



personal



social



political



institutional



ecological

TEACHERS GUIDE

PEACE, PEACEBUILDING AND PEACELEARNING: A HOLISTIC INTRODUCTION

OVERVIEW

This study guide is divided into three units, one each for children, youth and adults. The curriculum provides exercises and resources appropriate for the primary (elementary) and secondary (youth – adolescents) classroom. The adult curriculum is intended as an introductory self-study guide.

The 90-day curriculum is divided into 12 weekly lessons, requiring between 45-90 minutes per lesson. Two weeks are given to each of the 5 spheres of the National Peace Academy framework. The first lesson provides an introduction to all 5 spheres and the final lesson holistically weaves the 5 spheres together through practical applications.

Given the broad and holistic scope of this curriculum, most exercises and activities provide only an initial introduction to the many theories, ideas, and practices of peace and peacebuilding. **Teachers should treat this curriculum as an introduction and should complement relevant exercises with follow-up activities.** In some instances, additional preparation may be required before engaging in exercises. However, in most instances lessons are designed to stand-alone. When and where possible, suggestions for additional resources are also provided.

NOTES ON THE STRUCTURE OF THE CURRICULUM

At the beginning of each lesson you will find some basic information describing the exercises, including learning goals and objectives, guiding questions, and basic preparations required prior to instruction. For the purpose of clarity, these introductory components are described below.

Teacher preparation describes any necessary preparations or study that should be pursued by the teacher prior to instruction.

Learning goals describe the broader capacities, skills and knowledge that should be nurtured as a result of participation in the lesson. Learning goals contribute to the social purposes of education: those conditions in society that are pursued through the learning. In the context of this study guide, the learning goals support the full spectrum of the development of the peacebuilder towards nurturing peace systems or a culture of peace.

Learning objectives describe the specific knowledge that will be acquired, questions pursued, and skills experienced as a result of the lesson.

The introduction provides a basic overview of the lesson.

Guiding questions outline the basic questions and inquiries that will be explored through the various exercises of the particular lesson.

SUGGESTED PREPARATIONS AND FOLLOW-UP

BEFORE EACH LESSON

Carefully review the introduction, lesson goals & objectives, and guiding questions.
Ask yourself the following questions before choosing to facilitate the activity:

1. What knowledge do the students need to engage in this activity?
2. What skills or capacities do students need to engage in this activity?
3. How can I prepare my students so they have the necessary knowledge and skills to engage in this activity?
4. How can I prepare myself with the necessary knowledge and skills needed to facilitate this activity?
5. Are the activities provided in this lesson going to connect with my students? If not, what methods have proven successful in the past could I use to engage my students in learning the skills and knowledge provided in this lesson?
6. Is the activity age-appropriate? If not, how might I adapt the lesson to meet student needs?

After Each Lesson

Reflect upon the following questions:

1. What concepts did students learn? What concepts need to be reinforced with more activities and exposure?
2. What peace skills were students introduced to? What activities can I use to reinforce these skills?
3. What, if anything, would I change about this lesson in the future?

CURRICULAR LEARNING GOALS

The following matrix outlines the key concepts, process and learning goals for children, youth and adults for each of the 5 spheres of peace.

	Key Concepts	Key Processes	Learning Goals: Children	Learning Goals: Youth	Learning Goals: Adults
Personal	<ul style="list-style-type: none"> internal conflict personal decision making relationship of self to others 	<ul style="list-style-type: none"> reflection contemplative practices meditation journaling perspective taking 	<ul style="list-style-type: none"> identify and communicate emotions to self and others recognize the connection between emotions and actions 	<ul style="list-style-type: none"> develop awareness of self identity in relationship to others practice habits of emotional expression and self-reflection 	<ul style="list-style-type: none"> develop increased awareness / consciousness for living with integrity develop habits of conscious presence develop moral resources to respond to others
Social	<ul style="list-style-type: none"> interpersonal conflict managing differences conflict transformation 	<ul style="list-style-type: none"> conflict transformation & resolution reflective listening mediation perspective taking cooperative experiences non-hierarchical learning dialogue 	<ul style="list-style-type: none"> communicate wants and needs to self and others learn to resolve interpersonal conflicts through basic conflict resolution, mediation and social-emotional-learning practices 	<ul style="list-style-type: none"> develop perspective taking and empathy capacities through deep and reflective listening learn to resolve interpersonal conflicts through basic conflict resolution, mediation and social-emotional-learning practices 	<ul style="list-style-type: none"> develop conflict transformation competencies for relationship building across differences via communication and dialogue skills
Political	<ul style="list-style-type: none"> democracy polis collective & democratic decision making 	<ul style="list-style-type: none"> inquiry critical thinking cooperative decision making consensus building democratic deliberation appreciative inquiry World Café 	<ul style="list-style-type: none"> develop understanding of basic principles of rights and responsibilities develop understanding that opinions are unique and formed by life experiences 	<ul style="list-style-type: none"> develop awareness of civic engagement and experience democratic decision-making processes 	<ul style="list-style-type: none"> develop contemplative and planning competencies for facilitating / participating in non-violent strategies for political and social change and transformation
Institutional	<ul style="list-style-type: none"> institutionalizing norms, values community wholeness restorative justice 	<ul style="list-style-type: none"> cooperative planning group reflection restorative justice praxis values reflection & assessment 	<ul style="list-style-type: none"> develop understanding of roles and purposes of institutions recognize the institutional purposes for using different decision-making processes 	<ul style="list-style-type: none"> develop understanding of roles and purposes of institutions and awareness of the roles and purposes of norms, rules and mores in society develop skills of analysis to assess existing institutions 	<ul style="list-style-type: none"> develop competencies and practices for institution building, planning and transformation
Ecological	<ul style="list-style-type: none"> systems thinking ecological systems interdependence 	<ul style="list-style-type: none"> systems thinking experiencing nature 	<ul style="list-style-type: none"> understand the basic principles of the web of life and ecological responsibility 	<ul style="list-style-type: none"> develop awareness of the principle of interdependence and basic systems thinking 	<ul style="list-style-type: none"> develop deep awareness of relationship of self to others and all living systems; contemplate cosmopolitan ethics

* This matrix adapted from: Jenkins, Tony (In-Press). The Transformative Imperative: the National Peace Academy as an Emergent Framework for Comprehensive Peace Education.

NOTES ON PEACELEARNING PEDAGOGY

Reflection on our modes, philosophy and practices of teaching and learning is integral to our effectiveness as educators. If this is your first embarkation into the world of teaching peace, the following mini-primer on peace education/peacelearning pedagogy provides a small window into a historically rich and rapidly growing field.

From the Adult Self-study Guide Lesson 1:

Peacelearning is the concept the National Peace Academy uses to describe the multiple, dynamic, transformative and ongoing learning processes we engage in and facilitate toward developing an understanding of peace and capacitating ourselves and others to nurture change and transformation. Peacebuilders directly engage in peacelearning toward their full development as peacebuilders – while also facilitating peacelearning processes with others.

Peacelearning is a transformational approach to learning based upon the values and principles of peace and right relationships.

Peacelearning is much more than simple acquisition or passing on of new knowledge and skills; it is a transformational process in which new information and ideas are integrated into the knowledge and experiences we already have. Peacelearning is directed toward both inward and outward change. It is a learner-centered process that is non-hierarchical and elicitive, seeking to draw forth knowledge from the individual learner. It invites learners to engage in modes of critical thinking and self-reflection that are necessary for internalizing the principles and processes of peace. It also capacitates learners to pose critical queries and questions that may lead to new understandings and possible solutions to personal, interpersonal, social, economic, political and environmental problems for which no answers currently exist. Peacelearning nurtures those capacities that are essential for learners to be agents of personal and social change and transformation. Peacelearning emphasizes learning as an essential capacity of peacebuilding.

This peacelearning pedagogy has its origins in the work of [Betty Reardon](#). Reardon views peace education as both holistic in nature and comprehensive in scope (Reardon, 1988), where the social purposes of peace education are oriented toward social change and transformation. Transformation implies deep change affecting ways of thinking, worldviews, values, behaviors, relationships, and social structures. Peace education, in this sense, seeks to nurture the types of changes in thinking, attitudes and behaviors that will help learners to understand, confront, resist, transform and ultimately eliminate violence in all of its multiple forms. Such changes are intended to inspire learners to actively pursue the transformation of elements of a culture of violence through considerations of alternatives. Such transformations are not easily facilitated, nor can they be forced, mandated, or dictated.

How to facilitate learning for personal and social change and transformation is the fundamental challenge at the core of peace education or peacelearning pedagogy. Facilitating learning for peace requires an educator to have an intentional and acute awareness of the relationship between the values that are being articulated and the processes through which those values are disseminated (Duckworth, Freire, Harris, O’Sullivan, Palmer, Reardon). This is in contrast to the ethos of much of the world’s formal education which is hierarchical and top down, where teachers tell students what to think at the expense of developing critical thinking, information processing and problem-solving skills (Jenkins 2008, Freire).

NPA’s peacelearning pedagogy is essentially [critical pedagogy](#) with roots in the traditions of Dewey, Freire, and Montessori. Critical pedagogy is concerned with nurturing ways of thinking that permit the learner to develop a critical awareness of their own individual, social and political reality. [Paulo Freire](#) designates this awareness raising a process of “[conscientization](#).” The type of thinking that leads toward this self and social awareness is one component of a process of [praxis](#); a learning cycle of action-reflection-action. As a form of liberatory education, critical pedagogy is rooted in theories and modes of learning in which “...to teach is not to transfer knowledge, but to create the possibilities for the production or construction of knowledge” (Freire, p. 30). Critical pedagogy puts more emphasis on helping learners to think critically and does not dictate what to think. Emphasis is given to capacitating learners with relevant skills and knowledge for active engagement in civil and political society. With what issues and to what degree a student is engaged is ultimately of his or her own choice.

[Dewey](#) argued that “the educational process must be built upon the interest of the child, that it must provide opportunity for the interplay of thinking and doing in the child’s classroom experience, that schools should be organized as a miniature community, that the teacher should be a guide and co-worker with pupils rather than rigid taskmaster assigning a fixed set of lessons and recitations” (Howlett, p. 1). [Montessori](#)’s educational philosophy similarly emphasized that “the implicit curriculum must harmonize with the explicit curriculum. Montessori’s methods reflect this as well. The emphasis

is on self-discipline, rather than discipline imposed from outside” (Duckworth, p. 3). Complementing these perspectives, [Parker Palmer](#) astutely observes that “the way we interact with the world in knowing it becomes the way we interact with the world as we live in it” (Palmer, 1993, p. 21). In other words: “how we come to know, what it is that we know, largely influences how we will use or act upon that knowledge in the world” (Jenkins, 2007, p. 29).

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