

Culture of Peace: A Move Towards Peace And Peace-Building

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Abstract

Drawing from critical theories in education, including critical peace education, democratic education, and critical pedagogy, present study was to understand the peace culture move toward peace-building and stable peace. In some of the literature reviewed there is some concern expressed over the lack of theoretical sophistication in this area. For this reason, this study aims to generate knowledge and to add new information to the current research related to peace education. The field of peace education represents a culmination of various ideas about the subjects that have been developed through both theoretical investigation and practical applications carried out throughout the world. Now it is accepted that the world has entered the era of globalization. There have also been changes in the growing dominance of multinational corporations as well as non-governmental organizations. Also, The period has also produced new social inequalities and conflicts all over the world, particularly as a result of economic globalization.

Keywords: Culture of Peace, Peace, Peace Education and Peace-Building

1. Introduction

The idea of culture introduces the notion of shared meanings and values, and diversity between different peoples of the world. It also creates a space for thinking of peace as the province not just of politicians and soldiers but also of ordinary people. It is not so much a peace that is kept, but a peace that is created. The idea of a culture of peace moves beyond dualism of inner and outer peace by stressing the inner meaning that is inherent in the experience of and active agency upon external events. This broader view creates a space for thinking about peace not only in the language of politicians and soldiers but also in the languages of the spirit (Bretherton et al. 2003, 221).

The UN concept of a culture of peace and non-violence seems to be a recognition of this challenge and of the necessity to find new strategies for the promotion of peace. From this point of view, it will be very important to pay attention to the study of identity constructions and their role in conflict, peace and processes of regional integration (Vriens, 2012).

In the age of terrorism and numerous violent conflicts all over the world, the importance of educating children about the values of peace and cooperation has taken on new found importance. According to UNESCO, "The engagement of creativity from an early age is one of the best guarantees of growth in a healthy environment of self-esteem and mutual respect-critical ingredients for building a culture of peace" (One World Classrooms, 2011). Mahatma Gandhi also stressed the importance of educating youth about peace at an early age: "If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children" (Kang Song, 2012).

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Paulo Freire recognized the importance of developing a culture of peace and equality in the practice of teaching and learning. In his work titled *Pedagogy of Freedom* (1998), Freire notes that:

When we live our lives with the authenticity demanded by the practice of teaching that is also learning and learning that is also teaching, we are participating in a total experience that is simultaneously directive, political, ideological, gnostic, pedagogical, aesthetic, and ethical. In this experience the beautiful, the decent, and the serious form a circle with hands joined (p. 31-32).

Ishaq (2006) describes the importance of this change and notes, “For a global culture of peace to be built, the next generation must be imbued with new systems of thinking and feeling. Such approaches are the domain of cognitive science, translated through practice into perceptual and behavioral change” (p. s26). It should further be highlighted that through successful and peaceful communication, these unequal power relations can be changed to create cultures of peace (McInnis 1998). Integrating peace education in the curricula does not only mean the introduction of peace-related content but, as Bretherton, Weston and Zbar (cited in Burnett and Dorovolomo 2008) argue, must be substantially demonstrated in the lives of those who teach. This is because ‘teachers cannot transmit a “culture of peace” if they have not internalised a culture of peace themselves. Teachers and the whole community must “configure their mindsets” lest efforts be considered merely rhetoric’ (Burnett and Dorovolomo 2008, 30).

That said, in our analysis at least two specific observations may offer areas for program enhancement. One relates to the need for specific peace education or conflict resolution programs to be part of a whole school culture of peace. The skills and concepts students encountered in this program might well be marginalized or later lost if they remain isolated in one program that was largely extra-curricular. To realize such a program’s full potential, it must be part of a school-wide curriculum and culture of peace. This implies adults modeling nonviolent communication (no easy task in some of today’s high schools), peer mediation, restorative justice approaches to student offenses, and curriculum that integrates the themes of nonviolence, social justice, diversity, and peace throughout the disciplines (Duckworth, 2012).

This article focuses on culture of peace toward a consistable peace in the community. Form this aspect, this study aims to generate knowledge and to add new information to the current research related to culture of peace and peace-buildin processes together. The study yields etheoretical vidence that may support to make changes in culture and idea of peace and developing for safty life.

2. Developing a Culture of Peace Through Education

One of the major roles of formal educational systems is to transmit the national (ortribal) received culture, thereby preparing the young generation to contribute to society in its current and anticipated form (e.g., Bourdieu and Passeron, 2000; Hollins, 2008). An important component of the culture to be transmitted is the consensually held collective narrative. This underpins the need for creating a peace culture based one quality ,justice, democracy, humanrights, tolerance, and solidarity in a society. Schools are undoubtedly the starting point for social change. Schools and teachers can help make this change through peace education. As stated by Aydin (2001) peace culture and internalization of peace culture have a prominent impact on fulfilling a successful and happy life. Having peace culture has a major impactOver reaching a happy and successful life. Peace education shouldn't be based on only learning, but also on working and upbringing (Petroska-Beska, 1997).

From a historical perspective, the field of peace education has been known as education for cultural understanding, conflict analysis, resolution, and prevention, critical pedagogy including media pedagogy, social justice education, life skills education, environmental education, education for empowerment and liberation, development and disarmament education, education for social and human rights, and education for international understanding. This wide variety of terminology used to describe the overall concept of peace education brings light to the diversity, depth, and interdisciplinary approachof the field. The process of coordinating the different initiatives that exist and uniting educators in the practice of developing a culture of peace are possible through peace education (Fountain; Meyer-Bisch, 2002).

As peace education is a broad field, its definition can be a bit tenuous. Very simply, peace education aims to provide learners with the knowledge, skills, attitudes and values necessary to end violence and injustice and promote a culture of peace. Fountain (1997) defined Peace Education as the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. Hicks (1985) regarded peace education as activities that develop the knowledge, skills and attitudes needed to explore concepts of peace, enquire into the obstacles to peace (both in individuals and societies), to resolve conflicts in a just and nonviolent way, and to study ways of constructing just and sustainable alternative futures. Galtung (1995) explained 'peace studies' as evolving from a focus on research and building knowledge to an emphasis on skill-building. Insight into the roots of violence must be balanced with work on devising ways to overcome, reduce and prevent violence.

For Galtung, the reforming of cultures and social structures that are antithetical to peace is the essential challenge. Peace Education brings together multiple traditions of pedagogy, theories of Education and international initiatives for the advancement of human development through learning. It is fundamentally dynamic and interdisciplinary. It grows out of the work of educators such as John Dewey, Maria Montessori, Paulo Freire, John Galtung, Elise and Kenneth Boulding and many others. Freire (1970, 1988) centered education on revealing systems of expression, particularly through the exploration of language and identity and by challenging the banking-model of teaching and learning. Reardon (1995) revealed in her writing that "the ultimate goal of peace education is the formation of responsible, committed and caring citizens who have integrated the values into everyday life and acquired the skills to advocate for them". She went further to express that "the conceptual core of peace education is violence; its control, reduction and elimination. The conceptual core of human rights education is human dignity, its recognition, fulfillment and universalization". Deducible from Reardon's writing is the fact that virility of violence must be intentionally challenged.

The growing literature of peace education reflects a dynamic field. Harris (2004) divided peace education into five categories: international education, development education, environmental education, human rights education and conflict resolution education. In order to combat the current culture of intolerance and violence in the society.

It is important that education should facilitate people's understanding that war and other forms of physical, economic, political, ecological and gender violence are not on the same order as natural disasters. Whereas the latter ones are inevitable eventualities to be prepared for, the former ones are consequences of human will and intent (Noah et al., 2011). Learners must be guided towards a clear comprehension of the major obstacles to a culture of, the normative and behavioural obstacles that lie at the heart of our discussion of capacities and skills; and the institutional and existential obstacles, the global problems that are the worldwide manifestations of the culture of war. Together these problems comprise the problematic of creating a culture of peace.

The efforts of many dedicated educators, activists, researchers, practitioners, academics, grassroots leaders, and members of civil societies throughout the world are at the root of all of the work in the field of multicultural peace education (Boulding, 2001; Freire, 1998). By means of linking theorists to extensive research and practice in the field, various individuals and networks of global citizens have advanced culturally diverse peace education approaches and initiated instituting systematic education for peace (Hicks, 1993; Bennett, 1999). Though individuals can work together to build support for peace education efforts, it is the overall global civil society participation that is at the root of creating a truly sustainable culture of peace (UNESCO, 1995).

Peace education is most effective when the skills of peace and conflict resolution are learned actively and are modelled by the school environment in which they are taught (Baldo and Furniss, 1998). In a number of countries, emphasis is placed on improving the school environment so that it becomes a microcosm of the more peaceful and just society that is the objective of peace education. This creates a consistency between the messages of the curriculum and the school setting, between the overt and the 'hidden' curriculum. The following contents are suggested for introduction into our curricula from primary to tertiary institution.

1. Alternatives to Violence- A course in solving conflict peacefully.
2. Becoming Peace Makers- Peace education curriculum for pre-school.
3. Dealing with violence in the classroom.

However, this is not the mission of peace education (PE), whether carried out in schools or (as is more often) out of school. By teaching youngsters to give legitimacy to the other side's collective narrative, to acknowledge wrong doings, to empathize and to develop positive attitudes toward the other side and toward non-violence, typical PE contradicts the common mission of the school (Bar-Tal and Rosen, 2009; Salomon 2002, 2004). This leads to a possibly important implication. We have here some indirect evidence to suggest that studying the other side in a conflict, its history, culture, language and perspective, as what the others in some culture are exposed to, may allow the students to be more respectful of (but not necessarily agree with) the other side's narrative.

3. Training Community-Based Practitioners to Building Culture of Peace

Community-based peace and human rights advocacy practice is a unique approach to community organizing that combines theoretical and practice frameworks from law and community organizing, both of which are concerned with human relationships and their structuring. Community-based human rights advocacy practice is theoretically aligned with the notion of 'positive peace', a fundamental concept in the field of peace studies and peace education (Galtung, 1969; Moshe, 2001; Reardon, 1988). Peace studies scholars assert that 'positive peace' entails a process of disbanding structural conditions that foster systematic inequities and societal injustice. Positive peace supports an agenda for greater equity, greater social justice and increased political participation. The promotion of social rights is at the core of the concept (Bajaj and Chiu, 2009). Components of community-based human rights advocacy practice and positive peace are reflected in peace education. According to Bajaj and Chiu (2009), 'peace education seeks to achieve human rights for all by transforming students into agents of change for greater equity and social justice' (p. 443). To attain its goal, peace education interconnects with other 'co-disciplines' (p. 443) to educate for social responsibility and 'consciousness' (p. 443), both of which are critical to social change.

Establishing the connection between the two is important because it introduces the idea that community-based human rights advocacy and peace work are related. This is important for the social work profession, already aligned with concepts central to both (Baum, 2007; Ife, 2008; Moshe Grodofsky and Yudelevich, 2012; Pinkerton and Campbell, 2002; Reichert, 2001). Identifying the relationship between the two can furthermore help to circumvent obstacles that prevent social workers from working with 'the other' in regions of acute political conflict (Baum, 2007) by expanding a conceptual framework steeped in the values and principles of the profession.

Training community-based peace and human rights advocacy practitioners to educate for peace and development of culture of peace not only requires a framework for content. It also requires that the educator create a form of dialogue—amedium—that supports relationship building with the practitioners as well as among them, that encourages symmetry as opposed to hierarchy, inquiry as opposed to the imparting of facts, solidarity as opposed to competition.

To achieve the culture of peace and peace-building in society need to develop comprehensive programs. This program must aimed to share ideas central to community-based human rights advocacy practice and their relation to peace. On the other hand, given that practice was implemented somewhat differently in each of the societies because of the varying social, economic, political and cultural contexts, the author also positioned herself as a learner and the social work practitioners as experts.

The objectives of culturally diverse peace education are to cultivate the understanding, attitudes, and skills that are necessary to create and maintain a universal culture of peace (Boulding, 2001; Fountain, 1999; Freire, 1998; Ikeda, 1995).

This assumes that education is the key to peace, i.e. an understanding of others and shared values will overcome hostilities that lead to conflict. Here the emphasis is upon teaching about different cultures to develop in the minds of citizens an outlook of tolerance that would contribute to peaceful behavior. Many educators during this period were convinced that schools had encouraged and enabled war by indoctrinating youth in nationalism at the expense of truth. Peace educators contributed to a progressive education reform where schools were seen as a means to promote social progress by educating students to solve problems (Harris, 2004). peacebuilding, including the explicit values of compassion, justice, equity, gender-fairness and hope.

4. The Escola de Cultura de Pauwas

The Escola de Cultura de Pau was (School for a Culture of Peace, placed in Barcelona, Spain) established in 1999 with the aim of organizing academic activities, research and interventions related to a culture of peace, analysis, prevention and transformation of conflicts, peace education, disarmament and the promotion of human rights. Born as a UNESCO Chair on Peace and Human Rights, it has developed into a Peace Research Centre attached to the Autonomous University of Barcelona (Delvou, 2011).

On 20 September 2011, eve of the international day of peace, the Escola de Cultura de Pau), was awarded with the first Evens Prize for Peace Education. According to the Evens Foundation, this prize honours 'an organization, association or institution that offers training programs to practicing and/or future teachers in learning how to manage interpersonal and/or intergroup conflicts in a positive and constructive way'. The awarded project, set up by the Peace Education Program of the previously named organisation, is called 'Education for conflict, a path for coexistence' (Acebillo-Baqué, 2012).

Its objectives are: to promote understanding and the implementation of a culture of peace; to investigate and intervene in areas related to conflicts, peace processes, post-war rehabilitation, human rights, track II diplomacy, arts and peace education; and to give training to people who wish to disseminate the message and practice of a culture of peace. The main work of its Peace Education Program consists of setting up educational activities and producing teaching and outreach material. All of this work is aimed at promoting the strategies and skills needed for the nonviolent resolution of conflicts and peace-building, and the spread of tools and activities for peace education (Delvou, 2011).

5. Embracing Cultural Diversity

Gudykunst (1998) states that the interculturally competent person is someone whose cognitive, behavioural and affective characteristics are open to growth beyond the psychological parameters of any one culture, a 'model for human development' unbound by original culture norms and values. The attributes associated with intercultural competence are, according to Koester and Lustig (2003), respect, empathy, cultural knowledge, tolerance for ambiguity and the capacity to manage interaction. A growth in cultural learning was frequently credited with the potential to reduce global tension, as students were optimistic about the transformative power of their exposure to new cultures.

It was felt that an enduring memory of peace and community would outlast the sojourn and impact on future group relations. This is supported by Gudykunst (1998), who argues that the outcome of cross-cultural contact is the development of a mindful attitude, which equips individuals to build a world community based on civility and tolerance. Similarly, recent papers in tourism literature have claimed a link between improved world relations and long-stay tourism (e.g. Noy 2003; O'Reilly, 2006). There was universal awareness that globalisation entailed international cooperation and that internationalised companies would prize the cultural skills that the international study context was instilling. Indeed, this is an association that is widely acknowledged in the sojourner adjustment literature and that also appears in the tourist literature (e.g. Hottola 2004; O'Reilly 2006).

Immersion in a mixed-nationality context allowed existing knowledge to be called into question, as first-hand contact between different cultural groups sat alongside word-of-mouth. The willingness to modify preconceptions is related to the sojourner's category width, which is defined as the extent of consistency in the range of perceptual categories or the degree of discrepancy a person will tolerate (Detweiler 1975; Gudykunst 1998). A narrow categoriser is unaccepting of the idea that a behaviour or situation might have multiple interpretations, whereas the broad categoriser is more open and makes fewer negative inferences. Acceptance of

diversity and openness to modification of stereotypes were universally displayed in the first interview, suggesting that all interviewees were broad categorisers, accepting of diversity and moderate deviation.

6. Discussion

One of the direct pedagogical interventions in education can be peace education for culture of peace. The culture of peace and peace education literature overlaps with the citizenship and human rights education literature. However, “peace education work promotes a pedagogical approach that can develop pro-active conflict resolution and prevention attitudes for stable culture of peace. In some of the literature reviewed there is some concern expressed over the lack of theoretical sophistication in this area; there is a great deal of practical action but little theoretical and conceptual development. For this reason . This study aims to generate knowledge and to add new information to the current research related to peace education.

In such a case, further studies should be considered in order to identify the actual interventional components that enhance culture of peace, peace building and what would enhance peace pedagogy. Taylor (1994) argues that the learning process of becoming interculturally competent starts when a sojourner moves to another culture to live for an extended period, as they usually experience a transformation out of a necessity for survival and a need to relieve stress and anxiety. The conflicts over cultural diversity have been endemic from the birth of the nations, with the larger cultural wars waged in the broader civil society crossing into, being reproduced, and, indeed, reproducing themselves in the institutional spheres of the education system

Developing the peace culture and exposure to other cultures led to a growth in tolerance and acceptance of new practices and values: the words open, open-minded, understand and tolerant were used often to describe how students felt their outlook had changed. The development and implementation of cooperative active curricula might be useful for peace-building as well as create peace culture. Educational efforts may be used with the efforts of researchers and teachers to improve their awareness about what is happening around them and in their own lives.

Resources

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