

Achieving Sustainable Development Goals 4 and 16 in former war-torn countries through Peace Education

Maneesha S. Wanasinghe-Pasqual

Senior Lecturer, Department of International Relations,
Faculty of Arts, University of Colombo

** Correspondence (maneeshawp@gmail.com)*

Abstract

Sustainable Development Goal (SDG) 4 targets education whilst 16 focuses on the promotion of “peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels” (www.sdgs.un.org). Within these two goals are numerous targets (www.undp.org). This paper asserts the inherent link between SDG 16 and SDG 4, which targets to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.” (www.sdg4education2030.org/the-goal) can be enhanced by the lens afforded by Peace Education which is interlinked with approaches described through Peacebuilding. Indeed, this paper argues that at the nexus between Peace Education and Peacebuilding, SDGs 4 and 16 can be achieved even in post-war societies. This can be achieved, according to the findings of this research, only if Peace Education: (a) becomes the 4th ‘R’ in formal education and is afforded the same significant role as the three-‘R’s of Reading, Writing, and Arithmetic; (b) stresses on behavioural change as the main aim of the Peace Education program; and (c) understand that Peace Education is the ‘social process through which peace ... is achieved’ (Brock-Utne 2000, 134) and therefore can assist in success of SDG 4 and 16.

Keywords: Peace Education, Sustainable Development Goals, Peacebuilding, Post-war societies

Introduction

The envisioned future of a world with less strife, discrimination and heartache is evident in the Sustainable Development Goals (SDGs) set out by the United Nations (www.un.org/sustainabledevelopment/) and it is achievable through utilizing multiple means and approaches. The SDGs themselves provide clear lists of targets and indicators (www.un.org/sustainabledevelopment). However, what is not afforded a significant place in this the role of Peace Education incorporated through a Peacebuilding in post-war societies to achieve the SDGs. The core argument of this research is that the nexus between Peace Education and Peacebuilding is a means of achieving SDG 4 and 16. This is especially pertinent to Oppenheimer, Bar-Tal and Raviv, who note that “the central purpose of Peace Education may well be the generation of ideas and programs to *activate* the concept of peace” (Oppenheimer, Bar-Tal and Raviv 1996).

Research Objective and Methodology

At the onset, a caveat: the writer is not an educationist but a Conflict Analyst and therefore exploration of the concept of Peace Education the explanation of reasons for it to become a powerful tool for peacebuilding is written from a conflict analyst and peace researcher perspective. However, the focus from a Conflict Analyst provides a different perspective that still strives to emphasize that (a) Peace Education is Peacebuilding from a new lens; (b) that it is possible to introduce Peace Education to a country that is in turmoil as long as the indigenous views are stressed and the existing educational system is kept in mind; and (c) that this in turn will, it is argued, help application of SDG.

From a methodological perspective, the research is the outcome of a one-year research the information contained are of profound importance to the arguments presented. The research utilized primary sources as well as secondary sources linked to both Conflict Analysis and Education fields.

The underlying assertion of this paper is that there is an urgent need to acknowledge the significance of the targets and indicators within each

goal whilst being mindful of the need to ensure that these are all localized to suit the different societies and situations. Thus, this paper argues the significance of utilising Peace Education with a Peacebuilding lens as a way to ensure that SDG 4 and 16 are better accepted in former war-ridden countries. To achieve this, it is essential to provide Peace Education the same emphasis as the three-Rs (i.e. Reading, Writing and Arithmetic).

The paper is divided into five sections. The first section introduces the Sustainable Development Goals in a succinct manner whilst the second section attempts to familiarize the reader with peacebuilding and explanations as to why Peace Education is an untapped resource for peacebuilding is discussed. In the third section, Peace Education is introduced and, fourthly, the importance of Peace Education as the 4th 'R' is presented. Lastly, five questions are presented, not only as an attempt to *justify* the need for Peace Education but also to help *explore* avenues for the possibility for introducing it to the existing educational system in the short-range and then to develop the pedagogy and teaching ethos in the long-range.

Sustainable Development Goals

Spring-boarding from the success of the Millennium Development Goals, the Sustainable Development Goals or SDGs (Churchill, 2020) strive to help build the future that people want (Pachauri, Paugam, Ribera and Tubiana 2015). As noted in *Quick Guide to Education Indicators for SDG 4* (UNESCO, 2018), Goals 4 and its targets 4.1 (Free, equitable and quality primary and secondary education); 4.2 (Quality early childhood development, care and pre-primary education); 4.3 (Quality TVET and tertiary education); 4.4 (Technical and vocational skills); 4.5 (Equal access to all levels of education and training for the vulnerable); 4.6 (Youth and adult literacy and numeracy); and 4.7 (Knowledge and skills needed to promote sustainable development) focus primarily on how education can help achieve '2030 Agenda' (www.sustainabledevelopment.un.org).

The SDG 16 indicators focus peace, justice and strong institutions. Indeed, 16.1 (Significantly reduce all forms of violence and related death rates everywhere); 16.2 (End abuse, exploitation, trafficking and

all forms of violence against and torture of children); 16.3 (Promote the rule of law at the national and international levels and ensure equal access to justice for all); 16.4 (By 2030, significantly reduce illicit financial and arms flows, strengthen the recovery and return of stolen assets and combat all forms of organized crime); 16.5 (Substantially reduce corruption and bribery in all their forms); 16.6 (Develop effective, accountable and transparent institutions at all levels); 16.7 (Ensure responsive, inclusive, participatory and representative decision-making at all levels); 16.8 (Broaden and strengthen the participation of developing countries in the institutions of global governance); 16.9 (By 2030, provide legal identity for all, including birth registration); and 16.10 (Ensure public access to information and protect fundamental freedoms, in accordance with national legislation and international agreements) further cement the need for a holistic approach that would not be rejected by the populous in general (<https://indicators.report/goals/goal-16/>).

Lederach's Peacebuilding

Peacebuilding requires the development of conceptual frameworks for reconciliation and structure within systems and subsystems, viewing conflict and peacebuilding as a process and utilizing resources. Peace Education is one tool, among many that can help though transforming the existing culture of violence in a country at war and building a peace constituency. In order to facilitate this, it is vital that Peace Education become more than an afterthought, pushed outside of formal education sector, even in the SDGs. It should become a core component of education, to be integrated within other courses and introduced at an early stage and continued at schools. Hence, it should become the 4th 'R', accepted as a required knowledge-based along with reading, writing, and arithmetic (Wanasinghe-Pasqual 2020). Thus, it is possible for Peace Education to be a newer form of peacebuilding and through that, target SDG 16 and 4.

According to Oppenheimer, Bar-Tal, and Raviv '[T]he central purpose of Peace Education may well be the generation of ideas and programs to activate the concept of peace' (Oppenheimer, Bar-Tal, and Raviv 1996, 4). In order for Peace Education to develop as a core

Peacebuilding resource, certain steps must be taken including: the development of a Peace Education curriculum with the emic, indigenous, views of the country it is being introduced in mind; developing a teaching ethos and a pedagogy that is designed to ensure the development of peace constituencies; and the creation of a curriculum that utilizes existing resources with a deep understanding of the recipients of Peace Education.

Peace Education as Peacebuilding

At the onset, it is important to state that the underlying assumption of building peace through transformation is strongly influenced by Lederach's peacebuilding approach (Lederach 1997).

“Peacebuilding” is more than postaccord reconstruction. Here, peacebuilding is understood as a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships. The term thus involves a wide range of activities and functions that both precede and follow formal peace accords.’ (Lederach 1997, 20)

Lederach's peacebuilding model provides a set of lenses for describing the emergence and evolution of changes in a conflict in personal, relational, structural, and cultural dimensions. He views the underlying relationship in all large scale, intractable conflicts. These relationships, as Lederach points out, can be described through 'power', 'identity', 'interdependence', and 'perception'. Peacebuilding requires,

- i. The development of a conceptual framework on reconciliation which, at its heart, stresses the indigenous perspectives of truth, justice, mercy and peace;
- ii. The development of a conceptual framework on structure, including top-level, middle-level and grassroots-level leadership and each level's own approaches to reconciliation while still keeping in mind the nested paradigm of conflict (Dugan 1996)

- iii. The view of conflict as a progression and therefore ‘[u]nderstanding peacebuilding as a process made up of multiple functions, roles, and activities’ (Lederach 1997, 70), a longitudinal progression, where ‘education in the form of *conscientization* is needed. The role of educator ... is aimed at erasing ignorance and raising awareness’ (Lederach 1997, 64).
- iv. A rethinking of the timeline, to speak in neither immediate nor short-range terms, but as decade-thinking and ‘generational vision’ terms. According to Lederach, when the four (4) levels of responses for peacebuilding (i.e. issues, relationships, subsystem, and system) have to be incorporated with the four (4) time dimensions in peacebuilding (i.e. crisis intervention (immediate action of about 6 months); preparation and training (short-range activities of 1 to 2 years), design of social change (decade thinking of 5 to 10 years) and desired vision of the future (generational vision of 20 plus years). As Lederach points out,

‘Together, the two sets of lenses suggested an integrated approach to peacebuilding, visualized ... by linking the two nested models into an overall matrix. The vertical axis is taken from Dugan nested paradigm that allows us to link foci and levels of intervention in the conflict. The horizontal axis the time frame model that links short-term crisis with long-term perspective for change in the society. The two dimensions intersect at five points, each of which represent a distinct – and all too often discrete – community of thought and action in the broader field of peacebuilding.’ (Lederach 1997, 79).
- v. The importance of resources for peacebuilding. These resources include monitory, social and cultural traditions.
- vi. Coordination is also a prerequisite for peacebuilding and these can include within country and advisory outside interveners.

However, the peacebuilding envisioned is usually limited to a post-accord stage. Yet intervention through peacebuilding helps defuse tensions, build trust and relationships, and help in training, rehabilitation and development. One of the arguments presented in this

paper is that peacebuilding and within it conflict transformation prior to and during conflict termination. If the culture of violence prevalent within a society in turmoil and the pro-war constituents within it are not transformed, it is difficult to get the people to accept the peace. Thus, the signing of a peace agreement or the acceptance of ceasefire by both sides cannot change the behaviour nor attitudes of the people, especially in current war which are protracted.

Peace Education through a Peacebuilding Lens

One argument presented in this paper is that that Peace Education not only provides an approach for peacebuilding, it is peacebuilding as a new lens. Peace Education has the potential to impact all levels in the integrated framework, especially if it is coordinated effectively. It can enable building of relationships and using indigenous views and ideals.

The primary argument presented in this paper is that that Peace Education not only provides an approach for Peacebuilding, if it is ingrained in traditional education as the 4th 'R', it can help ensure implementation of SDG 4 and 16.

Peace Education has the potential to impact all levels in the integrated framework, especially if it is coordinated effectively. It can enable building of relationships and using indigenous views and ideals. The role of the three levels of society: the middle level group, which can act as the halfway point or communication centre between the needs of the lower, grassroots level and the elite decision-makers are the critical 'who' or 'yeast' for peacebuilding. Communication between these groups is also essential. For example, politicians from different parties and religious leaders from different religions at the elite level; educationists and non-academicians in the middle level; and refugees, homeless, youth, and other marginalised groups at the grassroots level can begin a dialogue that can enhance understanding. In each level, a bridge can be built between these levels for the better understanding of the needs of the people in general. It is important to note that top – down interaction is often strong and institutionalized but that bottom – up interaction is often sporadic.

Peace Education

It is imperative to first ponder how Peace Education can become a Peacebuilding tool; to question the possibility of Peace Education to help build these bridges, increase interaction, build empathy and understanding of the ‘other’, and develop a dialogue between each level and within levels. This is only possible if Peace Education: (a) becomes the 4th ‘R’ in formal education; (b) it is introduced into the existing curricula as a hidden curriculum; and (c) stress on behavioural change as the main aim of the Peace Education program. Peace Education is the ‘social process through which peace (...) is achieved’ (Brock-Utne 2000, 134).

Peace Education is the “social process through which peace (...) is achieved” (Brock-Utne 2000, 134). Yet, the expected outcome of peace is dependent on the meaning of peace itself. The different definitions of conflict (Maill, Ramsbotham, and Woodhouse 1999, 10-22) and war (Jabri 1996) are less disputed than the definition on peace. Yet, “it is not an exaggeration to say that peace is probably the most longed-for and widely desired human condition, universally acclaimed and sought for” (Gharajedaghi 1999, 274). However, any peace education program should also be context specific but unrestrictive. The importance of Peace Education, especially for peacebuilding, lies in what it can achieve – behavioural and attitudinal changes and development of skills, which were traditionally relegated to the informal and non-formal education sectors. But due to socio-cultural transformations, economic hardships, and culture of violent prevalent in societies that are engulfed in conflict, have become inadequate in instilling the required values, attitudes or skills. Therefore, Peace Education attempts, and has the potential, to fill this gap.

Table 1. Types of Peace Education

	Violence Addressed	Goals	Peace Types (Strategy)	Curriculum
Global Peace Education International studies Security studies Holocaust studies Nuclear education A-bomb education	Interstate rivalry War Human rights education Ethnic conflicts Terrorism Tribal warfare	Understanding of international system Cultural knowledge Appreciation of national differences Multicultural awareness Study of nationalism	Prevent hostilities Build security systems Disarmament Exchange of scholars Global identity Reduce ethnic tensions Treaties	International relations Peace movements Different cultures Historical perspectives of wars Comparative social structures Principles of collective responsibility Political differences Problems of refugees
Conflict Resolution Programs Peer mediation	Interpersonal Personal	Mediation and communication skills Promote empathy Manage conflict Understand conflict styles	Problem-solving skills Mediation Peace agreements Sustaining relationships Transformation	Gender studies Communication skills Anthropology of conflict Sociology of conflict styles Enemy imaging Family differences
Violence Prevention Programs Multicultural education	Street crime Domestic violence Parent education Sexual assault Anger management Peer pressure Hate crimes Drug and alcohol abuse	Anti-bias Educate about prejudice and stereotypes Understanding depth of violence problem Learn about causes of violence Personal responsibility Socioemotional literacy Understand cost of violence	Self-control Support groups Meditation Counselling Anger management Personal transformation Win-win relationships Addressing fears Parent education	Alternatives to violence Dispute resolution mechanisms Causes of domestic violence and crime Punitive responses Judicial system Laws Block club organizing Gangs Consequences of violence

Development Education Environmental studies Future studies Human rights education	Inequalities of health and wealth Structural violence Lack of freedoms Positive peace Environmental destruction	Ecological security Equitable models of development Promote democracies Critical thinking Strategic planning	Elimination of pollution Building for the future Sharing resources Self-help Empowerment Community development Disarmament	Imperialism Economic development Social development Strategies for change Conservation skills Environmental issues Recycling Economic conversion
Non-violent education Gandhian studies	All forms of violence Enemy stereotyping Popular media images of violence Despair about possibilities for peace	Understand power of peace Appreciate peace Learn about power of nonviolence Help students discover their own truth Appreciate truths of others	Maintain beloved community Forgiveness Nonviolence Elimination of ego Visualize peaceful world Caring Empathy	Nonviolence Love Great peacemakers Philosophy of humanness Study of human nature Ethics Challenge of being a peacemaker Interdependence Barriers to peace History for peace movement

(Harris 1999, 308 – 309)

However, Brock-Utne comments on the difficulty of inculcating peace values and attitudes in the existing school curricula; ‘When history is taught as a series of wars, and science is taught without taking ecological and human consequences into account, this teaching naturally influences attitudes and norms that are being transmitted’ (Brock-Utne 1989, 160). Rather, infusion of conflict resolution skills and peace values through *hidden* curricula is one avenue to take. Therefore, as Brock-Utne pointed out, the responsibility that goes hand in hand with the development of science should be taught through discussions on nuclear weapons and the bombing of Hiroshima and Nagasaki. This topic of discussion can be conducted in the history and science curricula. The concept of earth as teacher of peace can be introduced to students in Grade Five or Six (Middle School) and

developed further for more comprehensive understanding in later years. Continuity is crucial in this quest to instil values and attitudes.

As McInnis informs ‘Students must be encouraged to analyze the effects of what they say and how they say it on the ‘other’, how it can either destroy or build relationships’ (McInnis 1998, 541). Literature and language curricula can help perpetuate the importance of discourse and the power of language. In early childhood education, playing games, singing and drama can help children understand the power of words. At a later stage, children can gain an understanding of how word impact decisions and bias through analysing literature, poems, newspaper editorials, and their own actions. For higher school students, research on a specific hero might require a research into that person’s character and why his or her decisions led to peace. The importance of human rights is another subject that can be instilled through language, literature, social studies, and religious curricula.

At the adolescent level of comprehension, it is imperative to inform through logic, since their understanding has progressed to analysis of issues. As Jacobsen informs, “Game theory’s core message – encapsulated most dramatically in the “prisoner’s dilemma” game (...) and demonstrated mathematically and conclusively – is that the cooperative–solidarity choice will best protect the interests of both parties” (Jacobsen 1999, 333). Thus, logical deduction, analytical thinking, and stress on building relationships can create a win-win situation.

The 5 Questions

The success or failure of a peace education program that is developed as peacebuilding is dependent upon the five questions.

1. Who Should Teach?
2. Whom to Teach?
3. What to Teach?
4. Where to Teach?
5. How to Teach?

Who Should Teach?

In the formal education sector, the crucial role of teachers, whether trained, graduate or other, is invaluable. However, it is difficult to ‘expect any educational curriculum or system to make human being morally virtuous in itself ... (and) that the effects of curriculum should never be considered in isolation from the kind of pedagogy that delivers that curriculum’ (Gregory 2001, 73). Rather, teachers also should be taught to correctly educate students. It is imperative to focus on developing a pedagogy that is beneficial in inculcating values. ‘Pedagogy’ can be defined as the teaching style or the method of inculcating knowledge. As is evident from the previous chapter, the method of instilling knowledge is as important as the content. Indeed, as Freire comments, ‘A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. The relationship involves the narrating of Subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness’ (Freire 1993, 52).

Keeping the above in mind, according to Gregory, ‘All teachers need to remember that exposing students to a well-thought-out curriculum is not the same thing as educating them, if educating them means, as I think it does, helping them to learn how to integrate the contents of the curriculum into their minds, hearts, and everyday lives. Much of the time, academic considerations of education bracket off to the side the all-important fact that teaching not only influences but often determines what students make of the curriculum’ (Gregory 2001, 68).

Teachers are mentors. They in turn can influence future teachers. As Palmer aptly points out, ‘The power of our mentors is not necessarily in the models of good teaching they give us, models that may turn out to have little to do with who we are as teachers. Their power is in their capacity to awaken a truth within us, a truth we can reclaim years later by recalling their impact in our lives. If we discovered a teacher’s heart

in ourselves by meeting a great teacher, recalling that meeting may help us take heart in teaching once more.’ (Palmer 1988, 21)

There are diverse pedagogies that can enable teachers to effectively transform a student’s value base. Grasha (1996, 154) looked at five teaching styles, each with its advantages and disadvantages.

- Expert - The knowledge, skill and information possessed by the expert is the advantage of this style. However, the disadvantage of overusing this knowledge can intimidate students.
- Formal Authority – The status of the individual and the clarity of expectations is a critical advantage. But if this style is too stringent, it could lead to less flexibility with students.
- Personal Model – Teaching from personal example emphasizes observation. Though an advantage, it could also lead to the belief in the teacher that his/her approach is the only correct one.
- Facilitator – Though time consuming but its advantage lies with the flexibility and student centered approach.
- Delegate – The advantage of independent learning juxtaposes with the disadvantage of too much responsibility and autonomy on unready students.

These styles of teaching collaborate with different types of teaching methods. However, as Smith points out, ‘a brief rehearsal of the varied methods employed by our most memorable teachers will convince us that no one teaching method was responsible for their success; it was more often a matter of who they were – their ethos, in other words – than what they did or even how they taught that accounted for their ability to imprint themselves on us as they did’ (Smith 2001, 327). Therefore, teacher-training colleges should focus on developing teaching styles that can benefit students in the classroom.

Teaching ethos is also vital in instilling values and attitudes. Gregory introduces the Friendship Model of teaching ethos. This model is synonymous with befriending rather than merely friendship. Friendship from a befriending teacher is likely to be challenging, not merely friendly. Befriending is not a touchy-feely, I’m-OK-you’re-OK

activity, nor does befriending students entail being personally intimate with them, or sharing personal secrets with them, or sharing the same tastes (...) and it certainly does not entail uncritical acceptance of their failures or mistakes” (Gregory 2001 82).

This type of teaching ethos demands the creation of an atmosphere of trust in the classroom where “the teacher’s willingness to call a bad job a bad job is seen by the student as helpful and productive rather than as mean and destructive” (Gregory 2001, 83). Gregory continues to list ten ethical qualities that can help teachers in instilling knowledge and skills as well as inculcating values and attitudes.

Teachers must be guided in finding their own teaching ethos that can positively aid students. Teaching ethos and pedagogical style must, however, change from the school to the university. One does not use the same pedagogy or the same ethos in primary and secondary school. Hurst comments on the importance of a democratic pedagogical structure within the university education system. ‘People learn best, in terms of the kind of ‘knowing’ we are advocating, when all aspects of their beings – intellect, emotions, spirit, and will – are fully engaged in the endeavour (...) through dialogue’ (Hurst 1986, 227). Therefore, university lecturers and teacher trainers at teacher training colleges must utilize a facilitator or democratic type pedagogy and a befriending teaching ethos.

The introduction of pedagogy and a teaching ethos to teachers and lecturers by itself cannot contribute to a positive teacher – student relationship. In order for values to be inculcated, it is vital to improve communication between teachers themselves. This lack of communication among teachers from different schools or from urban and rural areas has resulted in unconscious stereotype building, whether ethnic, religious, rich–poor, class, caste, or urban–rural differences, which hinder coexistence. There is also little communication between the top, middle, and lower levels of the (education) pyramid introduced in the previous chapter. The decision-makers, politicians, and leading educationists are necessary in introducing new directives that indicate how teachers educate students, the content of teachers’ handbooks and school texts. While

communication between the elite level decision-makers and the input of the middle level teachers is necessary, at present, there is strong top-down communication system and an almost non-existent communication about the realities of teaching from the teachers to the decision-makers. This lack of communication is also seen between the middle, teacher, level and the lower, student level.

If consistent communication is conducted from all levels and between levels, it would be easier to instil values and attitudes amongst the teachers, which in turn can be presented to students. With increased communication among all levels and between levels, the difficulties of teaching in areas with little resources, with traumatized or suicidal students, or providing discussion group sessions for large classes can be reduced. Teacher training can be conducted to impart a pedagogical ethos that is contributory to instilling peace values and attitudes to students. Knowledge of counselling, for example, can become a requirement in all teacher-training courses since the educational infrastructure in the country is good. An area to be strengthened further for the benefit of instilling attitudes and values in students is pedagogy. The development of self-esteem and giving encouragement to students is crucial for enhancing the educational experience of children.

Whom to Teach?

This question is easy to answer in formal education. While students are the focus of attention, diverse methods are required to teach at different ages. The foremost educationist, Piaget has contributed immensely to the field of child development. Romiszowski (1981) discusses five major themes that run through Piaget's views on learning and development

1. Continuous and progressive changes take place in the structure or behaviour and thought in the developing child.
2. Successive structures make their appearance in a fixed order
3. The nature of accommodation (adaptive change to outer circumstances) suggests that the rate of development is, to a considerable degree, a function of the child's encounters with his or her environment

4. Thought processes are conceived to originate through a process of internalizing actions. Intelligence increases as thought processes are loosened from their basis in perception and action and thereby become, amongst others, reversible, transitive, and associative.
5. A close relationship exists between thought processes and properties of formal logic.

If one were to analyse the above five learning and developmental views from a peace education lens, how children comprehend, gain skills, and internalize values and attitudes become critical areas to be investigated. According to the cognitive – developmental theory, children learn differently and knowledge is gained at different stages according to age. Since these changes are dependent upon biologically, age determined cognitive stages, it is possible to concentrate on introducing different concepts and ideas to children at different ages.

While children are more receptive to new ideas and had freedom in classes, “should children (rather than adults) be the sole focus of peace education?” (Cairns 1996, 154). Information directed merely at children will not be effective. At the same time, adults’ attitudes and values are difficult, though not impossible, to transform. Preschool aged children are perhaps easier to influence due to the creation of a carefree atmosphere that enable them to “move about a classroom freely, ask questions while they engage in activities, talk as they work.” (Williams and Keith 2000: 218).

Knowledge about the developmental course of children’s and adolescents’ understanding of peace and war is scarce. While information is available dealing with their understanding of war as a manifestation of violence and peace defined as the absence or negation of war (negative peace), little is known about the acquisition of knowledge about peace defined in terms of harmony, cooperation, and coexistence (Raviv, Oppenheimer, and Bar – Tal 1999: 2).

Raviv, Oppenheimer and Bar–Tal add that “knowledge that is acquired during childhood and adolescence serve as a basis for adult understanding” (Raviv, Oppenheimer, and Bar–Tal 1999, 3). Therefore, while it is imperative to educate adults on peace values

since they in turn influence children, this thesis focuses mainly on the development of values and attitudes amongst school and university-age students. Total disregard for adult education is not, however, practical in an attempt at introducing peace education to the formal education sector. Educating teacher training students and university lecturers in peace values, pedagogy, and in the development of a teaching ethos must be simultaneously conducted.

What to Teach?

Each subject is important for the development of an individual. However, educationists would not agree to drop the common core traditional subjects of Mathematics, Science, Social Studies, Language or mother tongue, English, Aesthetics, Religion, and Physical education. The allocation of time for each of these subjects varies depending on the educational value. There is now a tendency to reduce the time allocated to each subject mainly to accommodate new areas of knowledge. The introduction of a separate subject on conflict resolution or peace is possible. However, it is also possible to infuse the subject into the existing curriculum. In attempting this, it is imperative to keep in mind that knowledge should be imparted with responsibility. Therefore, in infusing peace education to the university, for example, it is vital to find courses that can contribute to analytical and critical thinking as well as increase discussion. When teaching history, political science, and international relations at university level, for example, focus must also be on the introduction of how a decision-making process resulted in a war or peace rather than merely an introduction of dates and events. Infusion of conflict resolution, mediation, and anger control skills can be attempted either as an extra-curricular activity or through the integration of peace ideas into an existing curricula.

Teaching conflict resolution as a new way of fighting should also be emphasized to adolescents who may view fighting as the best means of resolving conflicts. Using values adolescents consider positive is important in the infusion process. It is imperative to transform the violent values within student and to promote the positive and acceptable role of the mediator and of anger control. Workshops and

seminars which focus on the transfer of the knowledge gained by senior students to a newer group of students, is self-sustaining. It also does not cost a great deal and might hinder and reduce the activities of ragers. These skills can be introduced as a different topic or hidden in a curriculum. Questions can provide information as to the intelligence of the individual. This in turn may aid the teacher to decide on the depth of a subject the student can learn.

Harris informs of five types of peace education dealing with different categories of violence, goals, strategies, and curriculum designed to resolve it. Table 2 below provides information on the diverse peace education types. These five types of peace education are all critical for the development of peace values and attitudes. However, Brock-Utne comments on the difficulty of inculcating peace values and attitudes in the existing school curricula. "When history is taught as a series of wars, and science is taught without taking ecological and human consequences into account, this teaching naturally influences attitudes and norms that are being transmitted" (Brock-Utne 1989, 160). Rather, infusion of conflict resolution skills and peace values through hidden curricula is one avenue to take. Therefore, as Brock-Utne pointed out, the responsibility that goes hand in hand with the development of science should be taught through discussions on nuclear weapons and the bombing of Hiroshima and Nagasaki. This topic of discussion can be conducted in the history and science curricula. The importance of responsible action can be reinforced through Social Studies curriculum when imparting information on the importance of ecology and environment. The concept of earth as teacher of peace can be introduced to students in Grade Five or Six (Middle School) and developed further for more comprehensive understanding in later years. Continuity is crucial in this quest to instil values and attitudes.

As McInnis informs "Students must be encouraged to analyze the effects of what they say and how they say it on the 'other', how it can either destroy or build relationships" (McInnis 1998, 541). Literature and language curricula can help perpetuate the importance of discourse and the power of language. In early childhood education, playing games, singing and drama can help children understand the power of words. At a later stage, children can gain an understanding of how

word impact decisions and bias through analyzing literature, poems, newspaper editorials, and their own actions. For higher school students, research on a specific hero might require a research into that person's character and why his or her decisions led to peace. The importance of human rights is another subject that can be instilled through language, literature, social studies, and religious curricula.

At the adolescent level of comprehension, it is imperative to inform through logic, since their understanding has progressed to analysis of issues. As Jacobsen informs, "Game theory's core message – encapsulated most dramatically in the "prisoner's dilemma" game (...) and demonstrated mathematically and conclusively – is that the cooperative–solidarity choice will best protect the interests of both parties" (Jacobsen 1999, 333). Thus, logical deduction, analytical thinking, and stress on building relationships can create a win-win situation.

If Peace Education is infused and integrated to key subjects in the existing curricula, issues regarding its integration as a separate subject and the time-consuming factors need not be addressed. It is also possible to introduce a concept in a very broad and simple sense, such as the importance of responsibility, and develop it from primary level to tertiary level and even higher. It requires structuring the content of the curriculum to integrate these values and training teachers and providing handbooks with creative methods of instilling these values. The creation of a positive atmosphere in the classroom is also a requirement for inculcating peace values.

Where to Teach?

A positive school environment is essential for instilling peace values and skills. Children learn better in an atmosphere of trust, respect, and friendship. Schools, Universities and Colleges of education are the focal point of formal education and the creation of an atmosphere is dependent upon the teacher – student, teacher – teacher, teacher – principle, parent – teacher, and student – student relationships. As discussed previously, it is also relies on the teaching ethos and pedagogy.

How to Teach

How to teach depends on three crucial components: the pedagogy and the curriculum itself and whether peace education should be taught through the infusion into the curricula or exfusion as a direct subject. Since infusion of peace concepts and the pedagogical styles have been discussed above, the development of a curriculum must be discussed in detail. It is important to discuss curriculum theory before the development of a curriculum. Tyler in 1949 introduced a curriculum model, which gave four steps in building a curriculum.

Integrating Peace Education

If Peace Education is infused and integrated to key subjects in the existing curricula, issues regarding its integration as a separate subject and the time-consuming factors need not be addressed. It is also possible to introduce a concept in a very broad and simple sense, such as the importance of responsibility, and develop it from primary level to tertiary level and even higher. It requires structuring the content of the curriculum to integrate these values and training teachers and providing handbooks with creative methods of instilling these values. The creation of a positive atmosphere in the classroom is also a requirement for inculcating peace values. Then, it is possible to use Peace Education to implement SDG 4 and 16 effectively.

i. Aims and Objectives

Aims refer to educational targets or goals at a more general and abstract level of purpose. These are broad educational targets that are to be achieved in a fairly long period of time, such as targets at the end of a course. An example would be to develop social awareness of children in a Social Studies class. Objectives are specific educational targets that are to be achieved in a relatively short period of time such as at the end of a class period. For example, at the end of a mathematics lesson, after children are taught to add two fractions, they should be able to do so. Objectives are expressed as observable changes of behavior in the pupil. According to Davis, educational objectives have “their counterpart in the behavior of people, and since behavior could be observed and described, there was no reason to believe that the statement could not be classified or would not be useful to teachers”

(Davis 1976, 54). Objectives should therefore specify how pupils are to behave at the end of class. Taking the previous examples of adding two fractions, the pupils do not possess the ability to add this before coming to class but at the end of class they gain the knowledge to add. In the context of learning peace values, the objective is the change in values and this is difficult to observe in a short time span. Therefore, a clearer classification is necessary to decide how to observe changes in attitudes.

A modern formulation of objectives was put forward under the editorship of Benjamin Bloom in *Taxonomy of Educational Objectives* (1956). He and his collaborators put forward a system of classifying objectives. In this taxonomy, 'Educational Objective' is classified into three domains.

1. The Cognitive Domain – Intellectual knowledge and skills
2. The Affective Domain – Feelings, attitudes, and values
3. The Psychomotor Domain – Physical skills.

These refer to noteworthy developments in the individual. These three are

1. Cognitive – Development of Head
2. Affective – Development of the Heart
3. Psychomotor – Development of Manual Skills

In a Peace Education program meant for peacebuilding societies in turmoil, the Cognitive and the Affective domains which focus on the development of the head and the heart respectively are the required domains. Bloom and his colleagues provided taxonomy or a system of classification arranged hierarchically of objectives in terms of measured changes in student behaviour. In this hierarchy, behavioural objectives are arranged from the simplest at the top of the list and the most complex at the bottom.

Since Peace Education should produce changes of attitudes and affect the heart, the 'Affective Domain' must be evaluated in detail. Affective Objectives "range from a simple and rather casual awareness, through

acceptance and preference for a particular value, to internally consistent and coherent qualities of character and conscience” (Davis 1976, 156). This objective is consistent with the objectives of attitude change required in a successful Peace Education programme discussed in the previous chapter. Krathwohl, Bloom and Masia (1964) studied the Affective Domain in depth and reduced the hierarchy of objectives. The domain is,

‘concerned with feelings, tone, emotion and varying degrees of acceptance and rejection. It is attitudinal in character, and should be viewed as yet another facet of the curriculum of which cognitive is only part. In other words, the two domains represent the heads and tails or the *same* situation, rather than quite different and unrelated schemes. While the Cognitive domain may be seen as having both a content and a process orientation, the Affective domain has largely a process orientation’. (Davis 1976, 151)

Peace Education objectives do not involve the Psychomotor domain.

ii. Selection of Learning Experiences

The second step of Tyler’s model is the selection of learning experiences that are likely to achieve the selected objectives. In attempting to understand this concept, it is first essential to find a clear definition of ‘Learning’. According to Gagne, learning is a “*change in human disposition or capability; which can be retained, and which is not simply ascribable to the process of growth*” (Gagne 1975, 3). The kind of change called learning exhibits itself as a change of behaviour. The inference of learning is made by comparing what behaviour was possible before the individual was in a “learning situation and what behaviour can be exhibited after such treatment” (Gagne 1976, 3). ‘Learning experiences’ are the purposeful activities aimed at achieving the objectives. Psychologists emphasized that learning experiences play a very useful role in the learning process. Learning experiences challenge or motivate the learner to think. This thinking leads the learner to acquire new learning or new behavior. Accordingly, the role of the learner is to ‘learn to learn’. In short, the student (learner) is the architect of his own learning. A *sine qua non* is suitable and

appropriate learning experiences. The role of the teacher is therefore to be a facilitator of learning. Modern teacher is one who offers suitable and appropriate learning experiences to achieve the objectives of the learner. Less emphasis is now placed on acquiring information. Rather education stresses the development of skills in understanding.

Curriculum can thus be considered a plan of activities aimed at achieving selected objectives. Curricula specialists including Wheeler, Kerr, and Whitfield define it on these lines. It also involves two other elements of Content and Methods to be used to bring about learning. 'Content' means the subject matter such as topics, themes, social and moral problems. Method essentially focuses on learning experiences including lectures, discussions, seminars, workshops, and demonstrations. These ideas are incorporated in Wheeler's *Model Curriculum Development* (1967), which is a modified version of Tyler's model. Wheeler's model has been developed with the intention of minimising or eliminating the weaknesses of Tyler's model. Two noteworthy additions appear in Wheeler's model. One step has been increased in Wheeler's model under number 3 – 'Selection of Content'. Tyler has, however, incorporated this under step 2 – 'Learning Experiences'. Unlike Tyler's model, a significant change in Wheeler's model is that the model does not end at evaluation. Wheeler has turned the Model into a cyclical one by joining 'Evaluation' to 'Aims and Objectives' (Wheeler 1967).

Evaluation is a prerequisite to determine the success or failure of a course. However, there are diverse ways of evaluating. Curriculum specialists point out how Tyler's model does not recommend any action if, after evaluation, it is found that the curriculum failed to achieve its aims and objectives. Burner, however, suggests that evaluation should take place at every stage (Lawton 1973, 14).

iii. Learning and Integration of Learning Experiences

At this stage, the curriculum developer has to organize the learning experiences and the selected content into a learning and teachable form. It is the usual practice to organize these around themes or topics, concepts, and pupil activities and interests. Such an arrangement facilitates the achievement of objectives through deliberately

contrived experiences. Peace Education can be looked at as a simple relationship of networks. This network of concepts, with its own modes of inquiry resulting in inculcating attitudes and values is shown below. This equation is based on E. A. Peel's science equation and is adopted to define Peace Education.

$$\text{Peace Education} = \text{Concepts} + \text{Method} + \text{Attitudes, Values, and Intellectual Skills}$$

Table 2 below indicates how this equation can help organize Peace Education curriculum.

Table 2: Peace Education Curriculum

Concepts	Method/s of Inquiry	Knowledge, Attitudes, Values & Intellectual skills
Peace– loving Individual	By constructing situations where the pupil is actively participating and arriving a value judgments	1. Peaceful coexistence can be achieved through discussion and exchange of ideas 2. Arrive at value judgments

iv. Evaluation

Evaluation means the extent to which aims and objectives have been achieved. In Peace Education, these objectives fall under the Cognitive and Affective domains. The extent to which the objectives under Cognitive domain can be validly and reliably assessed is by paper and pencil tests. Assessment under Affective domain, however, can be obtained only by observational methods. This is a very time consuming task. It is possible to conduct written tests on how children would react to conflict situations before and after a strategy for resolving conflicts is discussed in the classroom.

By developing a suitable pedagogy and a hidden curriculum that stresses infusion of peace values, it is possible to develop a self-sustaining Peace Education programme. Introducing the methodologies and diverse approaches of teaching and of developing

a curriculum, for example, can contribute to the development of the field. It is, however, the infusion of Peace Education values to existing curricula and the development of a beneficial teaching ethos that can contribute the most for the sustainability of Peace Education. With Peace Education topics taught through almost all the subjects in a classroom, even if the government changed their policies, Peace Education topics would still be actively introduced to the students through the main subjects. If teachers are able to introduce values and attitudes to students through their teaching styles, it is possible to make Peace Education the 4th 'R' in basic education.

Conclusion

It is important to reiterate that the Peace Education approach discussed above attempts to be a peacebuilding tool, to help transform the conflict using indigenous socio-cultural views and existing resources. It accepts the peacebuilding notion that conflicts are nested and that it is a process that requires a conflict resolution and transformation technique that is conscious of these. Any Peace Education programme must be tailored to benefit Peacebuilding must be introduced as non-threatening to the status quo. Once that is achieved, it is possible to ensure the successful incorporation of SDG Target 4 and 16.

References

- Barash, D. P., (ed). (2000). *Approaches to Peace: A Reader in Peace Studies*. Oxford, England: Oxford University Press
- Basta, S. S. (2000). *Culture, Conflict, and Children: Transmission of violence to children*. Lanham: University Press of America.
- Berdal, M. and Malone, D. M. (eds). (2000). *Greed & Grievance: Economic Agendas in Civil War*. Boulder: Lynne Rienner Publishers.
- Bloom, B. S. (1956). *Taxonomy of Educational Objectives: the classification of educational goals*. 1st edition. New York: D. McKay.
- Bose, S. (1994). *States, Nations, Sovereignty: Sri Lanka, India and the Tamil Eelam*

Boulding, E. (ed). (1992). *New Agendas for Peace Research: Conflict and*

Boulding, Kenneth E. 1978. *Stable Peace*. Austin: University of Texas Press.

Brock-Utne, Birgid. 2000. *Whoes Education for All?: The Recolonization of the African Mind*. Studies in Educational Politics. New York: Falmer Press.

Brock-Utne, B. (1989). *Feminist Perspectives on Peace and Peace Education*. The Athene Series. New York: Pergamon Press.

Brock-Utne, B. (1985). *Educating for Peace: A Feminist Perspective*. New York: Pergamon Press.

Churchill, S. A. (eds). (2020). *Moving from the Millennium to the Sustainable Development Goals: lessons and recommendations*. Melbourne: RMIT.

Coulter, C. W. and Rimanoczy, R. S. (1995). *A Layman's Guide to Educational Theories*. New York: D. Van Nostrand Company, Inc.

Crawford, D. and Bodine, R. (1996). *Conflict Resolution Education: A Guide to Implementing Programs in Schools, Youth-Serving Organizations, and Community and Juvenile Justice Settings*. Washington, DC : Office of Juvenile Justice and Delinquency Prevention, U.S. Dept. of Justice : Office of Elementary and Secondary Education, U.S. Dept. of Education.

Galtung, J. (1996). *Peace by Peaceful Means: peace and conflict, development and civilization*. London: Sage.

Harris, I. M. (1988). *Peace Education*. Jefferson, N.C.: McFarland.

Haydon, G. (1999). *Values, Virtues, and Violence: Education and the public understanding of morality*. Oxford: Blackwell.

Kibler, R. J., Barker, L. L. and Miles, D. T. (1970). *Behavioral Objectives and Instruction*. Boston: Allyn and Bacon, Inc.

Kriesberg, L. (1998). *Constructive Conflicts: From Escalation to Resolution*. Lanham, Maryland: Rowman & Littlefield Publishers.

Lantieri, L. and Patti, J. (1996). *Waging Peace in Our Schools*. Boston: Beacon Press.

Lederach, J. P. (1997). *Building Peace: Sustainable Reconciliation in Divided*

Lynne Rienner Publishers, Inc.

McClelland, D. C. (ed). (1982). *Education for Values*. New York: Irvington Publishers. Myers, Garry Cleveland. 1927. *The Learner and His Attitude*. Chicago: Ben J. H. Sanborn & Co.

Palmer, P. J. (1998). *The Courage to Teach: Exploring the Inner Leadership of a Teacher's Life*. San Francisco: Jossey- Bass Press.

Rachauri, R. K., Paugam, A., Ribera, T., and Tubiana, L. (eds). (2014). *Building the Future We Want*. New Delhi: The Energy and Resources Institute (TERI)

Raviv, A., Oppenheimer, L. and Bar-Tal, D. (eds). (1999). *How Children Understand War and Peace*. San Francisco: Jassey – Bass Publishers

Reardon, B. A. (1988). *Comprehensive Peace Education: Educating for Global Responsibility*. New York: Teacher's College Press.

UCLG. 2019. "Towards the Localization of the SDGs" https://www.uclg.org/sites/default/files/towards_the_localization_of_the_sdgs_0.pdf

Wanasinghe-Pasqual, M. S. (2002) Speaking to the Heart: Educating for Peace in Sri Lanka. Unpublished dissertation thesis: Joan B. Kroc Institute, University of Notre Dame, USA.

World Bank. nd. "Transitioning from the MDGs to the SDGs"
[https://www.local2030.org/library/216/Transitioning-from-the MDGs
-to-the-SDGs.pdf](https://www.local2030.org/library/216/Transitioning-from-the-MDGs-to-the-SDGs.pdf)

www.sdg4education2030.org/the-goal

www.sdgs.un.org

www.undp.org