals, organizations and governmental bodies choosing to conduct service activities at many different levels ranging from scholars, teachers, statesmen, athletes, and even motor bikers. Their actions are seen as a continuation of the Mandela legacy of service to humanity, to world peace and liberation. The list of formally recognized activities on the website records the growing interest of service.

### **Concluding Thoughts**

These exemplars of action related to individuals taking charge of a social responsibility and recognition of the value and dignity of all human beings is my definition of what peace education entails. *Peace education is not a set of big actions, but of big consequences*. It is a set of activities which assist individuals to recognize in a non-formal way the quality of value in all whom we meet. It is an education that touches not just the mind, but the hearts and hands of those who engage in its philosophical values. *Peace education is not about heroes who wish to draw attention to themselves, but to those who wish to offer a service to humanity*. Peace education is about any educational expansion which assists individuals to recognize that they are not alone in their strife, not alone in their possibilities of realizing better quality of lives for all in a wider local, regional, national or international setting. Our small actions accumulate towards raising the change you want the world to adopt. In his book about the monastic world, “For the sake of silence”, *Michael Green* (2008) explores the life of the Abbot Francis Planner who established in the nineteenth century the largest Trappist monastery outside of the European context. Pfanner had to engage in critique of the world he lived in, to offer a contestation towards the establishment of a justice and peace agenda. His monastic quest for greater justice and peace became a missionary goal. For me too peace education interventions are not about monastic inward reflections

alone; they are also deliberative missionary commitments to positive action. We must be both monastic and missionary in this commitment to realizing the good for all.

The exemplars offered in the above cases point to an alternate discourse amongst present day South Africans. Nineteen years in to a new democracy many are becoming increasingly disillusioned by the levels of inhumane violence, the levels of rampant materialism, the levels of civic disquiet arising from the inequality between the haves and have nots, and about a “get rich” careerism and individualism. Thankfully the Mandela message offered by his Foundation is a beacon of alternate discourse in this climate of low level civil war- a nation at war with itself. The civil war is a war of values; a war of contested conceptions of what underpins the quality of society. This is equally true not for South Africans alone, but indeed the whole international community. We run the risk of being our own destructors if we do not pay attention to our shared humanity.

*Inner peace* radiates into the world when we recognize the dignity of all whom we meet. Peace education cannot be an event, a formalized or over-codified intervention. Peace education is about commitment to valuing the dignity of all human life. *Peace education is about living in harmony with one's environment, one's social system, and one's cultural and religious diversities.* When individuals engage in this kind of deep-seated conceptions of shared responsibility they will become quality peace makers and builders. Ultimately this is the goal of quality education: not about self-advancement, but about quality inner peace.

*“ The oceans of peace are in our hearts and minds.”*

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## **Think of others**

Make a new friend. Get to know someone from a different cultural background. Only through mutual understanding can we rid our communities of intolerance and xenophobia.

Read to someone who can't. Visit a local home for the blind and open up a new world for someone else.

Fix the potholes in your street or neighbourhood.

Help out at the local animal shelter. Dogs without homes still need a walk and a bit of love.

Find out from your local library if it has a story hour and offer to read during it.

Offer to take an elderly neighbour who can't drive to do their shopping/chores.

Organize a litter cleanup day in your area.

Get a group of people to each knit a square and make a blanket for someone in need.

Volunteer at your police station or local faith-based organization.

Donate your skills!

If you're a builder, help build or improve someone's home.

Help someone to get his/her business off the ground.

Build a website for someone who needs one, or for a cause you think needs the support.

Help someone get a job. Put together and print a CV for them, or help them with their interview skills.

If you're a lawyer, do some pro bono work for a worth while cause or person.

Write to your area councilor about a problem in the area that requires attention, which you, in your personal capacity, are unable to attend to.

Sponsor a group of learners to go to the theatre/zoo.



## **Help out for good health**

Get in touch with your local HIV organizations and find out how you can help.

Help out at your local hospice, as staff members often need as much support as the patients.

Many terminally ill people have no one to speak to. Take a little time to have a chat and bring some sunshine into their lives.

Talk to your friends and family about HIV.

Get tested for HIV and encourage your partner to do so too.

Take a bag full of toys to a local hospital that has a children's ward.

Take younger members of your family for a walk in the park.

Donate some medical supplies to a local community clinic.

Take someone you know, who can't afford it, to get their eyes tested or their teeth checked.

Bake something for a support group of your choice.

Start a community garden to encourage healthy eating in your community.

Donate a wheelchair or guide dog, to someone in need.

Create a food parcel and give it to someone in need.

## **Become an educator**

Offer to help out at your local school.

Mentor a school leaver or student in your field of expertise.

Coach one of the extramural activities the school offers. You can also volunteer to coach an extramural activity the school doesn't offer.

Offer to provide tutoring in a school subject you are good at.

Donate your old computer.

Help maintain the sports fields.

Fix up a classroom by replacing broken windows, doors and light bulbs.

Donate a bag of art supplies.

Teach an adult literacy class.

Paint classrooms and school buildings.

Donate your old textbooks, or any other good books, to a school library.

### **Help those living in poverty**

Buy a few blankets, or grab the ones you no longer need from home and give them to someone in need.

Clean out your cupboard and donate the clothes you no longer wear to someone who needs them.

Put together food parcels for a needy family.

Organize a bake sale, car wash or garage sale for charity and donate the proceeds.

To the poorest of the poor, shoes can be a luxury. Don't hoard them if you don't wear them. Pass them on!

Volunteer at your local soup kitchen.

### **Care for the youth**

Help at a local children's home or orphanage.

Help the kids with their studies.

Organize a friendly game of soccer, or sponsor the kids to watch a game at the local stadium.

Coach a sports team and make new friends.

Donate sporting equipment to a children's shelter.

Donate educational toys and books to a children's home.

Paint, or repair, infrastructure at an orphanage or youth centre.

Mentor someone. Make time to listen to what the kids have to say and give them good advice.

### **Treasure the elderly**

If you play an instrument, visit your local old-age home and spend an hour playing for the residents and staff.

Learn the story of someone older than you. Too often people forget that the elderly have a wealth of experience and wisdom and, more often than not, an interesting story to tell.

Take an elderly person grocery shopping; they will appreciate your company and assistance.

Take someone's dog for a walk if they are too frail to do so themselves.

Mow someone's lawn and help them to fix things around their house.

## **Look after your environment**

If there are no recycling centers in your area, petition your area councilor to provide one.

Donate indigenous trees to beautify neighborhoods in poorer areas.

Collect old newspapers from a school/community center/hospital and take them to a recycling center.

Identify open manhole covers or drains in your area and report them to the local authorities.

Organize the company/school/organization that you work with to switch off all unnecessary lights and power supplies at night and on weekends.

Engage with people who litter and see if you can convince them of the value of clean surroundings.

Organize to clean up your local park, river, beach, street, town square or sports grounds with a few friends. Our children deserve to grow up in a clean and healthy environment.



## CHAPTER 3

### PRINCIPLES AND METHODOLOGIES IN PEACE EDUCATION



## A STEADY DIGITAL DIALOGUE: YOUTH BUILDING PEACE IN A DARK TIME

*Thomas Gage*

Our time seems to be “A steady digital dialogue,” echoing *Theodore Roethke*. The Michigan poet wrote in his poem “In a Dark Time: “A steady storm of correspondences! /a night flowing with birds, a ragged moon, / And in broad day midnight come again’.” (Ostroff, 1964) How unaware was Roethke in 1963 after the Cuban missile crisis of today’s technological explosion and graver weaponry that has condensed Earth’s global village in this dark time. (Baines, 2012)

Foreboding words, upon which *Fethullah Gülen* sheds the light of optimism: “The Humanity in Oneself is revealed through learning, teaching and enlightening others.” (Gülen, 4 Nov. 2004) This observation resonates back in time to Thomas Jefferson’s words: “He who receives an idea from me, receives instruction himself without lessening mine; as he who lights his taper at mine, receives light without darkening me.” These words convey a promise of I/Thou attuning that has brought people together in the past to achieve peace. In the Internet Age of celerity and potential reach across vast spaces, opportunities for education promise enlightenment. The intent of this paper is to describe models to achieve attuning communities. In 2006, Humboldt State University’s mainframe computer hosted a website devoted to cross-cultural fluency (“CCF”), upon which teachers in California and teachers across the world teamed their students to fulfill shared exercises. At one time, more than thirty schools participated, including Morocco, China, France, Nigeria, and Bali.

### Vectors of Discourse

I will cite other examples of projects involving secondary students engaged in international education, each of which approximates vectors of stances that approach and fulfill I/Thou attunement. But first an explanation is necessary of Vectors of Rhetoric and Audience, with allusions to theory and research. Digital dialogues include three stances: The first vector is performing “to;” the second is performing “for,” and the third is performing “with.” (Moffett, 1962)

In the vector “performing to,” I speak to you and you speak me – both of us heighten our awareness of the other, whether we SKYPE, e-mail, or meet on the street. Each of us establishes our individuality and culture. We attend to

the Other's individuality, we're curious about tastes in dress, music, food, and a number of other nonverbal symbol systems that communicate culture (Hall, 1956). Initial meeting must begin as an I/It objectification. (Buber, 1970)

The second vector, "performing for," represents a continuum between an I/It meeting and an I/Thou attuning. When President Obama addresses the American people, he is speaking to, but he is also performing for, for an international audience observing his interaction with those who participated in his election. When students in the classroom, perform to other students across the world on a password-protected blog, they are also performing for two supervising teachers. *Peacebuilding can best be achieved after and beyond performing to and for, when all are "performing with" each other harmoniously, in concert to achieve an end, whose result is peacebuilding.*

In other words, between the I/It "performing to and the I/Thou "performing with" attunement, a spectrum extends, across which different models can be arranged in terms of progress toward efficaciously achieving attunement. The span marks how the teacher, critic, or supervisor can foster, guide, help craft, and achieve fulfilled objectives, which in the case of CCF include shared assignment, video casts, and peace projects.

## **Influences and Research**

The theory and research undergirding many of these projects include *Fethullah Gülen*, the rhetorical theory of *James Moffett* (1962, 1968); the sociology of Martin Buber (1970), and the 8-year longitudinal study of the London School's Council Study, The Development of Writing Abilities, which assessed student writing from grade seven to first year college in 42 schools in England and Wales (Britton, 1975; also see Applebee, 1981). In addition, Humboldt's CCF has been independently reported on by Koshnick at the University of California at Santa Barbara and by Hopper's PacTin Evaluation, Humboldt State University and the University of California, Davis.

The results of some of these projects have been the subjects of presentations at the 2011 national convention of the National Counsel of Teachers of English and the California Association of English Teachers of English, and at conferences at the University of Erasmus, Rotterdam; Fatih University, Istanbul; Louisiana State University, Baton Rouge, Louisiana, and the University of Texas at Austin. (Gage, 2008; Gage, 2011) By 2006, it became evident that emerging Internet genres patterned approximately to Moffett's rhetorical orders of knowledge. Genres from Tweeter to Wiki validate the generalizations of Moffett's curriculum. (Gage, 2008). Moffett's orders include rhetorical modes and shifts that equate with Tweeter's 140-words about What is Happening; Blogs, which report What Happened; Wikies,



which generalize about What Happens; and multimedia casts that advance What Should/Should Not Happen. As a student of rhetoric will recognize, these approximate the rhetorical modes of description, narration, exposition, and argumentation. But that tradition vaults us back to the Roman forum of Cicero not the post-modern world of Facebook, about which students are in tune with to a greater extent than most teachers.

The goal is I/Thou attuning that best achieves world peace through education. But it requires development, for is not likely to occur in the earliest stages of performing to and even performing for. Only after teacher modulating will both the student here and the Other abroad shed their “Us versus Them” intuitions and progress toward unity, or community, as I/Thou attuning occurs when performing “with” others in a common venture.

A number of projects exemplify the continuum across I/It and I/Thou divide. In 2009, an English teacher at Eureka High School setup CCF linking of his students with those in Qurna Secondary school in Luxor, Egypt. The two teachers only progressed a little beyond a semester; therefore, the students teams were hardly at the state “performing to” other students; there had not been enough time and experience for the American and Egyptian teachers to craft assignments leading further. Four other but longer running projects have been implement at Fortuna High School, California, at Salem Public Schools in Massachusetts, at St. Bernard’s High School, Eureka, and Baechtel Grove Middle School in Mendocino County California. The first is an open forum, a class in Global Awareness, which invites students abroad to contribute to discussion of current issues; the second is a pen-pan linking over the Internet of students on the east coast of the US writing to students in Latin America; in the third, students discourse with an audience at the American Language Center in Tangiers, Morocco; and the last was a middle school in Willits, California, exchanging projects with students in Bali.

An interesting midpoint is exemplified by the work of Robert Jeffers. With teaching experience in warring Sri Lanka, this teacher in an LA inner city school with limitations in computer access, attempted a *CCF project* with a school in Sierra Leone. He had set forth on a trip to Sierra Leone to develop a curriculum on food and health issues. Though the greater limitations at Freetown made his implementation of CCF impossible, he carried on at Dorsey High School in Los Angeles to achieve I/Thou attuning among his students. His classes refined their mission focusing on “Food: Gathering, Processing, and Consuming”, and published *From the Couch to the Kitchen: A Book to Indulge in*, with a forward by Alice Waters.

Along the continuum of I/It performing to and I/Thou performing with falls each of these models of inventive interactions by instructors for whom students performed.

Two other models fulfill I/Thou attuning for peace, as in one case duration of more than fourteen semesters with refining instructional intervention advanced peace efforts, and in the other students' spontaneity resulted in promise of peace building in the near and distant future.

For more than seven years the flagship CCF project at Six Rivers High School has involved four teachers whose classrooms engaged in several teamings abroad, some at Lysee Regnault High School in Tangiers; another at the American Language Center, also in Morocco; and several classes at Middle School. No. 25 in Hebei, China. Reciprocal projects with video preparation of food of the Others' culture, joint compositions in response to poetry, and Ms. Lorenzini-Boyer's Moroccan students PowerPoint celebrations of US art, music, and literature of the Other's culture. Another example is a Six River assignment of sharing something deeply treasured with their team abroad. The two teachers first primed the pump by performing for the students after which the students emulated their teacher's lead by sharing with fellow students. Mr. Hertz figuratively shared his guitar with Morocco, and Cecil Bauchet in Tangiers narrated the guitar's three days adventuring around Tangiers; while Ms. Bauchet figuratively shared her necklace for a tour of Humboldt County, narrated by Mr. Hertz. The exchanging of precious gifts led to students first writing narratives and then summative expositions about culture differences and hospitality. (Pahl and Rowsell, 2010)

A second example of I/Thou attuning, though unrelated to the CCF, is the *Youth Platform of the Gülen Institute of Houston*, Texas, initiated by Dr. Ali Candir and now Dr. Dogan Koc. Last year's Youth Platform conducted an international writing contest for secondary students and an award ceremony in the US Congress. Representing the best writing from sixty-five nations, thirty-seven student authors, with adult chaperones, visited Washington DC and toured the capital. (Gülen Institute, 2012). Since 2010, these winners at the Rayburn Building of Congress have engaged in sharing their writing strategies and at the Awards Ceremony received from Congresspersons and from ambassadorial representatives certificates of merit and cash awards. The website of the Gülen Institute orchestrates this contest, and students through Facebook become old friends even before they meet upon their arrival in Washington DC. One follow-up manifestation of peacebuilding through education is the unsolicited project in which 2012 student winners from Tanzania, Nigeria, the Philippines, Canada, Romania, India, and the US

contributed a chapter each that addressed how education addresses peacebuilding in his and her community, a book in manuscript now being edited and in search of a publisher.

These few examples represent the possibilities of what can be achieved when students are writing to students in the global community. In spite of the horrors reported in the media about clashing cultures and the fear engendered by many of the potential danger of the Internet, projects like these reported above demonstrate how progression from I/It potential in a dark time can be advanced by the light of education toward I/Thou attuning, as the poet hints at in his final lines: “I climb out of my fear./ The mind enters itself, and God the mind./ And one is One, free in the tearing wind.” (Roethke in Ostroff, 1964, p. 24).

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## MAKING PEACE WITH PICTURES: RESEARCH EVIDENCE

*David D. Perlmutter*

Long ago, I remember a professor showing a picture from the Vietnam War and claiming that the image had a powerful effect on public opinion in and the foreign policy of the United States. However, the teacher of a class on social science research methodology I was taking that same semester said that anytime anybody says something has a powerful effect you have the right to ask how we know that. Has someone actually studied it? Very few people in fact have investigated the effects of famous images; there are rather unverified stories, tall tales, and plain assumptions prevalent not only in society but among visual researchers. At the same time, in the fields of mass communication, psychology, anthropology, sociology, history, and now neuroscience many are concretely looking at “*image effects*.”

Most of what people know or think they know about the powerful effects of pictures or what those powerful effects mean comes from stories, stories that are passed on (Perlmutter, 1998). I call it the incredible disappearing footnote. For example, you may read in a book published in 2011 that a particular “icon” from the past had a powerful effect on the U.S. public during the Vietnam War. There will be a footnote to a quote from an earlier book saying, “this picture had a powerful effect.” And so on. 30 to 40 years back, no actual research study was ever conducted. Perhaps the original first notation will have been a personal essay in which one individual asserts, “Boy, that picture really affected me.”

In response to these tall tales, I have urged my students and others to look at the evidence of photo icon effects before we make these extraordinary claims.

We do, however, have strong evidence that the very first humans have tried to influence each other and themselves via visual media (Perlmutter, 1999). Before there was the iPad and the iPhone, there was the cave wall, and the very first medium that people used to picture the world were the cave paintings that are found in what is now the region called the Franco-Cantabrian, where Spain and France meet. These pictures are quite spectacular, although of course we can never truly be sure why they were created. It is wonderful to speculate about the meaning and purposes of prehistoric cave art because the artist can’t show up and tell you that you are wrong.

We can, however, ask a few question related to actual hard data. Is this art a reflection of the world around the artists in which they tried to create a documentary of the different kinds of animals that lived nearby? Scientists

who study the cave peoples of that time conduct what is called a survey of the archeofaunal record: they look at, for example, which animals actually existed in the area at the time that the paintings were completed. Interestingly, they have discovered a wild discordance, which sounds much like complaints today about journalism and mass communications where the news often shows the worst and the exceptional rather than the commonplace.

One can see some patterns in these pictures. For instance, the animals that predominate are the large game animals—the plump, delicious game animals that were difficult and dangerous to hunt and kill and also provided a glorious caloric package to whoever killed them. My argument is that the other items that were eaten at that time were not considered important enough to picture. There are very few paintings of salmon, and none of nuts and berries; in other words no representations of what the people of the day were actually getting most of their sustenance from. You can well imagine what was happening. The cave hunter killed one mammoth and never stopped talking about it. When he “ran for office” as leader of the tribe, he said to the group, “I will put a mammoth in every cave.” The cave folks wildly overrepresented what was important to them. Likewise, if anyone protests that the news or government misrepresents or over-represents something or engages in propaganda you could reply, “Yes, but it’s a natural human function.” When we make pictures we often show what we want our world to be, the world we think should be rather than the way it actually is.

From the Neolithic era, when people started getting organized into larger tribes, we see the very first pictures of warfare. Almost immediately the differentiations among groups appear. For example: You can show school children who have absolutely no knowledge of the culture, the history of any particular period, up to about the age of photography, a picture of war or a battle, and ask them a very simple question: Who is the “guy in charge”? Until very recently “the guy in-charge,” the general, was probably the person who commissioned the art. The children will scan at a Mayan mural or North African rock paintings and identify the commander because he—always he—is physically differentiated through techniques ranging from differential sizing to eye lines of attention.

Furthermore, the question of what happened arises when there was catastrophic warfare, with many people killed—what we today would call genocide. What did pictures show people at that time? In our modern era no one, not even the worst dictator, will trumpet pictures of mass slaughter to the viewing public and say, “Yes, I did this.”

Two kinds of visual response occurred in prehistoric and ancient times. One of them we are familiar with: covering up, ignoring, or obscuring. There are many cases, such as the Crow Creek massacre site ((c. 1300 AD, in what is now South Dakota) where there are no associated images of the slaughter. When you look at the images of warfare that were carved contemporaneously you see what could be called Homeric warfare—that is, individual warriors engaged in one to one battles.

More strange to our eyes is when the picture we most associate with a protest against war—the actual image of mass slaughter—is created, but the people who created the genocide boast of triumph about their power and prowess.

The most famous cases of horror as triumph are found on the bas reliefs of the palaces of the Assyrians. It is not farfetched to argue that showing the Assyrian army storming an enemy city and killing its inhabitants was not just idle artistry. These pictures were purposive. Ambassadors from other nations that the Assyrians were either fighting, planning to fight, or negotiating with would come walking along and see relief after relief with a pretty clear message: this is what happens if you mess with us, so surrender to the Assyrians right now or your city is going to face doom. There doesn't seem to be any notation within their iconography and ideology that this was terrible or unfortunate.

It is not really until the 16th century in Europe, during the 30 Years War—at the same time as the advent of the relatively new technology of machine printing of books, sheets, and pamphlets—that we see the birth of what we would recognize as “atrocities” images protesting actions in war. Almost always these were used to cast the “enemy” as evil: e.g., slaughters by Catholics of Protestants and the reverse. The new message: The enemy are bad people for doing what is pictured.

Of course, the line between a picture for peace and a picture inciting war was then, as now, a porous one. When you show a massacre, you could be protesting a war, or calling for one to avenge the deaths, or—as the modern phrasing goes—“stop the killing.”

Another popular assumption is that everyone will think of an image of an atrocity of war or horrors of war in the same way. *To the contrary, almost a century of research in social psychology shows that, rather than “seeing is believing,” believing is seeing.* People look at images through the lens of their own cultural and historical experience; two people can look at the same picture and come to a very different conclusion of it. One of the best examples is the very few sets of images we have from the German perpetration of the Holocaust on European Jews and other groups. Almost all of the pictures we have were created by the people who were doing the killing. One man's atrocity photo was another person's souvenir snapshot.

Coming full circle, the image that started me on this quest of trying to understand what are the effects of visuals is the photo of General Nguyen Ngoc Loan, a South Vietnamese military police officer, who executed someone described and later confirmed to be a Vietcong officer on the streets of Saigon in 1968 during the Tet offensive. This is probably one of the most famous pictures ever taken in photojournalism. Almost always this photo appears with a caption or some notation that this was “*the picture that changed America’s mind about the war.*” But what evidence do we have of that?

As a researcher, I have collected about 100 statements about this picture, including:

*It shocked the world.*

*It was the turning point of the war.*

*Nothing did as much damage to the war effort as this picture.*

But did it? In fact, many polls and surveys were conducted during the Vietnam War; overwhelmingly they found that although by February 1968 about 40% to 45% of Americans had decided that they were against the war, very few of them did so because they had sympathy with the Vietcong. In fact, what they did have problems with were other issues related to the war, from its cost to its length, uncertainty, and the deaths of Americans. It was unlikely that the large majority of the American public would regret that a Vietcong suspect was shot, especially when the Vietcong were killing American soldiers.

I have studied dozens of such famous cases. In each one the finding is the same: Again, believing is seeing, and people take the “message” from a picture that they want to take. *Thus, research evidence supports that whatever you try to do with pictures for peace, you must target changing the minds of the people who are receiving the pictures.* We must encourage them to think about the enemy, or whoever is fighting, or who we don’t necessarily want to fight as human beings, and see it as more than a picture. We can use images to help with peace building, but we must never assume that pictures alone will do the work.



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## TRANSFORMATIONAL PEACE EDUCATION IN THE 21<sup>ST</sup> CENTURY

*Hilary Cremin*

It was *Kurt Lewin* (1951) who said, “There is nothing quite so practical as a good theory”. With this approach, it’s important to think about the theory behind the practice and to explore a theoretical perspective on peace and peace education.

*Johan Galtung* (1970), the father of peace studies, who was born in 1930 in Norway, came up with one of the most long-lasting theories of peace, which consists of peacekeeping, peacemaking, and peacebuilding. In education, peacemaking and peacebuilding are the most important enterprises that we can engage with, but they are often neglected in favor of peacekeeping.

In personal conversation a few years ago, *Kathy Bickmore* from OISE in Toronto, Canada, proposed this important question which has framed her life as a researcher and which has remained with me ever since:

*“How do and can public schools which are prone to reinforcing inequalities and to avoiding, dissenting and controversial viewpoints prepare diverse young people to handle social conflicts as engaged non-violent, justice oriented, democratic citizens?”*

It seems that few questions in education are more important. The reality is that schools do reinforce social inequalities. *According to numerous studies, schools are actually more segregated than the rest of society, especially in the US and the UK.* The main thing that makes a difference in terms of your outcome at age 18 continues to be the socioeconomic status of your parents. *There are those who argue that schools are actually sorting devices rather than leveling devices* (Apple, M., 1995). It’s important to recognize that schools may well be part of the problem, as well as being part of the solution.

*There are three important areas of school life: curriculum and pedagogy; relationships; and the way that schools are structured.* Each of these elements is important when thinking about peacemaking and peacebuilding. If we think about using *Kathy Bickmore’s* framework and *Galtung’s theory* to investigate education, the key question that emerges is about *how curriculum, pedagogy, relationships, and structural organizations in educational settings constitute effective peacekeeping, peacemaking and peacebuilding.*

Galtung talked about peacekeeping as negative peace; it's about keeping conflicting parties apart so that violence doesn't occur. Peacekeeping has an important role in international arenas of conflict, but in schools peacekeeping should be the last, not the first, resort. It is characterized by surveillance cameras, metal detectors, home school contracts and zero-tolerance initiatives. The militarization of schools, including encouraging ex-soldiers to become teachers of minoritized youth, is increasing (Cremin, 2007). Authoritarian behavior management accomplishes peacekeeping, but young people are left without understanding about the consequences of their behavior on other people. Behaviorist methods of discipline and control rely on techniques that are used in training animals (rewards and punishments) to control behavior. These methods are teacher-controlled, teacher-mandated and have nothing to do with morality or the self-discipline of the individual. In Galtung's terms, all that can be achieved is negative peace. We build self-discipline, not by imposing it, but by giving young people opportunities to make mistakes and to see wrong-doing as something that they can make amends for. Conflicts should be seen as something which they themselves can solve as they develop their capacities as moral human beings. We need young people to assume greater responsibility for conflict resolution, not just in order to create more peaceful schools, but in order to help them to develop values attitudes and skills that they can bring into their lives outside of school.

Politicians and educators throughout the world are interested in ways of educating young people as active and engaged moral citizens, but we have to reflect on the hidden messages in our schools and communities. *Young people learn more from what we do than from what we say.* With colleagues, I recently carried out a research study to investigate the civic action and learning of young people from socioeconomically disadvantaged communities. *The study told us a lot about how disadvantaged young people manage, despite the odds, to contribute to their communities in dynamic, courageous and extraordinary ways,* but it also showed us how some marginalized youth are framed as failed citizens in their schools and communities, and the impact that this has on their feelings of civic engagement and therefore their civic education. A 14 year-old girl involved in the study shared with us how she felt when confronted by a police officer in school who was wearing body armor:

*"Today at school police officers came in and they wanted to talk to me so I just said, talk to the hand. I just walked away. I go, sorry I can't talk to you. He goes, why can't you talk to me? I go because you are police officer. I don't like talking to people who have got body armor on and that I ain't*

*really happy with that. A man has just come up to me with body armor and I ain't got a gun. I ain't going to shoot him. You know what I mean? What's he got that on for, it's not right."*

In the same study we found that in certain communities, young people are only allowed into the local shop, one teenager at a time. An initiative to get more police officers into the local community, resulted in young people being issued with slips for antisocial behavior, for 'misdemeanors' like running whilst wearing a hoodie, congregating with people who are known to be in trouble with the law, walking around as part of a large group. One young man told us that he was given an antisocial behavior slip for sitting on his dad's wall, waiting for him to come home. Now my children can forget their key, but in my community, nobody gets an antisocial behavior slip for being locked out. Likewise in Cambridge, undergraduates celebrating at the end of the year congregate in large groups in public spaces, drinking a few bottles of wine and a sharing food over a barbecue. They certainly don't get told to move on. So we are facing here an issue of criminalization of certain kinds of youth and not others. These disadvantaged young people are not actively engaged civically, but it's hardly surprising because the everyday messages that they get from their school and from their community tell them that they are failed citizens, in need of protection from each other and from the school. Education occurs in civic spaces of all kinds, and it is too important to leave it to schools alone. We all have civic responsibility for thinking about how we can build peace in our communities through the care and education of young people.

When a conflict has occurred in a school setting, peacemaking is important as a learning opportunity. There are many benefits of peer mediation, restorative justice and anti-bullying initiatives. My research has shown that *peer mediation and restorative justice* can have a positive effect on young people's experience of bullying in the playground . Restorative justice, as revealed from large randomized controlled trials by criminologists, is a highly effective way of diverting young people from crime . Being forced to meet with your victim and face the consequences of your actions can be revelatory for some young people. It is a sad fact that for some this is the first time that they come to fully understand that their actions are important and have an impact on the world. *Programs such as Anger Management, Circle of Friends, Counseling, and so on, can all have a positive effect on peacemaking and peacebuilding.*

*Peacebuilding in schools is the most challenging of Galtung's three concepts, as it involves the removal of structural and cultural violence, and the development of pro-social skills, values and attitudes through the social and emotional aspects of learning.* It involves taking a long hard look at how cultures of schooling perpetuate direct and indirect violence and inequality, and it also involves taking a long hard look at the curriculum, teaching and learning. *Peace Circles*, for example, can be used to teach young people communication skills, cooperation skills, how to work with the partner, how to work as part of a small group, and how to work with part of a large community. These are all values and skills that can be learnt in many areas of the curriculum, but it is important to recognize them as valid in schools that are increasingly driven by high stakes testing and cultures of audit and control. The key markers of curriculum and pedagogy for peacebuilding would be choice, freedom, support, community involvement, participation, engagement, health, flexible groupings, and time for reflection.

Adults in our schools need to work together to model this practice, and to strengthen links with the community. Some staff meetings, for example, can be run as *Peace Circles* where adults talk about the challenges they face, their emotional life, the conflicts that they are currently going through, and ways that they can cooperate to support each other. Peacebuilding needs to be grounded in active and cooperative learning. There also needs to be mentoring and support for teachers, especially those working in difficult circumstances. It can be very lonely being a teacher, and the wastage of people who leave the profession after only two or three years is unacceptable. What is it about some classrooms that makes some teachers so very disillusioned and unhappy? How can we support them in the emotional practice of teaching so that they are able to stay and inspire our young people? Politicians have been promising for decades to reform education, but teachers and parents are still waiting for a system that is fair and supportive. Education policy decisions, some of them no doubt well-meaning, continue to place social justice and equality further and further out of reach in many parts of the world.

As we move more firmly into the 21st century, we may need to dare to dream differently about education. Part of this may involve uncoupling the sacred and profound process of education from processes of schooling. What might education look like if it were to be grounded in natural and engaging processes of learning? One model might be to give every young person a learning mentor at the age of 12 to help them navigate a whole range of learning opportunities in schools, colleges, workplaces, libraries, museums, laboratories and youth projects. The role of the teacher could become that of

inspiring, challenging, facilitating and accrediting learning wherever it occurs. Learning opportunities could be created by employers, elders, artists, university professors, scientists, charity workers and so on. This could become a new model, not only for peacebuilding in schools, but for a new way of thinking about what it is to learn in the 21st century.

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## Resources

- For more on active and cooperative learning see <http://www.co-operation.org>
- Sherman, L. [http://www.crim.cam.ac.uk/people/academic\\_research/lawrence\\_sherman/](http://www.crim.cam.ac.uk/people/academic_research/lawrence_sherman/)
- Funded by the Society for Educational Studies <http://www.soc-for-ed-studies.org.uk> See <http://engaged.educ.cam.ac.uk>
- See, for example, the work of Lawrence Sherman [http://www.crim.cam.ac.uk/people/academic\\_research/lawrence\\_sherman/](http://www.crim.cam.ac.uk/people/academic_research/lawrence_sherman/)





## CHAPTER 4

### PEACE AS A SHARED IDEAL



## EDUCATION-FOR-PEACEBUILDING PROGRAMMING IN UNICEF

*Friedrich W. Affolter*

It is a sad reality that countries in conflict (or emerging from conflict) suffer from the destruction or deterioration of school facilities, displacement and sometimes killing of teachers, displacement of families, socio-emotional strain of community networks, and lack of adequate social services provisions, including education (UNESCO, 2011). Children grow up in camps or host communities for a decade or longer, without adequate education infrastructure or quality services. Besides asking how education professionals must respond to meet education needs in humanitarian contexts, it is also necessary to reflect how education can contribute to conflict prevention, stabilization, peacebuilding and social cohesion.

*Peace can be defined as “harmonious intrapsychic, interpersonal and intergroup relationships between entities involved” (Deutsch, 2006, p. 160). Conflict is commonly defined as opposing desires, needs, interests, and goals of individuals and groups, and can arise over material or psychological issues. “Conflicts that start over material issues usually become psychological as well. As conflicts remain unresolved, they can become violent, persistent and intractable, and sometimes lead to mass killing and genocide ” (Staub, 2011, p. 51).*

Peacebuilding, according to the United Nations, means developing support structures which strengthen solidified peace in order to avoid a relapse into conflict ( Boutros-Ghali, 1992). Countries which have experienced conflict often run the risk of relapsing back into conflict. *UN Secretary-General Ban Ki-moon argues that “... building peace is much more than ending war. It is about putting in place the institutions and trust that will carry people forward into a peaceful future. We often have a limited window of opportunity in which to do this” (Ki-moon, 2010, p.1).*

United Nations peacebuilding interventions have historically focused on safety and security, support to political processes, and support to restoring core government functioning and economic revitalization. Provision of basic social services was originally not considered to meaningfully mitigate conflict drivers. More recently, however, it has been acknowledged that citizens in post-conflict countries resent this lack of access to social services. Education, in particular, is sought as a means to escape the trap of poverty. Education can support peacebuilding and contribute to trustbuilding and stabilization simply by providing equitable access to quality education for all (United Nations Peacebuilding Support Office , 2012).

Why is UNICEF interested in peacebuilding? The potential of children and youth is wasted by conflict, yet children and youth have most to gain from peace. Post-conflict countries are at constant risk of a relapse into conflict, and conflict keeps conflict-affected countries lagging behind in their achievement of the Millennium Development Goals (World Bank, 2011). Official development assistance (ODA) investments made into post-conflict societies come to naught when conflict re-emerges. As a prominent actor in fragile contexts, UNICEF is keen to avoid interventions that could – despite all good intentions – exacerbate conflict or ignite new tensions between opposed groups. UNICEF also wishes to seize opportunities to transform relationships and build trust between governments and citizens, as well as between groups.

How does ‘peace education’ distinguish itself from ‘education for peacebuilding’? **Peace education** is about the values and content communicated through the educational system that supports transformative processes (Smith, McCandless, Paulssen, & Wheaton, 2011). Peace education can potentially prepare the ground for changes in collective memories in such a way that groups’ conflicting views of the history of their relationships do not prevent peace. Peace education can also change people’s attitudes toward a devalued and hostile group; it can decrease negative emotions, and increase positive emotions, acceptance and openness towards another group’s ‘narrative’. Peace education can also lead to more willingness and courage to say what one thinks and believes (Straub, 2011).

This notwithstanding, peace education or peace-oriented curricula alone are usually not sufficient to facilitate lasting behavior change, or to prevent fragile countries from lapsing back into conflict. ‘Education-for-peacebuilding’ – on the other hand – views education services as a means to support transformative processes. Education interventions may contain peace education elements, but interventions also focus on structural transformation. This may include assisting governments in education sector planning to make education service distribution more conflict-sensitive, transparent, accountable, equitable and effective. Education-for-peacebuilding experts recognize security, political, economic and social root causes driving conflicts at the international, regional, national, subnational and local levels of human societies and seek to identify education interventions that influence the mitigation of these causes (United Nations Development Programme, 2003).

The West African country of Sierra Leone is a case in point for the multitude of conflict drivers that facilitated its plunge into armed conflict (1992-2001). Among them was massive regional and urban/rural inequalities in the provision of social services, as well as a patrimonial system of governance

where access to resources and power depended on personal connections (“connectocracy”), which led to endemic corruption. Tribal and regional sectarianism impeded socio-political cohesion at the national level. Political, social, and economic exclusion left young people alienated. Exploitation of natural resources for private gain further fuelled inequity, and eventually dominant groups used Sierra Leone’s wealth to finance the war. In Sierra Leone’s pre-war elitist system, education was a privilege, not a right. The curriculum was academically irrelevant, catered to the ambitions of a small elite, and void of country or culture-relevant civic education components. Because illiterate Sierra Leoneans assumed or expected that education would increase social mobility and provide a means to escape poverty, lack of access to education services led to frustration and resentment. Eventually, schools were used by rebel fighters to convey ideological messages and to politicize teachers. As well, education was promised those who would join the guerrilla war. Thousands of teachers and children were killed, maimed or displaced and many others were either forcibly or voluntarily recruited into the ranks of the different warring parties (Novelli, 2011).

If educators wish to contribute to peacebuilding, how can they do so, all complexities notwithstanding? UNICEF has identified multiple areas of interventions where education can contribute to social cohesion, or to the transformation of intergroup relationships. These include the provision of education services that facilitate reintegration, disarmament, demobilization, the building of community safety, or the provision of human rights education, to name just a few. The provision of education services that are employment-relevant is important as many post-conflict countries have a youth population that makes up almost 50% of the total population (UNICEF, 2012). Also, by helping governments provide social services in a more accountable and transparent manner, *UNICEF can contribute to trustbuilding between government and communities*. By supporting reforms that make education sector plans more conflict-sensitive, educators can contribute to the social cohesion of fragile systems.

Prior to designing an education-for-peacebuilding workplan, UNICEF usually conducts a thorough ‘*conflict analysis assessment*.’ In a second phase, workplans are designed which propose outputs that address or contribute to the mitigation of the conflict drivers identified in the conflict analysis. Interestingly, a conflict analysis conducted by UNICEF’s Sierra Leone Country Office in 2012, ten years after the end of the civil war illustrates that some of the aforementioned conflict drivers continue to be active today. Inequalities in the provision of services (especially education and health) continue to

exist. Government systems are once again viewed as patrimonial. Tribal and regional sectarianisms are exploited by political processes. Youth alienation is rampant, with those holding secondary education degrees discovering that their education does not afford them job opportunities in the country's national mining industries. *A breakdown of social norms, increase in gender-based and community violence, and harsh child-rearing practices indicate that violence is thought to be a legitimate tool for achieving goals and objectives in day-to-day interactions.* In summary, UNICEF advocates for education strategies that contribute to peacebuilding, but not solely by working in the areas of school curriculum or teacher training. Educational programming must address inequalities, and promote the competent and accountable administration of education and other social services deliveries. It wants to forge partnerships for improving child-friendly education in marginalized areas, support governments in strengthening parenting skills for child education and early childhood development, while partnering with organizations who contribute to women's overall social and economic empowerment. UNICEF can help make education systems transparent and effective, and facilitate participatory localized planning exercises. Since peacebuilding is multifaceted and multidimensional, UNICEF will need to network across sectors and create alliances with agencies holding complementary peacebuilding-relevant mandates (such as food security, livelihoods, or youth employment and vocational training). UNICEF is committed to generate evidence that demonstrates the linkage between education and peacebuilding; and how education and other social service sectors yield long-term benefits for peace, in addition to disarmament, good governance, and economic revitalization.

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## LEARNING TO LIVE TOGETHER

*Agneta Ucko*

For *Arigatou International*, the full implementation of the UN Convention on the Rights of the Child (CRC) is a critical goal and essential step on the path to a world that is healthy and just for all children and youth. Arigatou International recognizes the vital role that religious leaders and their communities can play in fostering healthy values and supporting positive behaviors in their societies. Religion plays today a central role in public life, and has become a significant identity marker. In our increasingly pluralistic societies, more inter-religious dialogue and cooperation are needed if conflict fuelled by religion is to be constructively addressed.

Through the various aspects of communication and media it has become obvious for all that our world is far from being a healthy place and in particular not so for children. Their rights are jeopardized wherever we turn. And the institutions that used to be the bedrocks of our society do not unequivocally seem to be as obvious and irrefutable as they once were. Our time has had to reckon with the presence of religion as a sometimes ambiguous and not always constructive tool for peace. It plays, also in secularized societies, a role in social, public and political life and has become a significant identity marker, which is not always contributing to cohesion in society. Given the many complex manifestations of religion in situations of conflict, we shouldn't be surprised when people despair as to the possibilities of religion shouldering its role as a beacon for hope and a tool for concrete action towards peace. People in general are rather discouraged by the failures of society and religious communities to come to terms with events and occurrences when religion seems to be part of discord, strife and conflict. There is thus ground to recover by religious communities to gain the trust needed to be the peacemakers that could really contribute to a world fit for children.

Having said this and this should rather be my focus, there are good initiatives, where individuals have taken on challenges and suggested constructive ways ahead. There are examples of movements, where people have joined together to make a change on issues from poverty to environment or indigenous peoples. Alliances are formed, where a common commitment overrides social or religious differences. Communities come to life nourished by the conviction that unless we come together, it is as if we had accepted the role of religions as a tool for conflict and not as instrument for peace and justice.

*Arigatou International believes that religion has a capital role to play in bringing into dialogue not only people or institutions of different religions and convictions but also to bring about a conversation, where people of faith together find common agendas with bodies such as intergovernmental organizations and NGOs focusing on education and the wellbeing and security of children.* In order to address actively the different ways peace is threatened in our world, Arigatou International insists that religious leaders and their communities have a role to play in fostering sustainable values and supporting constructive action in society. In our increasingly pluralistic societies, more inter-religious dialogue and cooperation are needed also in education to point to models of diversity challenging any attempt to use religion as a protection against the other. A different education is necessary to prevent religion from being used to fuel conflict.

In our attempt to find ways towards peace, we need to build coalitions and partnerships. Arigatou International is a faith-based NGO, with its foundation in the Buddhist Lotus Sutra as interpreted by a Japanese lay community, Myochikai, one of the new religious Buddhist movements emerging after WWII. It is worth noting that in the community of interfaith movements, this is rather an exception: most of the interfaith initiatives today have their origins in the West or have a Christian or Muslim background. This Buddhist initiative has put its focus on children, children's rights and children's well-being and has here launched several initiatives among a network of people working together for the rights of the child.

Arigatou International established an Interfaith Council on Ethics Education for Children in 2002 to offer a possibility for religious leaders and religious communities through the means of education to contribute towards peace and understanding in bringing up children to become peace-makers and agents for change. Although certainly part of the proper teaching of most religious traditions, there needs to be an intentional inquiry as to the preparedness of each religious tradition to live and work in a religious plural world. Which are the teachings communicated? Some traditions have a strong emphasis on truth. If we teach that we have the truth, what about the others? The other side of the coin of such a message implies to young people that the others don't have the truth. We need to constantly be aware of the saying, "it is one thing what you say, it's another thing what you are heard saying."

In a world that is increasingly multicultural and multi-religious, children need to be given space and opportunities to learn about other cultures and beliefs, and to engage in dialogue with people who are different from them, as well as to develop skills to be able to transform conflicts arising from the

challenge of diversity. Education can no longer be reduced to develop only cognitive skills; it needs to encompass the development of emotional abilities and ethical values so as to equip children and young students to strengthen their sense of responsibility, solidarity and empathy. Education needs today to be sensitive to the requirements posed to all through the reality of multicultural societies, providing equal opportunities for students to express their beliefs and to develop their identity in a plural world.

Arigatou International wanted to offer to the international community, locally and globally, a tool for living respectfully in a plural world. To develop such a tool, it brought together educators, human rights advocates, activists, academics, parents, social workers, all with interreligious and intercultural experiences. A requirement was also that all in one way or the other were working and living with children or involved in education or teaching of children.

There are many good curricula or programs, but often developed from within the worldview or perspective of one belief system, religious tradition or educational setting. We conceived of a holistic approach, where non-formal education is as important as the formal and informal ones; we wanted to consider that the school message sometimes conflicts with what the children or the students experience from home. This was a task, which from the beginning required the contribution of all; our goal was to elaborate an ethics education for children, which was at the same time intercultural and interfaith. Working with a material aimed for a plural context and in a plural setting, where there was no given religious or cultural priority, was a challenge. In discussing and putting all of our knowledge, all of our attitudes, all of our skills on the table, we enabled an approach of encounter and exposure to each other that became a framework for the curriculum we had in mind.

One important decision was not to focus so much on moral as on ethics, because moral teaching is rather more present in our faith communities: “you should do this, you shouldn’t do this, think of this, that’s fine, and it’s good”. We wanted to equip the children with ethics to prepare them to reflect and act facing ethical dilemmas, being able to make an ethical grounded decision, and to develop critical thinking skills. Aware of the sensitivity on these matters in some religious traditions, we wanted to work towards an attitude, which does not equate critical thinking with a dismissal of tradition or the teaching we have inherited. We wanted to be mindful of how one can allow critical thinking without feeling threatened or being intimidating.

When our son was six or seven years old, he suddenly said that he didn’t want to come with us to church any longer. He said, “I have invented a new

religion”. We were curious to hear more about it. “It is called a water religion and it’s very easy”, he said, “it’s very easy, you can also be followers, you can join my religion, and you just have to touch water five times a day”. We decided, if not to convert wholeheartedly, to do the requirements of this new religion. For two days we all touched water five times a day and we said the formula that his new religion demanded. We were keen to give him space to express something that obviously was important for him in his coming to terms with religion and /or spirituality. His religion lasted for two or three days but he had been given religious latitude to develop spiritually. In a similar way the ethics education program wants to provide space for the various expressions of the innate potential for spirituality that children have and that they would like to share with us.

The curriculum and the program of Arigatou International focuses on ethical values and emphasizes four values conducive for living together, for a peaceful life together and understanding. We decided respect to be one such value, to set a target, which is higher than tolerance. How do you learn respect? You learn it through the second value we chose - empathy, which in some languages has a meaning that goes beyond compassion. How do you learn empathy? By trying to put yourself in the shoes of the other to better understand the life of the other. When you have empathy, you learn how to better respect the other with a sensitivity to respond to the needs of the other. With respect learned through empathy you become better equipped to shoulder the third value, responsibility, both individual and collective. And the fourth value we chose was reconciliation. Reconciliation is a common word in religious traditions as well as in peace-education and peace building. Reconciliation is not only a healing process after something has gone wrong; we can also retrain ourselves to meet each other in reconciliation mode. I come with my “baggage”, you come with your “baggage”; how can we be reconciled with ourselves as well as with the other, lest we end up in conflict? It is akin to prophylactic medicine, which is different than calling for an ambulance, when the conflict is already a fact.

The methodology in this learning process is interactive, participatory, going from motivation to interaction and encounter, dialogue, reflection and action. The emphasis is on reflection and action. Internalize your experience and allow your action to take the cue line from your assessment of what you have learned. Action could lead you to taking concrete steps or to a change of mind, a change of attitude. In providing space and time for in-depth encounters, you will realize that you may have been prejudiced and easily taken in by stereotypes. The one who used to be only “a Muslim” has multiple identities:

you know his name and he is a good footballer and he is your friend.

The curriculum and the program developed in the manual *Learning to Live Together* (<http://www.ethicseducationforchildren.org/en/>) took its name from one of the four pillars of UNESCO and it also developed in close collaboration with UNICEF and UNESCO, validating it with the permission to use the respective logos. One concrete illustration of its use should be mentioned: The Israeli branch of our network invites Jewish, Christian and Muslim students and teenagers to travel together for one week and to visit places holy or sacred to all of these traditions. They listen to each other's narratives and for many of them it is the first time they realize that there is another narrative to the same sacred place than the one they know from their own tradition. Such a discovery matters. Peace building is a matter of unlearning and relearning. In Tanzania, a country of peace, young people using the curriculum, formed peace clubs. Members are composed of Christian and Muslim children and youth trained to become peace ambassadors and to promote a message of peace and mutual understanding.

Some years ago, at the time of election in Zanzibar, when tensions between the different communities arose, these students took the initiative to mobilize to confront such a climate.

*Learning to Live Together* is a value-based program promoting peacebuilding through interfaith and intercultural ethics education. It is not about teaching values but rather about nurturing values conducive to mutual understanding, respect and peaceful solutions. It involves children and youth through its participatory methodologies. While we worked on the program, *we learned from what a 16-year old girl told us, "you can't teach me values. Values I learn, when I see how you behave, how you relate to me and how you behave, when we work together". We need to listen to our youth and to be honest.*

In order to create and promote this learning environment, we are now actively training in various countries and contexts teachers, educators and youth leaders to work with the curriculum *Learning to Live Together*. Looking ahead, we believe that we need to find ways to adapt our peacebuilding program to fit also younger children and not least to find an increased relevance in the various religious communities in their religious instruction.



## PEACEBUILDING THROUGH EDUCATION: A PERSPECTIVE ON THE HIZMET MOVEMENT

*Ihsan Yilmaz*

*Habermas's (1984, 1990, 1999) theory of communicative rationality includes an argument called universal pragmatics, which human beings possess the communicative competence to bring about "mutual" understanding. Habermas, as a believer in dialogue, is an optimist who criticizes the Frankfurt School and postmodernist thought for excessive pessimism. Fethullah Gülen's thought and praxis represent a similar belief in mutual understanding, dialogue and optimism, in contrast to the pessimism displayed by those who approach religion and social engagement rather through conflict and political activism. Gülen's optimism and belief in dialogue, coupled with his self-confidence based on his status as a modern intellectual and traditional scholar, make it easier for him to be a border transgressor. His pluralistic, inclusivist and peacebuilding ideas have enabled the Hizmet Movement to successfully turn its moral, spiritual, intellectual, financial and human resources into effective social capital and utilized this social capital in establishing educational institutions from primary school to university levels in more than 140 countries. The movement's stance toward pluralism, diversity, tolerance, acceptance, civil society, secularism and democracy shows that the movement generates a bridging social capital, extremely helpful for peacebuilding and establishing sustainable peace through education.*

Everybody has been affected and influenced by nationalism in one way or another, and the glorious Ottoman Empire was no exception. In the Ottoman times, several different ethnic religious and lingual minorities lived for centuries in peaceful coexistence despite some difficulties and of course turbulent times and problems. But with the emergence of nationalism, the Ottoman Empire started to shatter, and the Turks also became nationalist. After the collapse of the Ottoman Empire, they also started their own nation-building project (Yilmaz, 2005 & 2011; Zürcher, 2003).

During the Ottoman times, in the first Muslim Parliament that opened in 1876, about 40% of the deputies were non-Muslims, and they were democratically elected. They had their own languages and in their own schools, and in their own educational systems they could teach and educate in their own language. But with the Turkish nation's project, unfortunately Turks also were poisoned by nationalism. Some people call it negative nationalism, however, is there actually much difference between *positive nationalism* and

*negative nationalism* because the borders are so thin, and it is easy to penetrate these borders in difficult and turbulent times at individual and societal levels?

While Turks decided to build the modern nation, they focused on Turks, of course Sunnis and Muslims. The Kemalists believe that socio-political pluralism is an existential threat to their country and the state. Thus, they have been trying to homogenize society so that it is composed of ideal best citizens who are identical to Kemalists. In other words, they have tried to assimilate the others to their own identity, and until the others have been assimilated, their identities have been made invisible in the public sphere or framed, marginalized and stigmatized with negative stereotypes by the hegemons. Being a laïcist Turkish citizen is only one of the several requirements of being the best citizen. The Kemalists' best human can be encapsulated by what this study calls, Homo LASTus. LAST stands for Laïcist, Atatürkist, Sunni Muslim, and Turk.

In its constitutive other side, you would find non- Muslims, and you would find non-Sunni, such as Heterodox Alevis. You would find leftist, liberals all sorts of people with different ideologies other than *Laicist Atatürkist Sunni Turks (LAST)*. All these others of the LAST had been tried to be assimilated into the LAST, so in a way last even though it was exclusivist, but that doesn't mean that it wasn't open to assimilation.

If you could assimilate into "Turkishness" as a Kurd, you would be welcomed in the Turkish parliament. You could even be a President or a Prime Minister, but when you said that you had also Kurdish identity or if you had an accent and so on, then you would be discriminated against by the establishment. In one of the cases of the Court of Cassations, which is one of the Supreme courts in Turkey, non- Muslims are referred as the within oxymoronic terminology "alien citizens".

Non-Muslims had been living in Turkey for more than about 5000 years or more well before the advanced of Turks to the Anatolia. However, the nation building project created turbulence, polarization, and division in society. The Gülen Movement's or the Hizmet Movement's one of the decisive points is working towards repairing these divisions and polarizations. The movement, which originated in Turkey around the ideas of Fethullah Gülen who is a follower of tradition in Turkey. It also follows in the tradition of the great Sufi philosopher *Mawlana Jalaluddin Rumi* similar to the *Immanuel Kant's idea of cosmopolitanism* who would say that my foot, one of my feet is in the center in my faith, in my country and so on. But my other foot travels around 72 nations. He would say that come whoever you're come. *With this idea of not only tolerance, but acceptance and accepting people as they are*, Gülen is



simply trying to revive this Muslim tradition of inviting people to his ideas, and trying to find the common ground and speaking softly. In one of the verses, God asks Prophet Moses and his brother Aaron to go to the Pharaoh and talk to him nicely, and softly.

So in a turbulent time between 1970s and 1980s, when leftist and rightist people were killing each other, and during that turbulent bloody decade more than 5000 youth lost their lives because of ideological divisions. Gulen would say that victory over the civilized is by convincing them. So violence is not an option and when you resort to violence and when you speak to people with unpleasant words, you would simply create a negative reaction among them.

So even though the Kemalist state has used Althusserian (1971) and Gramscian (1971) ideological apparatuses of the state such as the media, such as education, and such as religion, even religion because it's controlled by the state in Turkey even though it poses itself as a secular state.

Gülen's answer to all these was to create a bridge by using its social capital. So first of all the movement was revolving around the bonding capital, so people would come together with their religious ideas and so on. If you follow the works of Bourdieu (1977) or American politician Scientist Robert Putnam (2000), you would know that without any bridging social capital or linking social capital, bonding capital could create chaos and it could also divide society.

In Gülen's worldview, the constitutive other is not non-Muslims and so on, but some attributes such as ignorance, such as disunity, such as poverty. So the Gülenic answer was to establish institutions such as schools to fight against ignorance.

Institutions such as Kimse Yok Mu would go and help to the needy and work against the poverty and so on. The movement also would work towards building bridges with others. So even in the 1970s, Gulen would advise his listeners, his students and his sympathizers that you should go and talk to these so called communists. When it was suggested that we should go and beat up these communists because they would invite Soviet Union to invade our country, Gülen told them that this is not helpful. If you create chaos in society it is a kind of terrorism and anarchy, and this is totally against Islam.

So instead going to the cities and helping the hegemonic powers who would simply urge you to kill each other, you should go and talk to them nicely, and politely. Another person simply came forward and said, "oh my brother, if you went to the streets, and tried to beat people up, I would be among them yesterday". Yesterday I was with them, but because of one of your friends convinced, today I'm with you.

So the movement worked towards this, and in early 1990s, well before 9/11, Gülen started a new initiative in Turkey, which was first in the modern history of Turkey. Gülen said that our citizens, even though they're non-Muslims, are our brothers. We should go and talk to them, and try to find the common ground. In 1990, we visited the Pope in Vatican, and this was the first in the modern Turkish history. Many people were shocked and surprised including the Turkish secularists and Kemalists. Gülen paved the way for the establishment of *Journalists and Writers Foundation* and one of the platforms is *Abant platform* and again for the first time in Turkey, leftist, nationalist, communist, socialist, liberal, practicing Muslim intellectuals, journalists, writers, and so on would come together and discuss sensitive issues such as secularism.

With these ideas in mind, many people who were influenced by the ideas of Gülen went abroad to establish educational institutions and as you might already know in more than 140 countries different minorities, people from different lingual, religious and ideological backgrounds would come together and study in the same classroom. This is not only just dialog at a discursive level, but it is a dialog in action. The students who graduated from these schools are becoming teachers in the same schools, and trying to inculcate the values that they learned from the Hizmet movement.

The Gülen movement or the Hizmet movement is contributing towards peace building, but not with only rhetoric, but with real action in the field. Of course there are all sorts of similar projects and the Hizmet movement is only one of them, but with these projects we can be hopeful about our future.

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## CHAPTER 5

### EXEMPLARY PEACEBUILDING PRACTICES



## THE FILIPINO–TURKISH TOLERANCE SCHOOL (FTTS) ZAMBOANGA, THE PHILIPPINES

Established in 1997, the Filipino–Turkish Tolerance School (FTTS) offers elementary and secondary education in Zamboanga City, the Philippines, under the umbrella of Integrative Center for Alternative Development Foundation Incorporated (ICAD Foundation), a private, nonprofit, non-stock organization, which also runs the Fountain International School in Manila.

The Tolerance School has contributed to the Philippines with academic achievement at prestigious competitions, such as the 2011–2012 International Australian Mathematics Competition (AMC), the Metro Bank – MTAP Math Challenge, the Philippine Math Olympiad (PMO), the Regional Taekwondo Championship), and the Division School Press Conference.

The Tolerance School aims to reflect the ideals and philosophy of the ICAD Foundation, which is built on the belief that peace and understanding among individuals of different nationalities, religion, and diverse cultural backgrounds can be achieved through quality and contemporary education. The school has been founded with awareness that we now live in a global society, thus “tolerance” is key to learning that we belong to the family of the world, respecting and celebrating differences. This is important, especially in a setting where conflict has been destroying Christian-Muslim relations for decades in the region.

*Harmony, tolerance stem from Turkish schools*



Most children of the picturesque city of Zamboanga in the Philippines’ troubled south are groomed to be cautious in making friends believing in a different religions. Zamboanga Peninsula, the sixth most populous region and the third geographically largest in the *Philippines*, is home to 70 per cent Christians and 30% percent Buddhist and Muslim people.

The peninsula has been in the headlines for Moro Islamic Liberation Front's militancy against security agencies. The Muslim outfit brands its actions as 'freedom struggle' which has taken heavy toll on civilian lives over the past two decades. The Christian and Muslim communities have adapted to live in a tense equilibrium, with fire fights and bomb blasts claiming precious lives on one hand, and soaring number of unconstitutional disappearances on the other. Wherever the two communities live side by side, traffic on the roads dividing them becomes litmus test for peace or unrest in the vicinity.

Since 1997, Turkish educators are sowing the seeds of tolerance and coexistence through the Filipino-Turkish Tolerance High School located at the heart of the strife-torn region.

With humble beginning of 89 students, the institution today has boarding and teaching facilities for over 1,000 students. The school gets equal attention of Christian and Muslims parents and their offsprings.

"It also has one of the best dormitories not only in Zamboanga, but in Mindanao. The Filipino-Turkish Tolerance School, considered one of the best in the region, has produced a number of students that topped in many international competitions and were even cited for their excellent educational skills," noted The Mindanao Examiner newspaper in one of its story in 2007.

*Thomas Michel, Secretary General of Interfaith Dialogue Council in Rome, Italy, visited the Turkish tolerance schools in 1995, in Zamboanga. "The Turkish and Filipino staff's proud claim was a stunning reality for me as Muslims and Christian students were getting education with true spirit of a culture of dialogue and tolerance," Michel shared these remarks with gatherings around the world. He noted that children befriended their classmates regardless of religious divides, thus their parents not only started communicating with each other but also eventually cooperate for their children's and the community's future.*



## PLURAL+ BY UNITED NATIONS ALLIANCE OF CIVILIZATIONS

*Jordi Torrent*

*PLURAL +, a platform for youth media, is a youth-produced video festival which encourages young people to explore migration, diversity and social inclusion, and to share their creative vision with the world.* It is a joint initiative between the United Nations Alliance of Civilizations and the International Organization for Migration, with a network of over 50 partner organizations, who support the creative efforts of young people and distribute their videos worldwide. Since 2009 over 400 entries from 63 countries have participated. Winning videos have been screened in dozens of festivals, cinemas and broadcast on television networks throughout the world. With your help, we hope to widen the impact of PLURAL+ even further.

PLURAL+ recognizes youth as powerful agents of social change, and supports cooperative efforts to reduce tensions in a world often characterized by conflict and division. In many parts of the world youth not only represent the future, they are the majority. Recent events in the Arab Spring demonstrate the power that young people have to bring about citizen participation and social change. Creative media are such a powerful approach to this dialogue because, fundamentally, they appeal to a sense of shared human experience and common goals. The insight and creativity with which young people have produced videos on tough issues, such as human trafficking, social marginalization and racism, reflects the energy that youth bring to addressing social problems in today's world. By working in partnership with organizations such as UNESCO Associated Schools Network, CHINH India, RED UNIAL and others, PLURAL+ provides greater opportunity for young people to participate, and builds the capacity of organizations to deliver multimedia training for years to come.

Youth-produced media is a main component of today's society. Young people are constantly producing and sharing media; in a way it is their main mode of self expression, or reassuring to themselves that they are in the world, that they are alive. But creating and sharing media per se, as important as it is, it is not truly as essential that young people producing media become aware (ethically aware) of the role and significance that media has in our communities. This awareness is the terrain of Media and Information Literacy.

The United Nations Convention on the Rights of the Child recognizes the importance of the media in children's and young people development. The media is seen as playing a crucial role in shaping societal attitudes

towards children's rights, equipping children with information central to their well-being in a child-friendly environment, and soliciting youth views on matters that affect them. However through the production of their own media, youth can be empowered to tell stories about the issues that they see as most important, and to share these with the world. Producing media is a way for youth to creatively engage with their society, their family, their friends, themselves. It allows them to create their own media representations, and to become aware of the ethical responsibilities of their media messages.

PLURAL+ is a platform developed for the distribution of youth-produced media that creatively addresses issues relevant to multiculturalism and shared societies. It invites young people to creatively reflect on the world that surrounds them, to propose ideas, to point out social injustices, to identify cultural stereotypes. I keep mentioning "creatively" at the risk of sounding flat by bouncing around nice sounding words but lacking depth. Creativity is perhaps what we are risking to lose in our current educational systems. We are encouraging reading, writing, numeracy, and the technical how-to; but not reflection and critical thinking. We are becoming less and less interested in humanistic education and more and more in the pragmatism of technology education. By doing so we are facilitating the development of a society lacking a better understanding of history (local and global) and of the "cultural literacy" that can help humanity to become less polarized (and ultimately less violent and more welcoming of differences). PLURAL+ is a platform for the distribution of youth-produced media that has something to say, not only something to show off (a media skill) through pure "entertainment" (how funny this video is, how outrageous it is, how well produced it is). PLURAL+ empowers youth by multiplying their voices through a network of global distribution facilitated by its partners across the world.

We believe that it is through this empowerment of young people's voices that ultimately change will come about, that less "culturally biased" conflicts will emerge throughout the world. Media and Information Literacy is the larger framework where this effervescent creativity develops.

## SEARCH FOR A COMMON GROUND

*John Marks*

Founded in 1982, Search for Common Ground works to transform the way the world deals with conflict, away from adversarial approaches and towards collaborative problem solving. We work with local partners to find culturally appropriate means to strengthen societies' capacity to deal with conflicts constructively: to understand the differences and act on the commonalities.

Using innovative tools and working at different levels of society, we engage in pragmatic long-term processes of conflict transformation. Our toolbox includes media production - radio, TV, film and print - mediation and facilitation, training, community organizing, sports, theater and music. We promote both individual and institutional change and are committed to measuring the results of our work and increase our effectiveness through monitoring and evaluation. We currently work in 26 countries in Africa, Asia, Europe and the Middle East.

The Common Ground Approach is a means of navigating through conflict and identifying possibilities that are not apparent from an adversarial mind set. It is a set of principles and practices that, when utilized, causes a fundamental shift in people's relationship with conflict away from adversarial approaches toward cooperative solutions. The Common Ground Approach, whether applied in a home in the suburbs of New York City, on the streets of inner city Cincinnati, or between ethnic groups in the Balkans or Burundi, creates new possibilities of peaceful coexistence.

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Mehmet M. Kaval

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