

## Chapter 3

# Peace Education and Education for Peace

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### ABSTRACT

*This chapter presents a theory, and summary of the contents, of peace education and education for peace—two domains of education designed to build peace and justice. The author offers examples and illustrations in respect to both educational strategies. An argument is then pursued. Here, an appeal to move to structuralist and systemic interrogation, analysis, and change is enjoined. If peace education and education for peace function only at the level of third party interventions, for example, mediation and negotiation, sufficient change necessary for conflict transformation and peace will not materialize. Lastly, an argument for the embrace and engendering of imaginative and innovative strategies is presented as necessary to effective peacebuilding and peace education.*

### INTRODUCTION

What are peace educators doing when they educate? What is happening when peace learners learn? In this chapter, I will offer an explication of these two questions, and related matters. The discussion of peace education presented here is unconventional, primarily because of the distinction made between “peace education” and “education for peace.” Most treatments of peace education tend to conflate or confuse these educational pedagogies and purposes.<sup>1</sup> Here, we distinguish between them for pedagogical and practical purposes. Peace education and education for peace, to be explained below, cannot be too narrow and cannot be too wide. If these two educational complexes are too small in purview, each will be insufficient and important educational opportunities will be lost. If they are too undisciplined, they will lose the content and focus that gives them power. Both in peace education and education for peace, forces that push out, and forces that pull in, are at work. Both peace education and education for peace work from large sets of knowledge to a narrower focus, and work from narrow focus to larger domains of knowledge. Both are valuable and work in symbiotic relationship.

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By “peace education” we mean the education that peace studies scholars offer to undergraduate and graduate students toward the end of seeing them become professional peacebuilders. This professional space can be in the academy, or the field, or both. Programs of this kind include education regarding theories of conflict, conflict analysis, conflict and systems mapping, conflict prevention, and conflict transformation; theories of peace, peacemaking, peacekeeping, peacebuilding, and peace tech; theories of reconciliation; theories of justice, global justice, transitional justice, and restorative justice; sustainable development and resilience; human security; human rights and human capabilities theory; monitoring and evaluation; mediation and negotiation; postwar reconstruction; and all these matters and their sub-systems related to history, gender, economics, political theories and institutions from local governance to multilateral and transnational organizations, to global federalism; culture, religion and theology; environmental ethics, sustainability, and justice; art and sports; media, journalism, and communication; linguistic, rhetoric, and discourse theory; technology; the interdependent looping relationship between theory and practice; and more.

By “education for peace” we mean a much broader domain of education still. Here, we think of all the endeavors, projects, pathways, pursuits, and professions that typically follow educational programs—and are used to build a more peaceful and just world, on scales from the local to the global. The danger here is to think of any and all education as education “for peace.” It is obvious enough, of course, that a person with an education in mathematics, biology, accounting, or music theory might use their education for peacebuilding purposes. But these disciplines are not intrinsically peacebuilding. Indeed, they can all be used for oppressive and violent purposes.

“Education for peace,” here refers to disciplines and educational programs that have an intrinsic relationship to peace and peacebuilding. For example, education for developing educators of children and youth; education for democracy; ecological, environmental, and economic sustainability, education in the health professions, law, agriculture and animal husbandry, certain forms of engineering (say, bridge building), hydrology, the manufacture of certain basic goods, and more. Under rare conditions, these educational programs can be used for perverse reasons, *against* peace, justice, and reconciliation. Nonetheless, overwhelmingly, they are used to provide or protect human security and make the world a better place.

The distinction between peace education and education for peace does not deny important relationships between them. They are used, and work, together. One way to conceive of this relationship is that educational courses, systems, and strategies we have called “education for peace” are adjunct or secondary to “peace education.” This would be true from the perspective of privileging peace education, i.e., education to prepare professional peacebuilders who would be prepared to use peacebuilding knowledge, theories, models, strategies, and technologies. If professional peacebuilding and therefore, peace education, is not privileged, it seems to follow that education for peace may stand on par, or in some respects, be even more important than, peace education. In any case, what is important is to value both categories of education, and to use them together whenever possible. Peace education is, of course, a specialized program of education not available to many. Education for peace, much more available to persons across the globe, should also be used in contexts where peace education exists with some ubiquity (e.g., Europe, the U.S., and Canada), to encourage students to pursue peace education.

We now turn to a discussion about how peace educators and other stakeholders might proliferate both forms of education. We will focus our comments on the United States, where the author is located, and trust that the reader can translate our comments to her context. We turn to peace education first. Peace education programs are growing in colleges and universities in the United States, Canada, Europe, and

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