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### PEDAGOGICAL PRINCIPLES AND STRATEGIES USED IN EDUCATION FOR CREATING A CULTURE OF PEACE

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#### ABSTRACT

A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards for human rights and equity, appreciate cultural diversity and respect the earth and each other. Such learning can only be achieved with systematic education for peace. A culture of peace consists of values, attitudes, behaviors and ways of life based on non – violence and respect for the fundamental rights and freedoms of every person. These rights have been recognized in the Universal Declaration of Human Rights. The “how” is as important as the “what”. Hence, the teaching-learning approaches compatible with the goals of peace education. It is important to note that these pedagogical principles are crucial namely: Holism, values formation and humanistic, dialogue, participatory, cooperative, experiential and critical Empowerment. Holistic education does not confine itself to the parameters of facts and concepts. Instead, it promotes cognitive, affective and behavioral goals of learning. Often, the focus of learning is the transmission of concepts. In peace education, the goals are threefold. First is the building of awareness on the realities, roots and consequences of violence, and the building awareness on the roots of peace. Second is the building of concern and the development of the values of empathy, compassion, hope and social responsibility. Third is the call to action beginning with the resolve to change personal mindsets and attitudes and doing something concrete about situations of violence. Participatory education means allowing learners to inquire, share and collaborate. It allows learners to engage in dialogue with the teacher or with their co-learners. The practice of articulating and listening to diverse points of views is an important exercise in broadening perspectives. Such a skill is necessary in a world where many conflicts remain unresolved because of people’s refusal to listen to one another.

#### KEYWORDS:

Brain storming, critical empowerment, dialogue, holism, participatory, Peace education, Problem-solving and Role play

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#### INTRODUCTION

During the First International Forum on the culture of peace it was concluded that the implementation of a culture of peace project requires a thorough mobilization of all means of Education formal and non- formal and communication; a culture of peace requires the learning and use of new techniques for the peaceful management and resolution of conflicts. UNESCO’s unique contribution is to integrate activities in Education, communication, culture and science to promote the fundamental and pervasive adoption of the values and daily behaviors of peace. It is evident that commitment to the pedagogical principals that have guided our education efforts for a culture of peace (Cawagas and Toh, 2003).

Toh (2004) recognized that it is not only what is taught and learned that is important, but we also need to be most sensitive to the processes of Education for peace. As a result of this it is felt that several pedagogical principles are crucial namely: Holism, values formation, dialogue, critical empowerment, participatory, collaborative, experiential, cooperative, and humanistic

#### HOLISM

Holism is defined as a the theory that parts of a whole are in intimate connection, such that they cannot exist independently of the whole, or cannot be understood without reference to the whole, which is thus regarded as

# IJETRM

## International Journal of Engineering Technology Research & Management

greater than the sum of its parts. An example of holism is a theory that believes that you cannot break things down to study them, but instead that everything has to be understood in relation to the whole or the sum of its parts.

In educating for a culture of peace, the multiple dimensions of conflict and violence need to be viewed with a holistic vision (Cawagas, 2007). Dismantling the culture of war, transforming local and global injustices, promoting human rights, enhancing sustainable futures, weaving cultural harmony, and nurturing inner peace are all interrelated. Analyzing each one as a specific issue is necessary but constitutes a fragmented approach unless the interconnectedness and interdependence of causes and effects is fully explored, analyzed and understood.

Hence when holism is applied to the curriculum (both formal and non formal), in peace education, mapping can be done with more subject area or across different subjects and levels on how all the various themes and issues of peacelessness are interconnected and integrated in the learning experiences.

### TEACHING LEARNING STRATEGIES TO BE USED IN HOLISM

According to Subramanian (2016) there are many teaching learning strategies that are compatible with the approaches of Holism to peace education. These strategies include: discussion, pair share, case studies and show and tell strategies.

In discussion the small group discussion is a strategy that is used to enable the participant's voice to be heard. To be most effective, a discussion has to be based on factual information and good thought out ideas. In addition Pair Share strategy is a discussion technique where partner groups are formed. A facilitator poses a question or topic for discussion. Person A responds uninterrupted while person B listens. After a given time partners reverse roles. Later A relates to the class the points B expressed and vice versa. It is a good exercise to improve listening skills.

Case Study is a strategy that gives the students an opportunity to know real-life situations of violence or injustice. Case studies are stories or scenarios that require analysis and invite solutions. Students are put in the position of problem solvers who discover underlying issues, positions and interests. Show and Tell is a strategy that gives a student an opportunity to explain a concept to his or her classmates with matching visual aids, and is premised on the belief that one can explain a concept well to someone else, this person, without doubt, understands the concept.

The use of film and photographs is very good in teaching and learning in peace education. The showing of film and or photographs in a learning process will help create vivid images in the minds of the learners. This can be followed by a discussion on messages conveyed and learners' reactions to given circumstances.

### VALUES FORMATION

Values formation is critical in educating for a culture of peace. Realizing that all knowledge is never free of values, educating for a culture of peace needs to be explicit about its preferred values such as compassion, justice, equity, gender- fairness, caring for life, sharing, reconciliation, integrity, hope and non-violence. Diverse faith and spirituality traditions are deep resources for cultivating values, principles and virtues for building a culture of peace. Cultures provide helpful values and ethical guidelines for conducting relationships with others in our earth community.

Sometimes values education can be de-conceptualized where core values like love, justice and compassion are taught in an abstract fashion. If values are not conceptualized socially, economically, and politically, learners will know "values" but may not necessarily know what it means to live them. Harris and Morrison (2003) call it the development of moral sensitivity culminating in the building of the capacity of learners to care for others.

Carl Rodgers and Abraham Maslow are the proponents of a type of education that is humanistic A humanistic classroom emphasizes the social, personal and effective growth of the learners. In a humanistic classroom, individuals are accepted for what they are, It develops the notions of the self to promote a sense of self-esteem. It sends the message that all are valuable and gifted. Macginnis (1984) says that "without a positive self-concept or self-image, no one takes a stand, 'goes public', or works for change". He also posits that the aware of our giftedness, the more willing we become willing to share our gifts with others. Teachers in a humanistic classroom are empathetic and affirming. They show interest and concern for the wellbeing of their students. They encourage in the classroom care and respect for each other. They also encourage sensitivity to diversity in

# IJETRM

## International Journal of Engineering Technology Research & Management

the classroom. Such approach will help bread in learners the seeds of love and compassion- values that are necessary in building a peaceable society.

### TEACHING LEARNING STRATEGIES USED IN VALUES FORMATION

According to Subramanian (2016) highlights a number of teaching learning strategies that are compatible with the approaches of Values Formation to peace education. These include: teachable Moments, Reading Questions, use of charts and Graphs and Collage Making

Teachable Moments is an opportunity seized by the teacher to discuss the hot issue of the day. It may be an issue that is internal to the class (e.g., an ongoing conflict)

Reading Quotations can also be a very important strategy of teaching contributing to values formation. Peace activists, religious leaders, indigenous community leaders, and philosophers have said words of wisdom and inspiration that relate to peace. Let your students ponder on these quotations and speak about the impact of these ideas on them. A second strategy that can be used here is the Use of Charts and Graphs. Statistics do not have an impact on students in the same way that contact with the victims of injustice still help in giving learners an idea of the extent and magnitude of problems in the society. The Human Development Report, an annual publication of the UNDP, is a rich resource for facts and figures (Subramanian, 2016).

Collage-making is a collection of photos put together from various sources to make a whole. Asking students to make a collage on issues that relate to peace will help them understand those issues better.

In addition perspective-taking is another strategy in which the learners are asked to understand and appreciate where the other person is coming from. It is a skill used in problem solving. This entails “standing in the shoe of the other and walking in them for a while”. This device is often used to develop empathy and tolerance.

Use of Globes and Maps serves a good purpose. A constant show of these devices will remind learners that there are people from other countries to care for and be concerned about other than one’s own.

### DIALOGUES

Dialogue is both an approach and a strategy of teaching and learning peace education.. Students are given the opportunity to converse, rather than debate, about problematic issues. In debates, the goal is to prove each other wrong, Dialogues, on the other hand, are occasions to find common ground.

As Paulo Freire (1973), has pointed out, many past contemporary educational institutions have emphasized a “banking” approach in education where teachers are “experts” and learners are passive recipients of knowledge. Such mode of teaching and learning contradicts the principle of transformative education. On the other hand, a dialogical approach cultivates a more horizontal teacher-learner relationship in which both dialogically educate and learn from each other. According to Toh (2004:28) this approach “optimizes cooperative opportunities for learners to first talk about their realities, experiences, understandings, biases, commitments, hopes, despairs, and dreams, which are then facilitated by the teachers to critically engage with a range of alternative perspectives on the issues under consideration.

Paul Freire (1990) discussed the Pedagogy of the oppressed in he introduced a radical distinction that has since become an enduring feature of progressive educational thought: the difference between what he called “banking” and “problem posing” education. Freire (1990) posits that Banking education mythesizes reality to conceal certain facts which explain the way men exist in the world. Banking education it resists dialogue. Problem posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem posing education makes them critical thinkers. Problem posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation on men as beings who are authentic only when engaged in enquiry and creative transformation.

Banking education is a relationship of domination in which the teacher has knowledge that she deposits in the heads of the passive objects of assistance – her students. Banking education maintains students’ immersion in a culture of silence and positions them as objects outside of history and agency.

In contrast to banking education, Freire proposes a problem –posing education. Problem – posing education encourages students to become active in thinking about and acting upon their world. Problem-posing education relies upon dialogue and critical consciousness, democratic teacher -student relationships, the concretion of knowledge through interaction, and a curriculum grounded in student’s interests and experiences.

# IJETRM

## International Journal of Engineering Technology Research & Management

Freire (1990) states that the educator must keep account of the existence of his or her educands' "here" and respect it. He believed that the educand gets there by stating from here. , This means, ultimately, that the educator must not be ignorant of, underestimate, or reject any of the "knowledge of living experience" with which educands come to school. Later he added that educators should not bypass spurning it as "good for nothing" that which educands bring with them in the way of an understanding of the world.

Freire (1998) recommended that all learning begin from students' experiential knowledge, and that it proceed by working with students to understand the "logic of these kinds of knowledge in relation to their contents.

### DIALOGUE AND CRITICAL CONSCIOUSNESS

Dialogical encounters help students to develop critical consciousness of social, political and economic contradictions so that they can take actions against them. Coming to critical consciousness requires analyzing, interactively through dialogue, who is and is not allowed access to resources and opportunities, and how access is allowed or denied. Critical consciousness ultimately requires questioning the status quo rather than taking it as given. The goal of problem solving education is praxis, which is "reflection and action upon the world in order to transform it"

Education as a dialogue requires closer linkages between learning institutions, the wider community and other living faiths and spirituality. Learners are challenged to see how their knowledge gained in formal classroom learning can be applied to community problems. Teachers should therefore arrange for exposure or opportunities for learning from traditional or folk wisdom or streetwise experiences in coping with daily problems. Formally certified teachers need the humility to appreciate that non-formally credentialed adults also process knowledge that may be valuable and relevant to people- centered social development and human survival.

A culture of peace flourishes best in classrooms and other environments where creative, active learning is fostered, it is unsound to stifle the learning initiative by excessive examinations, or by spoon feeding of the truths and facts dispensed by teachers, experts, and other authority figure. In many contemporary societies, much curriculum tends to be purely academic and most of the time detached from local, social, economic, and cultural realities. Peace education as dialogue criticizes the elitist arrogance practiced by technocrats, and experts. Dialogue entails much closer linkages between learning institutions, the wider community, and other living faiths and belief systems.

In participatory learning, the teacher acts more as a facilitator rather than an authority figure, Even if teachers have definite stands on issues, they should encourage students o articulate their own perspectives before inviting them to take appropriate action on issues discussed (Mcginis, 1984).

### TEACHING LEARNING STRATEGIES TO BE USED IN DIALOGUE

Teaching methods include inviting guests in related areas to dialogue with the students about their life situations, experiences and hopes in life. This usually has an educational impact on the learners for a long time since they gain an enriched exposure making them to cope with daily problems. Other teaching learning approaches include among others, brain storming, interview or research, reciprocal teaching, twining projects, web charting, role-play, simulation, singing, painting, poetry, reading or writing a quotation and small group discussion.

Subramanian (2016) states that brain storming is a method that helps people to think creatively by letting many ideas flow from students without any comment from the others. This strategy can be useful in generating many different solutions or alternatives. Evaluation of the ideas is done after the brainstorming has been done. Another method that can be used here is Interview or Research. Learners get the chance to gather information from third sources. Asking students to interview peace advocates, for instance,, would help them appreciate what others do to help build a culture of peace. Expert Resources are also a very useful strategy. Learners are exposed to the ideas of advocates for justice and peace. The use of a third person is most helpful for the very controversial topics

Reciprocal Teaching is a useful strategy in teaching in peace education. Students take turn in facilitating. "What we hear, we usually forget; what we see, we usually remember; but what we do, we better understand". When given the chance to teach the subject matter, students are given the chance to comprehend better the concepts, values and skills we want to impart.

# IJETRM

## International Journal of Engineering Technology Research & Management

Twining Projects as a strategy ensures the students partner with another person from a different locality via e-mail or regular mail to discuss topics related to peace.

Reading or Writing a Quotation can be used in dialogue. Reading of a peace related quotation in the beginning or at the end of the lesson encourages learners to think or appreciate better the concepts learned in the session.

Web-Charting is a useful method of teaching and learning. This would be done for example by writing a word such as war” or “peace” on the board in the beginning of a session and inviting learners to write or draw their associations with the word stimulate thinking. It is also good spring board for the discussion of a particular peace- related concept..

According to Subramanian (2016) telling Stories, including Personal Stories is also a key teaching and learning method. Learners sometimes remember the concepts we want to share through our anecdotes and stories. Sharing your personal experiences related to the issue will help illustrate better the points you want to make. Such strategy also helps learners connect with you on a more personal basis.

Song/Poem Analysis is a very useful method. Many songs and poems contain peace-related messages. Allowing your students to listen to or read them, , identify their favourite lines, and interpret messages will help them learn the values you want to impart in a more creative manner.

Sentence Completion is method used to encourage learners to complete unfinished sentences. It helps the facilitator to know what thoughts or feelings they may have about a particular topic. The strategy may also be used to solicit action ideas from the participants,

Journal writing/individual reflections are usually used at the end of a session. Here the participants are invited to answer one or two questions that will allow them to think of their responses/reflections/reactions to an issue that has just been discussed. Finally Go-Round is a strategy well used since the opinion of each participant is briefly solicited.

### CRITICAL EMPOWERMENT

The understanding of empowerment rests on our understanding of power. Power can be interpreted and exercised in many ways. The most commonly understood and practiced view is “power over” exemplified in traditional hierarchical relationships of one dominating the other as between parents and children, employer and employee, landlord and tenant, commander and foot soldier, teacher and student, men and women. This vision of power is also translated in the win-lose approach in settling conflicts either on a micro or macro level. Here, the dominant strategy is for one party to negotiate aggressively to gain more power than the other party, which over the long haul can only lead to a zero-sum conclusion.

This exercise of power has been challenged by many political and social scientists, educators involved in transformative education, peace education and critical pedagogy. Paulo Freire (1971, 1995), argued that the poor and disposed can initiate social change when they develop a critical awareness of the root causes of their marginalization and organize people-centered movements for justice and societal transformation.

Feminist’s discourses have also urged the consideration of other types of power, including: power to (productive power which creates new possibilities without domination); power with (the ability of a collective or group working to achieve a goal that would be impossible for individuals); power from within (the uniqueness or strength within each person) (Rowlands, 1997). Empowerment is therefore a process of challenging the existing power relations and being able to participate in the reconstruction of a system that allows for more equitable access to and exercise of power. When individually empowered individuals use their confidence and dignity to bring about positive changes not only for their personal benefit but also for the larger community, then they are also empowered in a relational and collective way.

In critical empowerment, learners engage in a personal struggle to create a critical consciousness that actively seeks to transform the realities of a culture of war and violence into a culture of peace and non-violence. Learners go beyond describing symptoms of conflicts and violence in their immediate contexts. Whether it is about poverty, malnutrition or infant mortality, civil wars, torture, disappearances and other violations of human rights; the plight of the street children; or the destruction of the environment – the awakening of learners to why these dehumanizing realities abound should be accompanied by critical empowerment.

The process of critical empowerment requires that words are translated into action. This pedagogical principle in peace education draws inspiration from critical social theory and the universal call in all world views, to bridge theory and practice, social issues and problems. Most critically, it should lead learners to act creatively and non-violently to humanize their social, economic, cultural and political environments (Toh, 2004). Paradoxically,

# IJETRM

## International Journal of Engineering Technology Research & Management

instead of contributing to social transformation, education which is basically accomplished through formal schooling, has been a major contributory factor to the reproduction and legitimation of a society entrenched in very unequal social, economic and political structures.

The significance and value for a curriculum for peace education rest not on current criteria such as high achievement scores on the ability to repeat theoretical knowledge about violence and peacelessness. While adequate information and sound theory are essential, a more peaceful world cannot be achieved unless those who understand are willing to take the responsibility for changing the world.

Educational activities need to be accompanied with campaigns to stop deforestation and unregulated pollution of economic activities. Part of this campaign is to persuade governments and politicians to enact and enforce policies for saving the rapidly integrating environment. Teachers and students can complement to efforts of environmental activists working in remote missions to reforest bare mountains, by courageously challenging powerful loggers backed by local officials and military forces, and calling for a new theology which cares for the earth.

Teachers and students can join the churches ecumenical campaign to relieve the poor indebted countries of the burden of paying odious debts. Forums, publications, television talk shows are appropriate educational activities for teachers and students to express solidarity for a nuclear free and demilitarized state.

### TEACHING LEARNING STRATEGIES TO BE USED IN CRITICAL EMPOWERMENT

Popular educational methods for learners' empowerment include visualization imagination exercise, role, simulation games, and problem solving, considering positions/issue poll, use of globes and maps, exposure trips, group analysis, theatre, role playing, poster design, song composition, simulation, town hall forums, video presentation and analysis among others.

Subramanian (2016) states that visualization imagination exercise is very important as a strategy that helps the participants to use their imagination. It allows them to imagine the alternatives, to, for example, situations of conflict. Another popular method is role playing which is strategy used to provide participants with the opportunity to "feel" the situation rather than merely intellectualize about it. Role-playing also develops empathy and greater understanding for other vantage points. It can cultivate both cognitive and affective learning.

Simulation Games can be used teach peace education. Simulating situations of violence for instance allows learners to have a better feel of the situation of peacelessness and allows them to be more creative in suggesting alternatives to the situation of injustice. An example is the simulation on the distribution of wealth in "Sharing the Earth's Resources".

Problem Solving is one of the most valuable learning strategies. It enables the person to use other valuable cognitive skills such as analyzing, generating options and evaluating options.

Considering positions/Issue Poll is an activity used to surface the differing positions of participants to a controversial statement as in the case of the statement, 'whether we like it or not, wars will happen in the future'. There can be at least three positions vis-à-vis controversial statements: agree, not sure/neutral, disagree.

Encouraging action can be used whenever appropriate; the participants are asked to express a resolution or commitment to certain actions as a form of application of learning(s).

In exposure trips students are given the opportunity to be touched by victims of injustice. Seeing, hearing and encountering a victim of violence is more powerful in developing empathy and compassion among the learners. Contact opportunities also motivate better in prodding students to action.

These methods expose learners to a range of alternative world views on any issue so that they can develop a critical consciousness and come to their own conclusions and commitments. Students can learn to overcome years of uncritical acceptance of "top-down" and "authority-based" knowledge as they ask questions about the root causes of problems that impact on their quality of life and their social, economic, political and natural environments.

Freire's philosophy thoroughly informs peace education pedagogy and practice. His complicated concept of conscientization provides the foundation of peace education's hope for a link between education and social transformation. His insistence on dialogue and his discussion of egalitarian teacher-student relations provide the basis for peace education pedagogy. His ideas continue to resound throughout the field long after his death.

# IJETRM

## International Journal of Engineering Technology Research & Management

### CONCLUSION

These approaches and strategies are important tools toward the development of the students' intellect, attitudes and spirit that they may be inspired to work for peace. In deciding what approach or strategy to take, the particular lesson/session objectives have to be considered. Which strategies or would be most appropriate and effective in teaching the latter? As we use the foregoing tools, let us always be mindful of our goal, which is to facilitate learning that is holistic, participatory, collaborative, experiential, cooperative, humanistic .and critical Empowerment.

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