DOCUMENT RESUME

ED 374 036 SO 024 265

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TITLE	The "Didactic Locus" of Peace Education: Extra-Curricular, Mono-Curricular, Cross-Curricular, or Trans-Curricular Approaches. Didakometry. No. 74.
INSTITUTION	Lund Univ., Malmo (Sweden). Dept. of Educational and Psychological Research.
REPORT NO	ISSN-0046-0230
PUB DATE	Dec 93
NOTE	48p.
AVAILABLE FROM	Department of Educational and Psychological Research, School of Education, Lund University, Box 23501, S-200 45 Malmo, Sweden.
PUB TYPE	Reports - Descriptive (141)
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	*Conflict; *Conflict Resolution; Elementary Secondary Education; Foreign Countries; Global Approach; Higher Education; *Peace; *Social Studies; Social Values
IDENTIFIERS	*Peace Education

ABSTRACT

This document discusses various models of peace education. Peace education can be handled in a number of different ways in relation to the traditional "Didactic space" of schools, for example: (1) peace education can be made into a special subject, a mono-curricular approach; (2) peace related issues can be handled by means of special efforts outside of the normal system of classes, an extra-curricular or special event approach; (3) peace education can be seen as a common assignment for several or all school subjects, a cross-curricular approach; or (4) peace education may be viewed as aiming at education for peace values and nonviolent interaction with others, whereby the question of school subject attachment moves into the background, a trans- curricular approach. Interview illustrations on the possible contributions of different school subjects are presented. The document is divided into two parts. The first part is an introductory discussion on the place of peace education in the didactic space of schools. The second part contains excerpts from interviews with 50 experts from different nations. Contains 14 references. (Author/DK)

THE "DIDACTIC LOCUS" OF PEACE EDUCATION: EXTRA-CURRICULAR, MONO-CURRICULAR, CROSS-CURRICULAR OR TRANS-CURRICULAR APPROACHES

With Interview Illustrations on the Possible Contributions of Different School Subjects

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Bjerstedt, Å. The "didactic locus" of peace education: Extra-curricular, mono-curricular, cross-curricular or trans-curricular approaches. *Didakometry* (Malmö, Sweden: School of Education), No. 74, 1993.

Peace education can be handled in a number of different ways in relation to the traditional "didactic space" of schools, for example: (1) Peace education can be made into a special subject (mono-curricular approach); (2) Peace-related issues can be handled by means of special efforts outside of the normal system of classes (extra-curricular approach or special-event approach); (3) Peace education can be seen as a common assignment for all, or several, school subjects (cross-curricular approach); (4) Peace education may be viewed as aiming at education for peace values and non-violent interaction with others, whereby the question of school subject attachment moves into the background (trans-curricular approach). These various models of peace education are discussed, and interview illustrations on the possible contributions of different school subjects are presented.

Keywords: Conflicts, cooperation, curriculum analysis, didactics, educational planning, ethnic relations, global approach, history, internationalization, language, non-violence, peace education, prejudice, social studies, values, world-citizen responsibility.

Part I:

The Place of Peace Education in the "Didactic Space" of Schools: An Introductory Discussion

1.

Once we have indicated a number of goals for the school's engagement in peace education (cf. Bjerstedt, 1986), the next major concern is "How do we approach those goals? Which strategies for tackling the problems are most appropriate?"

If we turn to the international literature, we find a lively discussion embracing conflicting opinions, and this divergence of opinions is also reflected in our interviews with experts from different countries (cf. Bjerstedt, 1992, for example). In a sketch in Figure 1, I have tried to reproduce in simplified form some of the polar opposites regarding placement in the "didactic space" of our schools.

Placement in the didactic space: Introduction. One of the interesting initial questions is how these various challenges are related to the school's traditional subject orientation and traditional way of doing things generally. In principle, fostering peace, or peace education, can be handled in a number of different ways in the schools' organizations and subject systems. The following are some possible models.

(1) The field is made into a special subject.
(2) The problems can be handled by means of special efforts outside of the normal system of classes, e.g. in the form of special theme days, perhaps involving the collaboration of several teachers with different specialties.
(3) The field is regarded as a common assignment for all, or several, school subjects and taken up at appropriate points, on a number of occasions, as the subjects run their course during the school year.
(4) The field is viewed primarily as aiming at education for peace values and for democratic participation in non-violent interaction with others, whereby the question of subject attachment moves into the background.

To begin with, it can generally be said that the interviews conducted within the Malmö project contain arguments associated with all four of these models, and that the models are not usually regarded as mutually exclusive. Different combinations are not only possible, but often deemed desirable.

one-subject orientation	———	several-subjects orientation
orientation towards special occasions	———	orientation towards a continuous perspective
explicit peace education; peace education as "text"	———	implicit peace education; peace education as "context"

Figure 1. Working procedures in peace education: Examples of variations on the theme of placement in the didactic space.

Notes:
The sketch suggests three of the polarizations discussed in closer detail in the running text. Briefly, and somewhat simplified, it can be said that the arguments imply that the *right-hand* alternative in the *first two* polarities is recommended over the left-hand alternative, whereas regarding the *third* polarity, it is suggested that peace education work with *both* alternatives.

Placement in the didactic space: One or several subjects? On the level of higher education (colleges and universities) the trend has been for peace issues to be treated as a special subject with such international designations as "Peace Studies" or "World Order Studies", and it is of course perfectly conceivable to introduce a corresponding special course as a subject in school. In that case, what usually comes to mind is a free elective on the senior high school/upper secondary school level. Such an offering, called "Peace and Security", was introduced in Norway in 1984 (see further information in Bjerstedt, 1988).

Making the field into a special school subject can have the advantage that a certain slot on the timetable will be guaranteed for issues belonging to this category. It also guarantees the interest among publishers to produce teaching materials and teacher's manuals.

My own opinion, however, is that the decision to work within the framework of a special subject is not a particularly good solution ("one-subject orientation" in Figure 1). There is a risk of further fragmentation of an already incoherent processing of knowledge. Furthermore, it seems quite natural, in many respects, to address peace issues in the framework of the school's traditional subjects. Moreover, and above all, the target area for peace-oriented teaching is such that it is not only, or even primarily, a

matter of an easily delimited field of knowledge. It is, indeed, also a matter of ways of thinking, of values, and of the abiiity to act – issues concerning student development in the long term, which do not necessarily lend themselves naturally to encapsulation within the narrow boundaries of a specialized subject.

Most of the people we interviewed who addressed themselves to a discussion of these issues recommend the several-subjects approach in preference to the one-subject approach, but it also happens that attention is directed to the difficulties that may arise in connection with the several-subjects approach: When many people share the responsibility, there is a risk that the assignment will not receive sufficient attention.

Several international methods guides to this field devote a great deal of attention to the question of how peace issues can be dealt with in various school subjects.

Placement in the didactic space: Thematic short-term input and special extra-curricular activities. Several of the teachers interviewed describe "special activities" like theme days, theme weeks or peace cabarets. Such ventures can undoubtedly be valuable as attention-getting stimuli. In addition, they often facilitate the collaboration among teachers of different subjects that is so important in this connection. It is also easier to make use of special "guest experts" and to coordinate the more classroom-oriented elements with activities of a different kind that are so natural and interesting in such a context. Actually, short-term input of this kind ("special event approach", in the form of United Nations Day programs and the like) seems be one of the most usual ways of addressing peace issues in the Swedish school system at present. But if this were to become the *only* contribution of the school to the peace education field, the situation would be unsatisfactory. It would be more reasonable to regard such thematic short-term efforts as *either* an attention-getting starting point for a period of working with these issues in various school subjects, *or* as a wrap-up, arranged by the students themselves, with various kinds of presentations for other people, either in or outside of school, after a period of classroom study, of problems in the field of war and peace. – I suggest that in the second polarization in Figure 1, the emphasis should be placed on the right-hand alternative: orientation towards a continuous perspective.

As one of the people interviewed emphasized, peace education within the school's normal framework may need to be supported by special extra-curricular activities:

"At my school ... the pupils have requested peace education, and a couple of years ago they formed a peace association, Burlöv Youth for Peace. Then they started a study group that met on Tuesday evenings, which they asked me to supervise. It was extremely enjoyable, as a teacher at the upper level of compulsory school (grades 7-9) to supervise pupils who get together in their leisure time and study voluntarily." (Marie Hegnelius; in: Gustafsson et al, 1987.)

In some countries teachers have, besides their responsibility as organizers of studies in the classroom, the responsibility for some activities outside the school as well (such as acting as leaders for youth organizations, hobby circles, etc.). In Poland, for example, such extra-curricular activities have been seen as an essential part of the educational work, and are considered to have a good chance to shape peaceful attitudes among young people. ZHP, the Polish Pathfinders' Union, has a long tradition and many members among children and young people. With teacher support, ZHP has organized ecological activities and international exchange with other countries, along with traditional scouting activities. (Cf. Bjerstedt, 1988, p. 50 ff.; Wesołowska, 1986.)

Placement in the didactic space: "The peaceable classroom" and "implicit peace education". While a number of peace researchers tend to emphasize the transmission of basic knowledge, including, of course, various results from the peace research effort, for a number of teachers it is more usual to stress the gradual inculcation of attitudes, values and readiness to act, which implies preparedness to function peacefully and to seek non-violent solutions to problems in different situations. When this alternative is strongly urged, the implication is to begin with very young children, and the school's subject system moves into the background.

A distinction is sometimes made between explicit and implicit peace education, or between peace education as text and as context. Explicit peace education, or peace education as text, usually means direct information about, and discussions of, issues related to war and peace. Implicit peace education, or peace education as context, on the other hand, means such nurturing to acquire peaceful values and behavior as may be found in experiencing, and being a member of, an open, gentle school environment where the emphasis is laid on dialogue (a cooperation-oriented school without authoritarian features). In their approach, advocates of implicit peace education, or peace education as context, often resemble "reform pedagogues" or "progressive pedagogues" in general. (Cf. here, for example, the viewpoints in Aspeslagh, Rathenow & The Project, 1988.) In

some instances, it is maintained that the traditional school, with its often authoritarian and competition-oriented bent, contains an element of "structural violence" which per se militates against basic aspects of peace education.

Here are some examples of arguments associated with this theme:

> "In the lower grades, the main thrust should be on what we have called 'fostering'. Thus, one uses the classroom more as a laboratory, in which one may take various kinds of day-to-day conflicts as one's starting point and works on the social atmosphere in the class. Teachers very often notice that some conflict is going on; it may be a matter of mobbing, or of more particular conflicts. It is important to tackle it, analyze it and discuss it. What happened, really? What caused it? What could one have done differently? I think it is very important to learn non-violence, and it is relatively hard to learn. Non-violence craves great imagination, among other things, because it requires finding new solutions. I think that this is a major assignment for the school, since there are not many other places where people have the chance to learn to solve conflicts non-violently." (Birgit Brock-Utne; in: Bjerstedt, 1990, p. 29 f.)

> "Peace education has to do with personal involvement, and I think that ... peace education starts with the development of some basic values, peace values. The base for these values is laid in the family ... The school can try to develop these values further ... I think this is the basis of implicit education ... A school philosophy must be shaped by peace values. You cannot talk to children in a meaningful way about social justice if the school system is not a social-justice system. And school cannot talk effectively with children about non-violence, if the school system itself is violent. I think these attitudes and skills should be there before schools introduce children systematically to the political problems of the world." (Lennart Vriens; in: Bjerstedt, 1990, p. 179.)

There is much to suggest that peace oriented education should work along *both* of these avenues: with early training in attitudes, values and ability to take action in unison with the goal of preparedness for peace ("implicit peace education"), and with a gradual development of knowledge, concepts and proficiencies related to current problems of war and peace ("explicit peace education").

Implicit peace education probably cannot be treated in a special peace education subject, whereas this might be possible for the explicit approach. At present, however, it appears most plausible to let peace education be an assignment for the normal teaching in all of the subjects at school (which does not, of course, prevent normal teaching from being complemented

with special thematic contributions, and possibly being supported by extra-curricular activities). Such an arrangement, however, requires a certain amount of planning at the local level, so that the efforts of the various subjects complement each other adequately (in order to avoid both duplications and omissions).

2.

Assuming, then, that we regard peace and peace education as an assignment that should permeate the usual education in most of the subjects at school, it is natural to go further and speculate a little about the possibilities of working towards the desired goals *within different groups of related subjects* in school. It is not my intention to give a thorough exposition here, but a number of *examples* may be useful. In addition, I can refer the reader to the collection of interview quotations from fifty experts – representing 22 different countries – presented below (Part II; for further information on the expert group, see Bjerstedt, 1993). Furthermore, in various reports the Malmö project has documented concrete school experiments with different types of subject orientation.

Social studies. Civics and History would perhaps appear to be the most obvious subjects for treating a great part of the material to be dealt with by peace education concentrating on preparedness for non-violence, world citizenship responsibilities and questions of justice, and indeed, several of the people we interviewed chose to exemplify subject-oriented peace education with work done in this group of subjects.

Traditionally, History has been the subject that has devoted most time to war and peace in our schools – albeit, perhaps, with the emphasis usually placed on war. Often enough, it has also obviously been history from the perspective of "the fatherland" or "the kings", etc. This kind of history education could, then, develop or reinforce, rather than counteract, prejudices and ethnocentrism. Awareness of such risks has been increasingly manifest since the end of World War II, and in many countries efforts have been made to eradicate the more obvious nationalistic exaggerations. A great deal probably remains to be done in most countries. Peace education within the subject of History should take into consideration such matters as the following.

- The pupils should be given a comprehensive picture of the reality of war, including the perspectives of the soldiers and the civilian populations.

- History teaching should counteract the unrealistic glorification of martial exploits the pupils encounter elsewhere (e.g. in movies, comic books and adventure stories).
- History teaching should also be dedicated to describing how it has been possible, in various adversary situations, to resolve international conflicts without resorting to violence.
- History instruction should provide pupils with occasion to reflect on how conceivable alternatives might have worked out in various situations (What would have happened if King A, instead of immediately attacking King B, had done C, or D, or E?) – as a creative intellectual exercise and as an incentive to consider the possibility of alternative solutions.
- The pupils should also have the opportunity to discuss historical events from other points of view than the national or the Western ones.
- History teachers should provide the awareness that people in different times and various places have acted on the basis of visions and utopian ideas about a more perfect society. The pupils should also be given the opportunity to view themselves as "citizens of the world" with a number of important tasks to deal with in cooperation with other people, both within their own country and abroad, in order to create a better world in the future.
- History teaching should make it clear that people in different situations have struggled against, and eventually put an end to, inhuman conditions (like slavery). Peace movements and individuals who have resisted the use of war ("peace heroes") should be acknowledged as pioneers in a still unfinished struggle of a somewhat similar nature.

(For various formulations of the role of History in peace education, see e.g. Anima Bose, Birgit Brock-Utne, Thomas Daffern, Søren Keldorff, Robert Muller, Daan Verbaan, Lennart Vriens and Nigel Young in Part II below.)

Social studies teaching could be used, among other things, to help the students become more aware of the interdependence and the interconnectedness of the world. A brief quote from the interview with Elise Boulding (cf. Part II) illustrates this aspect:

> "There is a teaching project which Chadwick Alger ... has developed. It is called 'Your community in the world, and the world in your community'. This is something you can easily do with high school students... You make a list with the students of all the interconnections of your community with the rest of the world. This means listing all the organizations you can think of like the Rotary, The Chamber of Commerce and so on – all the nongovernmental organizations and the

inter-governmental... Then you send your students out – they pick the organization they want to study and then they go to the local group in order to find out how this is connected to the world. Then the class creates a map of the way in which their community is linked through the international system. The students talk with people who have been part of that process, and they build up a picture of the inter-connectedness of the social, economic and political institutions of their society."

History and Civics can often cooperate closely to advantage in peace-oriented conflict analysis in school. As an *example* here we can refer to the presentation of *an experimental project at Katedralskolan in Växjö,* which is incorporated in the documentation of our project (Svensson, 1988).

The objective of the Växjö project was to study various aspects of both the historical development and the current situation in South Africa, and to analyze the conflict in order to illustrate different alternative actions. I quote from our project report: "The purpose of the instruction is to (a) make the pupils aware of the causes of the conflict in South Africa, (b) acquaint them with alternatives to violence as a means of solving problems, (c) stimulate them to a certain readiness for action and a desire to influence developments." (P. 3.) Hence the objective is not merely to convey knowledge, but also includes the incentive to become emotionally involved and politically active.

The Växjö project was run as "integrated thematic studies", i.e. several subjects cooperated and, for a certain period, concentrated their work on the topic at hand. This cooperation brought together not only teachers of History Civics and Religion; the subject of Swedish was also involved. The thematic studies were carried out in the second grade of upper secondary school.

(For a more complex project with a related cross-subject approach, see Ankarstrand-Lindström, 1992.)

Literature and language. "Mother tongue education" (in various countries) bears a number of responsibilities, and teaching in this subject can also support several sub-goals associated with education for peace.

The reading of *fiction* that deals realistically with wartime experiences can be very helpful when dealing with one's own feelings and thoughts about the threat of war in our time. Conflicts are a theme frequently taken up in fictional form, and can serve as a topic for analysis and discussion. Various kinds of reading for experience can be followed up by essay writing (or even attempts to treat the problem area in lyrical or dramatic

form).

In addition to fiction that describes experiences of war and conflicts, it can also be valuable to let the pupils read *Utopias* from different eras: visions of alternate societies. It can be useful to realize that it is possible to imagine other ways of organizing society.

Another aspect of mother tongue education that is important in this context is *critical language analysis* of the mass media aimed at making the pupils more aware of, and resistant to, propaganda. Exaggerated generalizations, obliviousness to subtle distinctions, wording that glosses things over – these are a few examples of the characteristics of biased persuasion (e.g. in military or in military policy contexts). It is to the pupils' advantage to be able to recognize and resist such techniques.

Various types of *communication practice* are highly relevant. Included here is the aptitude for carrying on conversations, really listening to what other people are saying, and this kind of work can be developed further into more thoroughgoing *exercises in conflict resolution* that use language as a tool. (This is an important area of work where useful teacher's manuals have been developed. See, for example, Lantieri & Roderick, 1988. Cf. also Collinge, 1993; Lawson, 1993.)

Even the various *foreign languages* can be utilized in different ways as aids along the road towards the goal with which we are concerned here. One approach is simply to select good texts for reading and language practice that simultaneously bear on our field of interest (e.g. a speech by Martin Luther King). But above all, we have the possibility of using the foreign language for communication with individual residents or school classes in foreign countries. Such experiences provide *both* solid language training in a meaningful context *and* personal contacts that can contribute to an important widening of cultural perspectives.

(For various formulations of the role of language teaching in peace-oriented education, see e.g. Susan Alexander, Virginia Floresca-Cawagas, Robert Muller, Priscilla Prutzman, and Bogdan Rowiński in Part II below.)

An example of how *reading fiction and writing about it* can be used in peace education is presented in one of the reports in our project: "Varför krigar man?" [Why Do We Make War?] (Ursing, 1989).

This report describes an educational project in the last year of the Swedish 9-year compulsory school. The primary objective was to work with the pupils to sow – and to cultivate – the idea that war and peace are connected to personal responsibility. One sub-goal was to make the pupils more conscious of the fact that war is often glorified and "heroized" in a

fashion designed to obscure the fear and the suffering that are associated with violence on a massive scale. The work involved consisted mainly of reading fiction with reference to war and processing it in discussions and in stories of one's own. The course included two novels (Remarque's *All's Quiet on the Western Front* and John Steinbeck's *The Moon Is Down*) and a number of poems (e.g. Runeberg's "Soldatgossen" ["Soldier Boy"], Rydberg's "Atenarnas sång ur Dexippos" ["The Song of the Athenians" from *Dexippos*], Brecht's "En tysk moders sång" ["A German Mother's Lullaby"]). The author of the report thinks that, on the whole, the procedure employed could also be applied on other levels, and that role play could be used to advantage to enhance this kind of effort. Anna Maria Ursing's conclusion was: "What we can do in school with regard to peace education includes offering alternatives to the glorification of war in literature. We can let peace-conducive thoughts and actions flourish as a result of the quest for knowledge, of reading, of discussion and reflection in speech and writing. By working with contents that are perceived as weighty by both pupils and teachers, schoolwork becomes meaningful too, not just because speaking, reading and writing become more effective, but primarily because what we do in school gains import for life." (Pp. 22-23.)

General science and mathematics. The super-weapons of modern warfare (nuclear, chemical and biological weapons) should be quite naturally taken up in Physics, Chemistry and Biology, which also offers an opportunity to present and discuss the consequences of a war employing such weapons, referring to the pronouncements of contemporary experts.

In the weapons field, there is currently available a battery of statistics dealing with both capabilities and costs, and processing and graphically illustrating such information can very possibly apply to the teaching of mathematics at various levels. Over and above the usual promulgation of mathematical proficiency and information retrieval, such teaching should also be able to provide a number of interesting insights that can be used in making judgements in this field. Some people refer disparagingly to such exercises as "political mathematics"; but many others think that it should not be reprehensible to calculate what is urgent and essential.

The intimate connections between the threat of war and threats to the environment, between violence committed against people and violence perpetrated on nature -- such connections might reasonably be regarded as

an important theme for the subjects dealing with science and mathematics. But in terms of such connections, cooperation with the Social Studies would also be desirable, in order to achieve a comprehensive view of the relations between technology and society in general.

(For various formulations of the role of mathematics or the general sciences in peace-oriented education, see e.g. Birgit Brock-Utne, Virginia Floresca-Cawagas, Ian M. Harris, Robert Muller, and Richard Yarwood in Part II below.)

One basic consideration in the reflections of many of the people we interviewed is that peace education is a theme that can be elucidated in *all subjects*. We conclude with two examples of how this consideration can be iterated.

> "I think there is not a single subject or discipline in which the teacher could not make a contribution to peace and a better world. This involves a little effort of new thinking and paradigm change." (Robert Muller.)

> "The basis issue of peace education – violence as a destructive social pattern – could and should be raised in every subject. The nuclear arms race, for example, can be handled in terms of science, mathematics, reading literature, economics. The main objective would be to help students to relate to the issues and problems, to see how their lives and communities are involved, to develop a sense of critical awareness and social responsibility, hopefully helping them to experience empowerment so that they will want to take action in the face of the problems." (Betty Reardon.)

Part II:

Quotations from Fifty Expert Interviews

ÅB: If you were an upper-secondary school teacher in a subject in which you are particular familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject?

Susan Alexander (Cambridge, Massachusetts, USA)

Literature and writing are particularly amenable to that. There isn't a single piece of good literature that doesn't have at least one major, significant conflict in it, and that's a wonderful opportunity to look at a conflict: what a conflict seems to be about on the surface, what it really is about, how it came about and how it was resolved. You can do this with first-grade reading books as well as with the graduate school Moby Dick. How are the characters handling the conflict; was this the best possible solution; are there other solutions? You could also try to use simulations of the conflict in the classroom.

There's a lot of great literature, particularly non-modern literature, about war, starting with the Iliad and the Bible. What I did when I was teaching was to use a lot of texts that had war as a topic, starting with the Iliad and ending with Catch 22, and looking at the enormous change in the way war is characterized and in the way the hero interacts with war.

ÅB: How would you like to have the students work with this literature?

SA: Among other things, we would be looking at the values expressed and discuss whether they are relevant to the problems of today and to their own lives. We would also examine popular films and television shows in the same way, with a focus on the values. We would use these materials for discussions on human rights, oppression, sexism and racism.

There are a lot of archetypal patterns through history related to violence. For example, all cultures and all ages seem to have some initiation rituals around the age of 13, to indicate that people have come of age. Mostly they are violent. We should ask: Can you enter manhood without passing a violence test? What would we use instead – getting your driver's licence? And where are the women anyway in all this?

I'd like to make a statement at the beginning of a course saying: Most courses using great literature for social studies in America have been taught by going from war to war, from battle to battle to battle. We're not going to do that any more. We don't need any more exposure to war values. Why don't we try to organize this course in a totally different way? Is it possible to find great literature that we can use in our courses – European literature, Russian literature and American literature – that is *not* always evolving

around proving your manhood in war? Can we teach history in the U.S. by looking at history as if periods of peace were the norm, and when the norm broke down there was a war?

Robert Aspeslagh (Amsterdam, The Netherlands)

Whatever the subject, I would do it very carefully, in order not to evoke negative reactions. Even if the students like football, they will react negatively if you always confront them with it. I think that "talking about peace" is not the main aim. I think it is more important to "be peace" or to be a real educator, that is to set a good example.

ÅB: Do you think that most subjects in school would be suitable for that kind of approach?

RA: No, "action learning" is also important, that is, you do something in society with your pupils in order to show them how something works. Let me give you an example. Once I said to my pupils: "Listen, I have a question for you. In the canal behind the school there are lots of fishes, but there are no frogs. How come?" And they looked at me and said: "We don't know." I said: "Are you interested in finding out?" They were, so we thought about what we had to know. – Maybe it is pollution. We had some history: history of pollution. We had some geography: we had to know about the canal and its curroundings. We needed art to make drawings. We needed some physics, because we had to measure the Ph value of the water, the clarity of the water and so on. We needed some maths to make diagrams etc. We needed language, because we had to write about it. After we had done a lot of work and a lot of research, we found the answer: The water was not polluted, but local authorities had built walls along the canal so that the frogs could not pass from water to land, so they drowned. Then we asked ourselves: Would we like to have frogs back, because that is part of nature? And our work continued with contacts with the authorities. We pulled down some walls, which raised conflicts with the authorities, and built a pond of our own. We learnt a lot of biology but especially how things are interrelated.

ÅB: How old were these pupils?

RA: They were 14 to 16.

Anima Bose (New Delhi, India)

I could talk about history. We have been teaching too much about wars and victories. Why do we talk about Alexander the Great? Is he great just because he had many military victories? So some old cliches of history will need to be discarded. History has also, often, been presented from a nationalistic point of view, or a partisan point of view, or with a one-sided ideological point of view. History as a school subject must be more objective and multicultural, and it must show that peace also has its glory. I would like to have my students study Gandhi historically and his concept of nonviolence, so that they themselves will understand that killing is always bad (even when you seem to have noble reasons in a freedom struggle), and that life is always sacred. The question of means and end must be revolutionised. Ends cannot justify the means. Means must be as noble as the ends always.

Elise Boulding (Boulder, Colorado, USA)

If I were teaching in high school, I would be teaching sociology and what I would do would be to clarify the concept of interrelated institutions in our national society. First I would start with the local community, and in fact I have done this for high school students. There is a teaching project which Chadwick Alger, a former Secretary General of IPRA, has developed. It is called "Your community in the world, and the world in your community". This is something you can easily do with high school students, and I have also done it with my college students. You make a list with the students of all of the interconnections of your community with the rest of the world. That means listing all the organizations you can think of like the Rotary, The Chamber of Commerce and so on – all the nongovernmental organizations and the inter-governmental; the City Council may be member of an international union league of cities, for example; and then the businesses with their export relationships and the churches with their international contacts. Every church is a part of some kind of an international nongovernmental denominational association. Then you send your students out – they pick the organization they want to study and then they go to the local group in order to find out how this is connected to the world. Then the class creates a map of the way in which their community is linked through the international system. The students talk with people who have been a part

of that process, and they build up a picture of the inter-connectedness of the social, economic and political institutions of their society. That would be part of a course in sociology of the international system .

Birgit Brock-Utne (Oslo, Norway)

History is a subject in which I am particularly interested, and I think it offers many challenges. It is not, however, so easy for the individual teacher, because, in my opinion, there are fundamental mistakes and distortions in history textbooks, and a lack of research. For example, there has been all too little investigation into, and description of, non-violent solutions of conflicts, which is certainly an area that should occupy a prominent position in peace education.

Another important subject is physics, and one can maintain that the traditional instruction in physics in the schools has been far too narrow. It has been pointed out, for example, that relatively few girls choose to study physics. It is quite possible, however, that the reason for this lies with the traditional way physics is taught. In a project at the University of Oslo, a feminist analysis of instruction in physics and the natural sciences has reached the conclusion that physics has traditionally been too narrow, and that girls drop out because the subject is too little concerned with social and human consequences and lacks an overall perspective (Lie, S. & Sjøberg, S. "Myke jenter i harde fag" /"Soft Girls in Hard Sciences"/. Oslo: Universitetsforlaget, 1985). There are physicists who think that physics would benefit from the broader perspective that would result if the reorientation that the girls want for the subject would take place.

Robin Burns (Heidelberg, Victoria, Australia)

My academic background is in psychology and social anthropology, and I am really not familiar with any of the more common school subjects.
ÅB: Would there be something in psychology that you would think would be relevant for a peace education?
RB: We have in Australia a group of "Psychologists for the prevention of nuclear war". They have been dealing with behavior modification and coping skills. This approach is very individually oriented, for instance, to children's fears about a possible nuclear future. I find this approach some-

what limited and hence not a sufficient basis for a good peace education. In social anthropology, we have a basis in the relativity of cultures, demonstrating that a particular phenomenon needs to be understood in its social and cultural setting. This is something that can be taught in the school. We need to understand the world view of other groups and peoples and to be able to talk about other peoples' world views, not in a fragmented manner, focusing on differences but focusing on common basic human needs and the different social and cultural contexts. This is a very good basis for at least part of a peace education.

James Calleja (Valletta, Malta)

One important thing here is that the upper-secondary school teacher himself has to have some background in peace education. This is a sine qua non. We cannot expect teachers at whatever level they are teaching to introduce and incorporate peace education without they themselves have had some training in it.

Let's take a language subject as for example Italian or English. Most of the proposals we had from upper-secondary school teachers were to try to incorporate peace education through literature itself or by using drama. There are also ideas on setting up exhibitions. The students themselves would work on and prepare exhibitions. Another idea that came up was using questionnaires that the students themselves would like to work upon. So these were some ideas which came from dialogues with upper-secondary school teachers.

Of course, we have various pressures on our students and teachers at this level. The students have to sit for formal examinations to enter university, so it is very difficult to include peace education within the programs of studies, especially if students are given the impression that what they are doing is something "extra". Therefore, it has to be integrated in the ordinary work and seen as relevant also in practical terms.

Terry Carson (Edmonton, Alberta, Canada)

I would teach social studies. In that subject students can learn a lot about development questions and about international relations. I would use Galtung's concepts of positive and negative peace. The students should be

aware that the perspectives carried by people in the North are ethnocentric. They should be exposed to views from the South and learn about the conditions of life for people in the South. We need to emphasize understanding between perspectives. Disarmament is a particularly important task, and most questions about disarmament relate to U.S.-Soviet relations. Canada is a member of NATO and has many close relations to the United States, so we would certainly need to discuss Canadian-U.S. relations as well as American-Soviet relations.

James Collinge (Wellington, New Zealand)

Within the social sciences which I have been involved with, I would want to raise the important questions of peace and questions of nuclear war. I am very influenced here by the work of Robert Lifton and his notion of "nuclear numbing": the fact that we do not really deal with these questions because we think that they are too big for us to deal with and we become, as he says, numb. I think that it is important for young people to come to terms with and to be able to discuss that. There seems to me that there is a lot of evidence around the world related to this. A Masters student in our university did a major international literature study for his thesis on adolescence and the nuclear question. He found that in all the literature from around the world (Russia, the United States, Sweden, etc.) young people, at the age of the upper secondary school, were very concerned about living in the nuclear age. There were some differences in their attitudes: there was a great deal of negative feelings within the United States, for example, while New Zealand students at that age were more positive about the future. But a common theme was that the adults, parents and teachers, did not talk enough with the adolescents about these issues. So that is something that I would want to bring in, probably within the social sciences, but also within the sciences. Within literature there are a lot of opportunities to raise peace topics and as I said right in the beginning, I have a strong interest in the connection of the arts with peace.

Thomas Daffern (London, England)

Within history, which is the subject I would most likely be working with, I can think of lots of ways of high-lighting peace. If I was teaching a sixth

form class tomorrow in peace education, I would probably teach something on the history behind the Gulf War, which is something that I am working with at the moment. Within the history curriculum there is a slot for world history going against the kind of nationalistic history education that has been common. If you study the professionalization of history teaching during the 20th century, you note a number of reports published by the League of Nations in the 30s and 20s, including analyses of a number of history textbooks, trying to take out the extremely nationalist perspective. Sweden was one of the countries that endorsed that whole process, and I think we need to carry that work forward. So in relation to the Gulf, this whole question about European-Arab relations, the whole tension, I would look back at the crusades, for instance, where both sides made terrible mistakes: the slaughter that went on for instance when so-called Christians invaded Jerusalem – the Jews were locked in a ghetto and killed. The Muslim image of us is often "something barbarian from the North" – they are terrified. I would also like to teach my students about Bagdad in its heydays. It was one of the educational centers of the planet. I would deal with Britain's role in the Middle East and now this war. My agenda in teaching a class like that would be: First to instill wonder, because I think that education at its best should lead people to wonderment at life, because life is so complex and wonderful. I think that in true learning, true philosophy we have to start from the students' emotional involvement, their wonder and awe. When you are struck by the wonder of life, you cannot possibly react with violence, because it's no way to respond to something that is wonderful. You will always find a strategy around problems – to dialogue, to make friendships and so on. In spite of these Saddams, the tyrants of this world, we could look for good people behind the tyrant, around him, and I believe you can find some solution. Through my teaching I would like to give my students some glimpse of those possibilities. A similar sort of strategy could be used to many other problem areas, like Northern Ireland.

Morton Deutsch (New York, USA)

If you take any subject, first of all you can teach it in a way that uses the technique that I mentioned earlier, that of structured constructive controversy. You stimulate controversy as part of the subject matter under certain rules, which help teach the students that they can have intellectual dif-

ferences and can engage in a lively controversy that is productive, where the interest of self and the other merge in a constructive way rather than in an oppositional way.

Life is full of conlict, so any subject matter has a lot of conflict in it, such as English literature. You can analyze the processes involved in dramatic fiction, and you can help enrich people's understanding of conflict and help them to understand what are the conditions which lead to a more constructive form of conflict lict handling. That can be done in history; any subject matter can be used for that purpose, even science. I think it takes a little imagination, but with that imagination you can find in any subject matter material that can be very relevant.

ÅB: Would there be some particular results from social psychology relevant to peace education that you feel would be especially important to take up with high school students?

MD: There are many aspects of social psychology that would be relevant. My general view is, however, that you can help students by teaching particular subject courses dealing with conflict, for example – that is useful. But my emphasis would be on the functioning of a school. The school has to become a collaborative institution as experienced by people in their day-to-day function as students and teachers. The ways of working together, the ways of dealing with conflicts are very important and may contradict the verbal message included in a course.

Virginia Floresca-Cawagas (Quezon City, The Philippines)

As a secondary school teacher, my area of specialization was mathematics and biology. In mathematics I would approach integration of peace concepts in graphical representations of, for example, the nuclear arms race. How many billions of dollars are spent annually on arms build-up, what does this mean when converted to development programs? Graphical representation can be a technique for making the students aware of the facts which will lead them to ask some ethical questions about their country's priorities. Then in word problems I don't use the problems that are in the standard books, like if this train travels at a certain speed and another travels at another speed, when do they collide, and so on. I make my own word problems and usually, I use situations in our country like demonstrating that 10 percent of the people own 90 percent of the land, showing them economic and social inequalities using mathematical problems. In English and com-

munication arts it is relatively easy to introduce peace concepts. For example, when our objective is listening skills or writing skills, we just choose poems of protest or songs of peace end use them as the medium or springboard. Thus, we try to integrate peace perspectives with various skills training in school.

Celina Garcia (San José, Costa Rica)

Let's take Central America, for instance. If I were teaching about the problems of Central America, I'd like the students to conduct the class first, to give ideas. Usually, what is easily accessible also in poor areas is newspapers and radio news. The way many teachers handle it is starting by bringing news to the classroom, and from there they can take up different activities such as making simulations, for example on human rights. The Inter-American Court for Human Rights is in Costa Rica, and they were making an investigation of the violation of human rights in Honduras, and two of the witnesses were shot before they were asked to give testimony. So I would gather all the information on that, and then I would ask one of the students if he or she wanted to be the judge: What would you do if your witnesses were shot? Do you know any other similar situation? Then we would make a simulation on this topic. Some of the students can write a dialogue, and they can have a little play around a very important subject. Some may go home and get more information. Some may have relatives in Honduras and bring us personal information. Others may bring information on the history of the violation of human rights in Honduras. So then you can have a whole book made up by the class on just one particular subject, involving the students very actively in the process.

Henk B. Gerritsma & Daan Verbaan (Groningen, The Netherlands)

DV: As a history teacher I would try to give the pupils a better understanding of the causes of war. I want to stress that war is always based on human decisions and not an accident that cannot be prevented. In that case you could also say that there were always people in history who made proposals for a peaceful resolution of conflicts. History should make pupils aware of different opinions, also in the past, with regard to the solutions of conflicts.

HG: When I was a school teacher (of geography), I made use of the possibilities of dealing with political conflicts and problems. The geography curriculum offered plenty of opportunities for that, especially with regard to the issue of underdevelopment and development and, in this connection, the question of direct and structural violence. I paid attention to those issues, both generally and more specifically, that is illustrated them with cases – at that time wars connected with the process of decolonization, for instance in Angola and the Sudan; the Middle East conflict; expressions of violence in Latin America; and the Vietnam war.

If I were a secondary-level teacher now, I would use the teaching materials which have been developed at the Polemological Institute. As a geography teacher I would use especially the materials which deal with the North-South issue. With regard to the question of how I would try to make pupils more conscious of and prepared for this issue, I refer briefly to the ideas which underlie those materials. When developing the materials, we used a number of key concepts, formulated in the following questions: a) Which are the parties in the conflict/problem? b) What are their interests? c) What is their power, and to what extent are they using it? d) What are the roots of the conflict/problem? e) What is our/the Dutch involvement? f) Which values/human rights are at issue? These concepts/questions were elaborated in a model of a case study, which can be rendered schematically as follows: 1) Introduction; 2) Description of the conflict/problem, including (historical) backgrounds, parties and their claims, and the Dutch involvement; 3) Parties directly involved; 4) Analysis of the conflict/problem and interpretations; 5) Possible solutions; 6) Dutch involvement – opinions.

We also had a model for the learning proces: a didactic method, elaborated in a teachers' manual. The stages of this model were: 1) Introduction/ motivation; 2) Exploration/analysis; 3) Learning to opt for solutions; 4) Presentation; 5) Evaluation.

The models were not prescribed as compelling and obligatory, but conceived as guidelines for both the authors and the users of the materials. They are useful instruments for achieving perspective.

Haim Gordon (Beer-Sheba, Israel)

In literature, I would teach literature of the other peoples; in history, I would teach history of the other peoples. In the sciences it would be more difficult. In the sciences you can develop a respect for truth and for what

might be called the precision of truth, which is often very important in evaluating situations, so that could be used. But it is much easier to use humanistic study or social science for peace education.

Magnus Haavelsrud (Tromsø, Norway)

Take society, for example. If we were to discuss society, the way I would conduct peace education or schooling for peace would be that I would try to find out what the pupils were interested in. Are they interested in the situation of young people in the local community or in the weapons of the world or starvation in Ethiopia? I would want to clarify the pre-conditions at the very beginning. Then the great problem is to stimulate a discussion and development of the content.

ÅB: When you talk about consciousness-raising and working with dialogue, I mainly think of the cognitive factor, perceiving connections and so on. Are you also interested in affecting attitudes and creating preparedness for action?

MH: I'm very afraid of stepping outside the purely cognitive. I'm afraid of indoctrination. I think values and attitudes change by themselves, more or less, depending on what you understand and how you have evaluated that understanding. I think I would like to give priority to the cognitive factor and hope for a change. But instruction by means of dialogue also requires special attitudes, which are often lacking. Therefore the way people can change their communication from anti-dialogue to dialogue is also dependent on their attitudes and values.

ÅB: So the way you see it is that the cognitive factor has an impact on attitudes, values and preparedness for action, but you don't want to influence anything but the cognitive directly?

MH: Yes, like Kohlberg, the American psychologist who wrote about "moral development", I think that the arguments for the moral standpoint that are the definitive ones. I prefer a dialogic peace education to an indoctrinating one.

Ian M. Harris (Milwaukee, Wisconsin, USA)

My background is as a science teacher. I'm now teaching at the university, and I am not teaching science any more; but I used to teach physics, chem-

istry and biology. If I were still teaching those subjects and I had the kind of training and commitment I now have in peace education, I would definitely emphasize environmental issues very strongly in my biology class and talk about the sacredness of our planet and what we need to do is preserve all forms of life in this planet. I think in chemistry I could talk a little bit more about the danger of nuclear weapons, and in physics I could use various problems which would emphasize the destruction power of nuclear weapons. When I was a secondary science teacher, I helped develop a science course called "Science for Survival", which emphasized how to survive in a technological society in a way that preserved the environment.

Petra Hesse (Boston, Massachusetts, USA)

I might teach psychology. By the way, we have begun to ask children questions about whether it's possible not to have conflicts. That is, we have started to turn my psychological approach into an educational project, almost creating workshops with children. We ask the same questions to get the kids to reflect on their experience in the classroom and their perception of the world and basically take it from there and then have discussions with children about what they think one could do to prevent conflicts.

To come back to how I tried to answer the question initially, it could be interesting to explore with children and young people their conceptions of human nature, the assumptions they have about people. Are people evil? Are people aggressive? What does aggression lead to? Do you believe that you will always have conflicts with other people? Do you believe that countries will always have conflicts with each other? And I found that even 10-12-year olds, and then definitely the older group, are really intrigued by these questions and have a lot to say. In a class on psychology maybe I would begin with some kind of workshop, where I ask the students about their opinions about human nature, about group conflicts. Then, with 14-15-year-olds, I would try to introduce different psychological theories; for example, you could talk about Freud and his conception that all human beings are aggressive. I would proceed to other theories in psychology that claim that we learn to be aggressive in our environment, so if we grow up in a world that is not peaceful we learn not to be peaceful. In their spontaneous responses about human nature children basically reproduce all major theories of psychology, which is really fascinating.

ÅB: Would you try to promote one of the theories, or how would you

deal with this situation to make it a peace education effort?
PH: I would probably explore with the students what the implications for peace education would be of each of those approaches. Given the assumptions of each approach, how would we set up peace education? If all human beings are aggressive, how do you set up peace education? If we believe in social learning theories, how can we create environments that are cooperative, and how can we create all these social models for children that help them to become peaceful? I think that's something you couldn't do quite successfully with kids until they are about 14-15-16 years old. On the other hand, I have always found that younger children as well have always responded very favourably to questions that encourage them to be creative.

David Hicks (Bath, England)

I originally practiced as a geography teacher and I always used to feel that geography had a fairly major role to play in helping young people understand the world. If I was doing it again I would go back to the framework that I have often used and that I got originally from Galtung. He wrote somewhere once that the problems of peace have to do with inequality, injustice, environmental damage and alienation. I find that a very useful categorization. Geography tends to overlook injustice, but is very good at looking at environmental issues. I suspect geography doesn't look much at issues that have to do with alienation, although in academic geography considerable work has been done on, for example, the geography of crime and the geography of disease. Turning those four problems round, as Galtung once said, illustrates the values underlying peace. This is a way to help young people understand issues to do with what economic welfare looks like, what social justice looks like, what environmental diversity looks like, and what participation looks like. I would want to spend much more time certainly than I used to looking at how those positive values can be expressed – case studies of those on different scales, so as I said earlier that students finish up knowing as much about the geography of peace as they do about war. There was an interesting book written on the geography of peace and war sometime back – for college and university students – and sadly that contained much more geography of war, but it dealt also with geography of peace. This is always the dilemma. I am very anxious to not get away from the problems, but pay *more* attention to positive examples.

Kathleen Kanet (New York, USA)

There are so many possibilities. Any subject may be appropriate, and you can direct the students' attention to various areas via required reading lists. In religious education, the concept of religion and spirituality would have to be continually defined to include action for justice and action for peace. Some of the textbooks in the United States are now moving to respond to this need.

ÅB: The Institute for Peace and Justice in St. Louis has published a series of teacher manuals. Do you know about these, and would you think that their approach is similar to the approach that you and your group represents?

KK: Yes, I know about them, and as far as I now remember their curriculum, they have a related approach. They focus on concepts and they have developed lesson plans teachers can use.

Søren Keldorff (Aalborg, Denmark)

Even though psychology is not a special subject in the curriculum of the Danish upper-secondary school, the perspectives of peace psychology are good startingpoints since the students are able to understand immediately that feelings, concepts and awareness are important. It's a questi of progressing from anxiety towards action. You may start with the proposition that myths stand between us and reality, and that those who control the myths are blocking our possibilities of handling our security in a satisfactory way. You should discuss the content of the myths, e.g. prejudice, xenophobia, enemy images and disinformation.

It is important to come to terms with the myth of aggression – human beings are not born evil; it's a matter of learning. Violence and destructive behaviour are acquired and can, in principle, be unlearned. It is also important to point to the structural conditions of our culture – militarism, neoimperialism etc. – as explanations of violence and armament in the world. In the course of history, mankind has been able to get rid of illiteracy and slavery. Consequently, we should be able to abolish war and violence as well. (Jarl Øberg in Lund has inspired much of my thinking about these matters.)

Herbert C. Kelman (Cambridge, Massachusetts, USA)

If I were an upper-secondary school teacher, it presumably would be in some areas of the social sciences. I would then deal with some of the concepts I referred to in the beginning (Question 1). The things that I feel I could and should introduce, would be basically of two kinds.

One has to do with analyses of issues of war and peace and particularly the role of public opinion, the role of decision-making processes, and the role of what I call "assumptive frameworks" – the point I had in mind when I was talking about security: How we sometimes make some very basic assumptions without ever questioning them. How we form social images would also be something that I would discuss. These are general social science concepts, and it would be natural to show how they apply to war and peace.

The second aspect I would deal with would be the question how individuals relate themselves to issues of public policy, the question of responsibility, the question of using independent judgement, developing a questioning mind – looking at the relationship between the purposes of policy and the way in which policies are implemented.

Alberto L'Abate (Florence, Italy)

In our research we asked, for example, the students: How would you like to be taught peace? And it came out quite clearly that they want to use active ways of learning: it means role-playing, it means discussions, it means group work in research, it means, for example, to do research to do an exhibition to show others.

ÅB: Did you use a questionnaire to ask the students what methods they preferred?

AL: Yes, but we had to use a special index. The index took into account what methods the students know. Of course, if they do not know what role-playing is, they will not say role-playing. But when we considered the activity they had done, we could see that the preferred methods were exactly these new forms of activities: role-playing, theatre, exhibition, re- search.

ÅB: What age group did you ask?

AL: The research was done for the last year in the secondary school, so they are students who were about to leave the secondary school – about 18 years.

Linda Lantieri (New York, USA)

I think what I would think of doing right away is to create a "peaceable classroom". Whether you are going to teach math or science, in this room we are not going to put each other down; in this room we are going to celebrate our differences; in this room we could feel safe in sharing feelings with one another. So one thing any teacher could do, whatever subject they are teaching, is to create that climate. In math, we could begin to look at the national budget and where we spend our money, related to issues of peace and war. In science we can begin to look at some of the dangers of nuclear radiation. I think that eventually we could begin to infuse some of these concepts into any subject area within the already existing curriculum.
ÅB: When you are working with your particular program, is that presented as a separate part or is it a question of some kind of infusion into regular subject activities?
LL: It's both. We try to encourage a separate teaching at first with about 15 lessons from the curriculum. We do this to have students develop a solid core of what the concepts, knowledge and skills we are talking about are. Then we encourage teachers to teach everything else differently from that time on, beginning to infuse it in everything they do.
ÅB: Would that be independent of the age of the children?
LL: It would be independent of the age. The introductory lessons would probably be a lot shorter with the younger children.
ÅB: But you would start in that way at every level?
LL: Yes, pretty much.

Max Lawson (Armidale, New South, Wales, Australia)

/Note: Max Lawson answers this question by referring to a description of his own course for undergraduates, given earlier in the interview, indicating that a similar process could be used at the higher levels of school. Therefore, we quote this course description here./

I start off with inner peace, emphasizing that the personal and the political are closely related, that you cannot work effectively for nuclear disarmament if you are a heavily psychologically armed person yourself, if you are an unpeaceful person yourself. So the first part of my course draws heavily upon the work of Adam Curle, particularly his books "Mystics and Militants", "Education for Liberation" and "Making Peace". The course

gradually develops into the study of interpersonal peace and the resolution of conflict. Workshops for the first part of the course, often initiated by students, deal with meditation and other paths to inner peace, conflict resolution, assertiveness training and related issues.

The course gradually moves on to content-orientated issues, particularly stressing how to teach controversial issues in a classroom and raises the question of indoctrination in classrooms. In the workshops in this part of the course, students choose an issue which they are diametrically opposed to and have to argue the opposite case. At this stage of the course, when the personal and the interpersonal and the political are starting to come together, I have a one-day workshop called a despair and empowerment workshop using the work of Joanna Macy. In this I am helped with a colleague from the Drama Department. I and the students find this a highlight of the course and I relate the empowerment themes to the conscientization of Paulo Freire who is the next educator introduced in the theoretical part of the course. Other issues dealt with in the course are the theory of a just war, the tradition of non-violence, and structural violence. Each topic theory is tied to practical exercises in a workshop situation.

Stig Lindholm (Copenhagen, Denmark; Sweden)

That would be in psychology, then. In that case, I would take up psychological aspects of various kinds. Among other things, I would discuss how we react when we confront danger and how we tend to repress and deny things. I would take up one of my favourite themes: the inner oppressor, who tells us that since we cannot do anything, we don't have any responsibility. I would say that your first step in working for peace is to throw him or her out, whatever sex this inner oppressor of yours may be. In addition to the factors that operate on the individual level, I would also point to the collective, unconscious processes and the cultural factors, I think.

Mildred Masheder (London, England)

I would think that world studies would be my speciality, and there it would be very important to get an interdisciplinary approach dealing with economics, racism and global perspectives.

Gerald F. Mische (New York, USA)

I guess it might be in the social sciences. First of all I think such teaching has to be interdisciplinary. If a teacher in a particular subject is not able to make the connection with other subjects it's very difficult. One key thing is to study how to work with *win-win,* rather than with win-loose approaches. As you can understand from what I have said earlier, a central focus in my teaching would be on interdependence, demonstrating that our destinies are tied together. That we *don't have final answers*, that's another important thing. If you go to school and feel you have to be having the final answers, you are going to be very rigid, because there *are* not simple answers. You can end up having all kinds of problems, psychological or otherwise. So I think that's an important part of the type of education we are talking about: How to help people deal with uncertainties, with rapid and constant change and to accept this, since this is the nature of life.

Valentina Mitina (Moscow, Russia)

I have been a teacher of English. Using a lot of texts and additional materials, I have to show our students how English people live and how American people live. I try to show that they are different from us in some respects, but at the same time they have the same needs. While preparing myself, I try to find the kind of material that can make my students understand these things and develolp their attitudes towards foreign people. Sometimes we still have stereotypes that have to be analyzed for the sake of overcoming them.

Robert Muller (Escazu, Costa Rica; New York, USA)

If I am a professor of history, instead of going on admiring the war heroes and conquerors of the world, I would concentrate more on peace-makers and peacemaking. How did we finally emerge from wars? What kinds of peace treaties were adopted? What are the benefits of peace? What are the horrors and losses of war? I would show the students that war doesn't pay, that it has become an obsolete method of solving human problems.

In physics you can deal with the dangers of nuclear arms. In linguistics you can illustrate to students the difference between violent language and

peaceful language, that everything you say has either a beneficial effect or an adverse effect.

If you teach health you can speak about "mens sana in corpore sano", that is, a healthy mind in a healthy body. Tell them what a nuclear war would do to the health of this planet. After the creation of Physicians for Social Responsibility there is now an important association of Educators for Social Responsibility which helps teachers to teach children to become more responsible members of the human society. This group could make a good contribution to your project.

I think there is not a single subject or discipline in which the teacher could not make a contribution to peace and a better world. This involves a little effort of new thinking and paradigm change. It would merit a very special, detailed inquiry on your part. I would be happy to contribute to it.

Eva Nordland (Oslo, Norway)

Pedagogy, which is the subject I've been teaching, is not very relevant at upper secondary school. But I can mention one method that I like to use and that should be applicable to many various contexts. Sometimes, when I have beginners in pedagogy and I think they should get to know each other, I give them as their first assignment to talk about themselves as five-year-olds. At first some of them can't remember anything, but then they often come up with fantastic little stories that we can use to illustrate problems of general interest. This method, then, involves reflecting on your own customs, your own experience and comparing that with the experiences of other people. Those who have more experience have a greater responsibility when it comes to contributing new elements to communication. The main responsibility of the teacher is to expand the students' awareness of the problem and help them to see the principles of the individual details.

Mitsuo Okamoto (Hiroshima, Japan)

I think that in most subjects I would use methods similar to those I referred to earlier. I invite the survivors of Hiroshima to come to my class and have them speak to my students; this is more effective in making the students conscious of the peace issues than if I just told them about Hiroshima and Nagasaki. I also think the audio-visual method is more effective than just

the lecture type of instruction. Thirdly, I think students must leave campus to learn by working, to learn by looking at situations which lack peace, in our country or overseas.

Priscilla Prutzman (Nyack, New York, USA)

For instance, within an English teacher position, all kinds of writing exercises could be utilized in any of the themes really: You could do a cooperative writing project, and you could encourage students to use paraphrazing – that's definitely related to language arts. To enhance self-esteem you may encourage people to speak or write about themselves in a positive way. In working with conflict resolution, you could encourage people to create plays that involve non-violent solutions to the conflicts. In the subject English it is so easy to find ways. This is true of art also, particularly in the area of self-esteem and cooperation; and in terms of conflict resolution students could be drawing comic books, showing non-violent solutions.

Hanns-Fred Rathenow (Berlin, Germany)

As mentioned earlier, peace education should be a principle of learning as well as a principle of teaching. In the field of social studies, for instance, we have found project work very successful. School subjects including social studies are reflecting the traditional understanding of sciences as to consider science and teaching isolated from the social-political context. This is reflected in the methodological structure of the lecture as the traditional method to be found in almost every subject in upper secondary schools. Lectures are characterised by instruction based on the structure of university disciplines. And we know that courses of instruction very often isolate facts from their political, economical, and social context. They mainly rely on the subject competence of the instructor, of the teacher and tend to avoid the competence of the students. Following the "practice-what-you-preach" principle peace education issues in schools should refer to cooperative planning. What does this mean?

Every teacher has to be aware of the fact that learning processes have to do with practice in *decision sharing*. Thus an essential requirement for all

projects is the development, realisation and control of the planning by both students and teachers involved. *Social reference and practical implications*, such as "teach-ins", are the second requirement for project work in the field of peace education at the upper secondary level. It should be important to motivate students to be interested in the subject not only as relevant to their examinations, but also to develop and support the student's motivation and commitment to transfer the theoretical knowledge into socially effective practice.

The *orientation on results* is the third requirement. Results of the students' project do not end with an academic report but furthermore influence the social and political environment such as school and public. Here the students find their field for activities and opportunities for experiences. Thus project work is in fact a chance for the students to encourage their political activities. The identification of the students with their studies does definitely grow there is no doubt – if they are satisfied with the results of their work, which is a real product. *Interdisciplinarity and collective realisation* last but not least should be part of every project work. Team-teaching should be mentioned in this case. Finally students and teachers should discuss their cooperative work, how they dealt with present difficulties, which problems were involved in their interaction, how conflicts arose among members of the group and how they were solved. In this context authenticity of the teachers seems to be one of the main requirements for being part of the group process.

ÅB: Could you give an example of this kind of project work?

HR: I mentioned earlier the exploitation of the Third World as to the tropical rain forests in Brasil. We know that the ecological system of the tropical rain forest in this part of the world is threatened by producing crops for animal production in Europe and North-America or erasing the forests by burning and using the land for cattle. These cattle stocks are often belonging to fast-food chains in Northern America or Europe. Hamburgers at the end of this chain therefore are destroying natural resources in this part of the world. I know of projects which had a considerable impact in the public opinion carried out by upper secondary students which sharpened the awareness for this fact. This project included subject oriented competence as well as skills for political action as part of an effective school work. Peace education permeated in this case geography, biology and social studies lessons.

I think that knowledge must be linked with political actions at a level

which is adapted to secondary school students. All processes and all actions must arise, however, from the students. As a teacher I must not press – this would be contrary to peace education – pupils and students in the direction of my opinion or my political standpoint. So the decisions and plans of the classroom group are an essential basis of project work.

Douglas Ray (London, Ontario, Canada)

I taught social studies in Alberta for 15 years, and the way in which I usually taught these kind of themes was by dealing with general principles with specific examples from history and I tried to involve the kids in an analysis of current international society to try to discover parallels or perhaps opposites that could be instructive. I think it is critical in this kind of work to try to make sure that you have a global assessment of society as opposed to a purely parochial interpretation. Very often our schools perpetuate the knowledge of our immediate communities, perhaps of our nation or our nation and its near allies and perhaps they will have a boogy, an enemy – make-believe enemy in some cases – in addition to that, but for much of the rest of the world, there is a vast silence.

I think it is absolutely critical for a child growing up in the late 90s and living most of their lives after 2000 that they should think in terms of a global society and that they should have a significant amount of knowledge about representative examples from different parts of that global society. Therefore it is critical that we should include in as responsible and in as respectful a way as possible a significant number of examples from other cultures. For example, I believe that it is critically important for Canadian children to learn something about India, China, the Soviet Union, one or two African countries, one or two Latin American countries, one or two European countries and the United States – in addition to Canada. I would think that in Sweden, a similar group of countries might be identified; they would vary from the list that I described, but the principles, I think, might be the same. I think that it is important not to compartmentalize knowledge too much. To try to open doors with the knowledge, to help kids realize how a particular event is related to the overall scheme of things and not deal with matters as isolated exotic pieces of information but rather to fit them always into a coherent pattern. Global education, peace education, international understanding – these are labels which indicate mechanisms by

which this kind of coherent pattern might emerge.

Betty Reardon (New York, USA)

The basic issue of peace education – violence as a destructive social pattern – could and should be raised in every subject. The nuclear arms race, for example, can be handled in terms of science, mathematics, reading literature, economics. The main objective would be to help students to relate to the issues and problems, to see how their lives and communities are involved, to develop a sense of critical awareness and social responsibility, hopefully helping them to experience empowerment so that they will want to take action in the face of the problems.

Tom Roderick (New York, USA)

I think that what we're trying to do is help students become active participants in a process of change and in a process of conserving the world that we live in. A basic concept is that everything is connected to everything else: environmental issues, world hunger, nuclear war, and economics. A concept that has become more and more popular in the peace movement – the concept of common security – is relevant here. We are all linked, we are all interdependent: every country is vulnerable to environmental destruction, economic catastrophes in other countries, a possible nuclear war, and hunger and disease in other countries. Since we are all interdependent, we all have to work together to solve these problems, and all of the disciplines are involved. Economics, physics, biology – you can make these connections in all of those disciplines. So I would think that what you would need to do if you were teaching any subject is to think: What are the implications of global interdependence for this particular area?

Our approach is to ask the teachers to set aside 45 minutes a week for a specific workshop on the themes of our curriculum. In addition to cooperation, communication and conflict resolution, there are units on preventing prejudice and promoting equality in which we deal with such topics as racism and sexism. There's also a unit on peace-makers. We ask the teachers to set aside 45 minutes for a specific lesson that they put together from our curriculum. But then we ask them also to infuse these concepts into every-

thing they do the rest of the day. For example, when the class is reading a story that involves a conflict, you can use that to further develop the concept of conflict. In social studies you can study about conflicts in various parts of the world.

Paul Rogers (Belfast, Northern Ireland)
& Maura Ward (Blackrock, Co. Dublin, Ireland)

MW: If I were a teacher of civics, I would have many opportunities to deal with explicit peace education. If I were teaching English, I would use texts to analyze conflicts, violence and injustice, and I would try to make the students aware of alternatives.
PR: Most subjects could be dealt with from the point of view of peace education very easily. For example, I would like to deal with third world development issues in Geography and History. The New York Intercommunity Centre for Justice and Peace have developed an excellent workshop for teachers on the process of "infusing" justice and peace topics into mainstream curriculum subjects. The process and results are very impressive and we are about to begin some teacher workshops on this process for teachers in Ireland.

Bogdan Rowiński (Konstancin, Poland)

I thought about history and language. Let's take language. First, there is the selection of texts for those students. At this level they are quite mature, so we can choose different texts, not only from classical literature, but also from modern literature and even from journals about political matters – to develop the students' understanding of the world. And I think that international contacts could be quite a good method. I think that the average school can organize something for small groups. It's quite possible to invite a few students from another country and give them accommodation for three days. Such personal contact can be a good way of changing views and attitudes.
ÅB: You also mentioned history. What would you do in history?
BR: To me it is quite dangerous to see history simply as a book of dates and other facts. I think that instead we should teach history as the process of

changing things through human activity. Nothing in history happens without human decisions. If something is wrong now, we can change it to make it right. But we should avoid making our students learn dates and unrelated facts by heart – kings, presidents and battles.

Paul Smoker (Yellow Springs, Ohio, USA)

Yes, but in school I used to teach mat. .natics and art. With art, I think I did make a genuine attempt to do this. I think one can use art to approach the problems of images of peace. If I was teaching art in school, I think that's one of the things I would do: I would – as I have done with students who have been doing Ph.D.s – go into the classroom and ask children to paint a picture of what their image of peace is. Others would be requested to paint a picture of what their image of war is. You usually get a very revealing set of pictures in this way, related to male and female differences in the socializing process. So I think, if I was teaching art in a school, that's one of the things I would do. Art can also be used as a method for individual exploration in a therapeutic fashion. – If I was teaching mathematics, then I would try to introduce statistics at a global level and try to give the students a better picture of the planet as a whole in terms of, for example, the inequalities among people.

Toh Swee-Hin (Edmonton, Alberta, Canada)

We would start with an issue that is related to the students' daily lives. If we are dealing with the topic of world hunger, for example, it would be natural to start with the local supermarket or grocery store and the consumer products the students come across every day in their homes. Try to get them involved in creative activities within this topic where they can clearly see how their own everyday world relates to people in other countries.

In this process, we would certainly have the students carry out exercises which could evoke empathy. Through role playing, they can "step" into the shoes of the hungry and the oppressed. We would have them compose songs about human rights violations. And by promoting reflection and sharing on what we can do as individuals or citizens, this brings in empowerment.

We consistently question charity models in terms of personal aid. Charity does not get to the root problem. It is much more important for students in any country to be ready to question their government policies when these are not fair or democratic. If the world policies were more fair and democratic, then people would not need charity. There would be equitable production and distribution of resources and fair trade. We need to reach that stage of solidarity in peace education or else the educational process would not be holistic.

In Philippine peace education, empowerment is also encouraged in relation to environmental destruction in the students' own country or neighborhood. If there is a local factory that is polluting the river, for example, public and school campaigns can be initiated to stop this pollution.

Judith Torney-Purta (College Park, Maryland, USA)

It would be important to study the perspectives of the United States and of other countries and to understand how complex the processes of negotiation are. The active involvement of students through role playing or other methods is especially important.

ÅB: Would there be available materials that you could use for this purpose?

JT: Most American teachers take a little from this and a little from that, and they tend to mix them up and reconstruct them. They try out the materials and change what they feel they need to change. There are usually enough materials, but teachers seldom follow them strictly. And that is encouraged.

Lennart Vriens (Utrecht, The Netherlands)

One thing worth thinking about is this: When young people are between 13 and 18 years old, they are very busy with themselves. Then, I think, peace education may have a better chance if you can show that this is important for themselves: but then we must also show that it has parallels within the world at large. So you should not only talk about racism in Namibia, but you should also talk about racism when you go to a disco. You should not only talk about violence and politics in the world, but also about the feeling of being safe in the big cities as a girl. Can you feel safe walking in Amsterdam, for example? You can try to connect these levels, and then you

may have a chance. I think that it's very important for a teacher to avoid giving the children the impression that they have to accept his or her ideas.

I think history is a very important topic for peace education, and I think it's a pity that in Holland history is not a subject in the final examinations for most students. It is very important to understand political processes and the historical roots of some of our current conflicts.

Riitta Wahlström (Jyväskylä, Finland)

To me, the basic educational procedures would be similar in most school subjects. For instance, I would like to ask my students to think about things within the subject which they themselves feel could be connected with problems of peace. After a discussion of these issues, we might find out together what would be important to study in order to understand these problems. A basic approach in my teaching would be to start from the conceptions and ideas that my students already have. This might mean that students are requested to write down their own current thoughts about problems they find important. After writing down their thoughts, they may read them aloud, and we could start discussions related to the worries and thoughts of the students. This might be one way of beginning work on peace education, since ideas of peace and war will probably be one important area of young people's worries. This would also be one example of non-authoritarian educational techniques, and such methods would in themselves contribute to peace education.

Zlmarian J. Walker (Brasilia, Brazil)

I taught history and social studies for many years. With older students I think I would really deal with international organizations and transnational concepts and the reality of interdependence: What are you going to do in your life, what could you do in your own life to make these concepts possible? As a history teacher, I have emphasized multicultural history and the contributions of different ethnic groups. What I would like to do now that I wasn't able to do before: For every war I would try to develop "a peace", that is, I would study a peaceful situation for every conflict in order to avoid the traditional concentration on the negative. People have *not* spent

all their time fighting with each other; they really also take steps to live every day and to build a society.

Christoph Wulf (Berlin, Germany)

In my view, questions of violence, social justice and peace can play a central role in almost all school subjects. One notes, however, that both teachers and students often fail to realize the full value of these themes. In my opinion, peace education is a central dimension of every kind of education and has lost nothing of its urgency.

Richard Yarwood (London, England)

I am actually trained as an environmentalist, and in my opinion the environment is a core area of peace education. I would try to show the links, the interrelatedness of all the environment, and then look at the management of environment as well. I would try to develop some sense of responsibility for the environment in the short and the long term and discuss how you can actually empower yourself to be responsible. This might involve, for example, looking at procedures for making complaints. I would be adding a peace dimension to it by visioning the future, discussing about working to create the future rather than just accepting things as they are.

Nigel Young (Hamilton, New York, USA)

If I deal with history, I would take the standard account and present an alternative for peace history. I would also look at some people who should have been heroines or heroes but have been forgotten and people who should not be heroes or heroines but *have* been, and why. So I would like a deconstruction of the traditional history and a recreation of an alternative history. Teaching of history is one of the most important areas of peace studies in schools. One of the aims should be to make people aware that change can happen, and happen through their own actions.

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Abstract card

Bjerstedt, Å. The "didactic locus" of peace education: Extra-curricular, mono-curricular, cross-curricular or trans-curricular approaches. Didakometry (Malmö, Sweden: School of Education), No. 74, 1993.

Peace education can be handled in a number of different ways in relation to the traditional "didactic space" of schools, for example: (1) Peace education can be made into a special subject (mono-curricular approach); (2) Peace-related issues can be handled by means of special efforts outside of the normal system of classes (extra-curricular approach or special-event approach); (3) Peace education can be seen as a common assignment for all, or several, school subjects (cross-curricular approach); (4) Peace education may be viewed as aiming at education for peace values and non-violent interaction with others, whereby the question of school subject attachment moves into the background (trans-curricular approach). These various models of peace education are discussed and interview illustrations on the possible contributions of different school subjects are presented.

Keywords: Curriculum analysis, global approach, history, peace education, social studies, values.

Reference card

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