



## **CHAPTER 4**

### **A HISTORICAL STUDY OF THE CONCEPT “EDUCATION FOR PEACE” IN WEST GERMANY: 1945-1989**

#### **1. AIM OF THE CHAPTER AND ORIENTATION**

The principal aim of this chapter is to undertake an in-depth study of Education for Peace in the former West Germany. The information gathered during this research will give an account of the historical development of Education for Peace during the period after World War II.

The West German education model was chosen because it offers relevant information for the Post-Apartheid South Africa. The South African situation is in many cases similar to that of West Germany after World War II. The following examples explain this similarity:

- 1.1 The exposition of the German people to long periods of violence, war, and oppression during Hitler’s regime and the corresponding situation during the years of Apartheid in South Africa can, for the purpose of this study, be regarded as the most important similarity between South Africa and West Germany. The German children became warmongers with little respect for human values (Röhrs, 1989:151). South African children were, and still are, exposed to both organised and unorganised violence – a situation which makes the learning and understanding of respect and positive human values a difficult task to accomplish. (In this regard, consider the schools of today that have become soft targets with the consequent killings of teachers in full view of the pupils).
- 1.2 The legislation and decentralisation of education control and administration in the nine provinces of South Africa resemble a similar situation to that in West Germany where education has been decentralised and administered by the eleven “länder” (states).
- 1.3 The uncontrollable influx of aliens in both the Post-Apartheid South Africa and the post-war West Germany posed a serious threat to the provision of sound education and an effective demographic set-up with a good infrastructure.
- 1.4 Financial problems and constraints were experienced in West Germany after World War II. As also in South Africa after Apartheid, large funds were needed to rebuild the schools in West Germany that were destroyed during World War II.



It would seem as if the main reason behind the choice of the German model for Education for Peace is that it could offer a practical lesson, which could be relevant for the South African situation. Current problems in South African education relating to medium of instruction, financing of education, violence in schools and the influence of foreign children seem to have been addressed satisfactorily in West Germany after World War II.

## 2. INTRODUCTION AND HISTORICAL BACKGROUND

### 2.1 HISTORICAL BACKGROUND – A SHORT REVIEW

Germany was preoccupied with the principles of *Lebensraum* (living space), Nazism, nationalism, militarism and oppression under Hitler's regime during the period 1939-1945. Children and students were long subjected to a culture of violence and unrest. World War II turned the Germans into warmongers. Human values such as respect and altruism were relegated to the periphery. It was only after World War II and the unconditional surrender of the National Socialist Government on 3 May 1945 and the founding of the Federal Republic of Germany on 23 May 1945, that the concept and spirit of Education for Peace emerged.

At the end of August 1945, the schools reopened despite serious problems facing the new Government. In addressing the problems regarding the existing culture of unrest, violence and war, the West German authorities expressed the idea of educating the youth towards peace "... to influence German Education so as to enable it to play its part in making Germany a democratic and peace-loving country." With the adoption of the human rights principle by the United Nations in 1951, the idea of educating pupils for peace in West Germany started to gain momentum.

From 1953, the idea of influencing people towards peace and reconciliation penetrated various German spheres of life. It was also no longer confined only to the educational arena, but also propagated into the socio-political, cultural, religious and economic arenas. As a spin-off many peace movements in various fields came into existence (Röhrs, 1989:58). What was at first an ideal to change the attitudes of the young through education, evolved into a nation-wide Education for Peace movement.

By 1970, general peace studies as well as teaching peace in schools were approached scientifically by means of research studies and projects. The study of peace had its own area of investigation, an own terminology and methodology (Pitout, 1987:26). In the late seventies and early eighties, Education for Peace was viewed as an independent pedagogical science under the names "Friedenerziehung" in West Germany,

“Vredesopvoeding” in Holland and “Disarmament Education” in the United States of America (Pitout, 1987:109).

The emphasis on peace education by the United Nations Educational, Scientific and Cultural Organisation (hereafter referred to as UNESCO) in 1974 by the Council for Education in World Citizenship in 1989, and by the efforts of other supporters, helped in elevating Education for Peace as a general principle to be applied in all educational institutions. Consequently, Education for Peace was given full curricular status with the hope that the culture of love, respect and tolerance would be implanted and instilled in the minds and hearts of the children of West Germany.

## 2.2 THE DRIVING FORCE BEHIND THE EDUCATION FOR PEACE CAMPAIGN

The driving force behind the Education for Peace campaign in West Germany was undoubtedly Professor Hermann Röhrs. He was the mastermind behind the idea of Education for Peace in schools. He wrote and published several books and addressed many conferences on the attainment of peace. His main aim was to change the spirit of Nazism which had destroyed democratic and positive human values during the previous two world wars. Children in West Germany had been exposed to a culture of violence and they had to be educated in a new way towards peace and reconciliation.

Röhrs championed the idea of peace education in many publications, lectures and teachings since the reopening of the schools in August 1945. He wrote and published nationally and internationally. His major publications include *inter alia*:

- 1971: *Erziehung Zum Frieden. Ein Beitrag der Friedenspädagogik zur Friedensforschung.* Stuttgart: Kohlhammer.
- 1975: *Die Friedenspädagogik im Model der Internationalen Gesamtschule.* Hannover: H. Schroebel Verlag.
- 1977: *Die Reform des Erziehungswesens als internationale Aufgabe. Entwicklung und Zielstellung der Weltbunde für Erneuerung der Erziehung.* Rheinstetten: Schindele.
- 1980: *Education for Peace in Primary Schools: Experiments in Heidelberg.* In: Compare vol 19(1). Heidelberg.
- 1983: *Frieden-eine pädagogische Aufgabe; Idee und Realitat der Friedenspädagogik.* Braunschweig: Agentur Ulf Pedersen.
- 1984: *Peace Education and the Third World.* In: Education, a bi-annual collection of recent German contributions to the field of educational research. Vol 29 Tübingen.



- 1987: *Schlüsselfragen der inneren Bildungsreform*. Frankfurt: Frankfurt am Main: Peter Lang.
- 1987: *Tradition and Reform of the University: an International Perspective*. Frankfurt. Frankfurt am Main: Peter Lang.
- 1988: *Vocational and General Education in Western Industrial Societies*. London.
- 1989: *Education for Peace: a neglected aspect of re-education in Germany*. In: *Oxford Review of Education*, vol 15(2):147-170.

Authors that seem to rank after Röhrs in researching the possibility of Education for Peace were Klafki (1970), Hearnden (1978), and Dekker & Van Schalkwyk (1989). To them it became a matter of necessity to look for and to accomplish a better educational system that would counter-balance the philosophies of Nazism, militarism, authoritarianism, totalitarianism and oppression.

The adoption of the idea of Education for Peace seems to have been associated with a major transformation in socio-political structures and belief systems. Democracy, freedom of association and reconciliation became the new emerging philosophies.

The above forerunners throughout the eleven states, that constituted the Federal Republic of Germany, conducted workshops, symposia, seminars and lectures. Newspapers, journals, churches and public gatherings helped to propagate the idea of peace education in schools (Pitout, 1987:26). From Government side the German people were made aware of the dangers of Nazism, militarism, war and the absence of democracy, through the awareness principles developed by the Brazilian, Paulo Freire (Bundes Republik Deutschland, [hereafter referred to as BRD] 1980:5).

### 3. EDUCATION FOR PEACE IN THE FORMER WEST GERMAN CONTEXT

#### 3.1 THE IDEAL, THE SIGNIFICANCE AND THE REALISATION

Education for Peace as an ideal was placed high on the priority list, not only by the Germans, but also by the British. The latter delegated two gentlemen by the name of Minna Specht (in 1943) and Robert Birley (in 1949) from London to assist with the establishment of a German-English organisation, later called "The German Education Reconstruction Unit" (Röhrs, 1989:153).

According to Specht (1943:8), Education for Peace was to form the basis of all educational efforts and, in general, to create the desire for peaceful co-operation. He further expatiates that this desire for peaceful co-operation is nothing other than the

prerequisite for every kind of reasonable behaviour among people and should, therefore, be the basic requirement of every form of general education. As a basis for democracy it focuses on the attainment of peace through education and the safeguarding of it by political means.

After a thorough investigation, Birley (1949:1) drew up a detailed report on the possibilities of Education for Peace and democratising German education. According to him the democratisation efforts were “... *to influence German education so as to enable it to play its part in making Germany a democratic and peace-loving country*” (Birley, 1949:1). Education for Peace was to foster human co-operation, mutual respect for people and children of diverse cultures and to propagate democratic ideals throughout Germany.

The meaning of the concept Education for Peace in its German context became clear and more mature following the issue of Directive 54 by the Allied Control Council on 25 June 1947 (Federal Republic of West Germany, 1947:3-9). The meaning and content of Directive 54 were aimed at educating the German population to practise good citizenship, respect and understanding for fellow citizens and other nations.

The conferences in Yalta, Teheran and Pots in 1949, organised by the German authorities on the attainment of peace, were held to discuss Education for Peace and the problem of educating the general German public in order to achieve and maintain the peace. It was agreed to co-ordinate educational policy so that Education for Peace would pervade all other endeavours. “*The Allies wish to give the German people the chance to prepare themselves to begin a new life on a democratic and peaceful basis*” (Röhrs, 1989:153). The preamble of the Atlantic Charter and the General Proclamation of Human Rights which were formulated by UNESCO and adopted by the United Nations in 1950 agreed on “... *securing the peace by means of a world family of democratic nations.*” It appeared that UNESCO and the United Nations through their subcommittees, endorsed the principle and the implementation of Education for Peace as a philosophical basis for education and proclaimed it as relevant education for the Post-World War II era (Staff Committee and the Department of State, 1950:23).

From the examined literature it seemed as if Education for Peace was cited as a fundamental programme for securing lasting and resilient peace. The main difficulty seems to have been the fact that models on peace education did not exist and that this path had never been trod in Germany before. Other researchers such as Murray (1975:65) confirms that German history had no advice or example to follow. Röhrs (1989:147), being officially assigned and, therefore, in the midst of the problem, started off by studying and questioning the existing content of educational programmes which previously had promoted the principles of militarism, Nazism and totalitarianism

Education for Peace in post-war Germany had to represent a particularly promising new beginning after years of National socialism and militarism in the form of an educational answer to the question “what now?”.

Röhrs (1989:152) explains that the peace education programme (its implicit goals, content, and the extent thereof) at first appeared confusing and educationally questionable to teachers. Nevertheless, as a fundamental programme and a point of departure, it was viewed as historically legitimate and its motive well founded. After the experiences of the Second World War, additional attempts had to be made to promote peace in a more reliable way than the traditional methods of occupation, confiscation of territories and reparations had ever been able to do.

As previously stated, Röhrs’s (1989:152) guiding thought that “*if wars arise in the minds of men, they must also be combated in the minds of men*” pushed him forward. He viewed education as the only possible means by which a culture of love, peaceful co-existence, and respect for fellow human-beings could be restored (Röhrs, 1989:128). “*Education for Peace should lie at the heart of every educational endeavour by virtue of the fact that democracy and international co-operation only come into being when conditions for human existence and social life have been secured*” (Röhrs, 1989:157).

### **3.2 THE ASSISTANCE OF THE ALLIES IN THE RECONSTRUCTION OF EDUCATION FOR PEACE DURING THE POST WORLD WAR II ERA**

According to Birley (1978:50) the members of the Alliance, namely Britain and the United States of America, succeeded in convincing the German administrators and teachers that they wanted to co-operate with them. The members of the Alliance gained the Germans’ confidence and exerted a positive influence through their personal relationships. Following the principles of indirect rule and non-intervention, the mentioned Alliance considered it the task of the Germans to carry out school reforms and limited themselves to making suggestions.

With reference to the assistance of the Alliance given to Germany, Becker (1978:272) notes that they helped the Germans in many ways, but they were unable to give support to those groups and persons who were perhaps capable of making real use of the opportunity given by the “year zero” (that is the year 1946 of monetary reform [“Währungsreform”] when the German currency was changed). Röhrs (1989:155) adds that re-education; reconstruction and Education for Peace in Germany were aiming at the establishment of an effective democratic school system. The structure of the school system and the democratic decision to take this path was to be left to the Germans.

Hearnden (1978a:43) states that the Alliance respected the true German colours and set out to foster adherence to what was best in it, with the conviction that a new democracy could be built which genuinely reflected the will of the German people. Hogan (1987:22) explains that a Marshall Plan as an instrument of *economic* and not *military* integration was given to West Germany to rebuild and reconstruct its outdated and devastated schools, industries and infrastructural facilities, in order that a new and meaningful beginning, after the Tabula Rasa of the year 1945, towards the establishment of Education for Peace, could be made. Of the three Alliance partners, the United States of America seems to have been the most highly involved in the economic recovery and financial aid towards West Germany.

Without that economic assistance, the West Germans might have found it extremely difficult, if not impossible, to put Education for Peace on a sound footing after the Second World War that devastated the socio-educational infrastructures throughout Germany (Hogan, 1987:23).

#### **4. THE STRUCTURE OF THE EDUCATION SYSTEM IN WEST GERMANY**

To enlighten the strategy of the Education for Peace Programme, the basic structure of the Education System of the Federal Republic of Germany is given. According to the basic structure it is clear that the education was structured into the following levels: Pre-school, Primary, Secondary Education, Secondary Education II, Higher Education and Continuing Education. Attempts were made to implement the overall aims of Education for Peace at all these levels of education in West Germany (Röhrs, interviewed 27 August 1997).

#### **5. AIMS OF EDUCATION FOR PEACE**

##### **5.1 THE INITIAL STRIVING FOR PEACE**

From the available literature (including the German governmental documents), it became clear that there was initially no official declaration pertaining to the aim of Education for Peace in West Germany. There was no formal document or blueprint which served as a guide or a source of reference to teachers and researchers in dealing with the aims and objectives of Education for Peace in the West German context. It seems as if the aims were obvious – as if it was generally accepted that every German citizen implicitly knew what had to be accomplished in the hearts and minds of the German people. In retrospect, Röhrs (1989:49) put this striving or “consciousness” of the German people in the following words: *“To overcome Nazism, nationalism, militarism, and socialistic philosophies cherished by Hitler, to eradicate the war-like mentality and the culture of*

*violence that had gripped the German society, to establish friendly cooperation with others and to ensure lasting peace and democracy.”*

## 5.2 AIM OF EDUCATION FOR PEACE AS FORMULATED IN 1974 BY THE FEDERAL REPUBLIC OF GERMANY

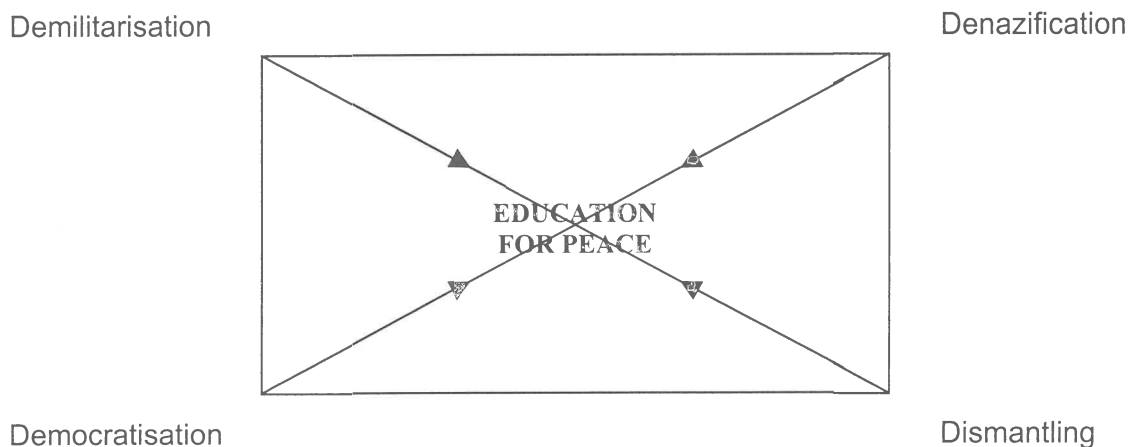
According to research (Dekker & Van Schalkwyk, 1989:37) it was only in 1974 that official aims for Education for Peace were formulated by the German educational authorities. The aims were described as the teaching of the four D’s, that is, Denazification, Demilitarisation, Democratisation and Dismantling and can be represented schematically (see Figure 4 on the following page).

## 5.3 AIM OF EDUCATION FOR PEACE ACCORDING TO WEISS

Weiss, the educational representative at the German Embassy in South Africa (interviewed 27 February 1997), explained these aims as follows:

- The attainment of permanent peace in schools and society.
- Moral reconstruction and the restoration of human core values.
- Teaching and educating children about the trauma caused by two world wars which resulted in the extermination of five million Jews.
- The attainment of democratic ideals in all spheres of life.
- Dismantling the German armament industry and the war-like mentality.
- Denazification, that is, getting rid of the spirit and ideals of Nazism in all spheres of life.
- Demilitarisation; that is, disarming West Germany by the Western allies, which Britain, France and the United States of America formed in 1949.

**FIGURE 4: SCHEMATIC VISUALISATION OF EDUCATION FOR PEACE**



[Source: Dekker & Van Schalkwyk, 1989:89]

#### 5.4 AIMS OF EDUCATION FOR PEACE ACCORDING TO RÖHRS

In an interview on 2 September 1997 in Wilhemsfeld, Germany, with the founder of Education for Peace, Röhrs reflected on its aim and formulated it as follows:

- To foster the ability to strive for peace in relationships between individuals, groups and nations.
- To understand the nature and source of conflict and to examine, understand, evaluate and use negotiation methods of resolving conflict.
- To develop an understanding of justice and welfare within and between individuals and societies.
- To encourage attitudes which will develop respect and a sense of personal responsibility for
  - i) individual freedom and human rights;
  - ii) cultural diversity; and
  - iii) co-operation, both within the classroom and outside.
- To develop self-awareness, understanding of others and the skills necessary to enable individuals to play an effective part in building more just and peaceful relationships.
- To develop co-operative and accommodative spirits towards pupils of different cultural backgrounds.
- To supply pupils with the required knowledge, expertise, skills and values to empower them to make a positive contribution to the process of bringing about peace in their own lives, communities and elsewhere.
- To make all pupils literate, diligent and respectful of authorities.
- To practise Christian values and to be sensitive to their German heritage.
- To teach aspects of democracy, tolerance and love for fellow human-beings.
- To love children from different cultural backgrounds.

## 5.5 AIM OF EDUCATION FOR PEACE IN WEST GERMANY ACCORDING TO DEKKER & VAN SCHALKWYK

The aim in West Germany according to Dekker & Van Schalkwyk (1989:37) was, *inter alia*:

- To improve the knowledge and skills of pupils in primary and secondary schools;
- to improve their independent, critical judgement and encourage responsible actions and creative activities;
- to foster individual freedom and democracy;
- to promote better and more peaceful relationships between the individual and his/her environment;
- to develop the acceptance of social and political responsibility;
- to nurture the enjoyment of personal rights and the fulfilment of duties in society; and
- to orientate pupils according to the requirements of a diverse society.

## 5.6 CONCLUSION

The main point of agreement was the cultivation of positive human values in society by denouncing totalitarianism, authoritarianism and emphasising democracy of positive human values, reconciliation, respect for fellow human-beings irrespective of their cultural background and eradicating the war-like mentality and its associated Nazism spirit. Democracy and the restoration of positive human values underpinned the entire Education for Peace Strategy (Röhrs, 1989:151).

The overall aim in West Germany after World War II, appeared to be aimed at teaching peace principles in an attempt to promote peace on the micro (local), meso (provincial) and macro (national) levels of society.

Authors like Röhrs (1989), Dekker & Van Schalkwyk (1989) and Weiss (1997) seem to be in agreement with the aims of Education for Peace as stated in the preceding paragraphs. In their explanation and formulation of the aims of Education for Peace in West Germany, these mentioned authors agree basically that it was intended to strive for peace through education and democracy. This was to be achieved through the implementation of denazification, demilitarisation and dismantling the philosophy of Nazism, which was incorporated in the school curricula.

Democracy and the restoration of positive human values underpinned the entire Education for Peace strategy.



## 6. CONTENT OF THE EDUCATION FOR PEACE PROGRAMME

Immediately after the reopening of German schools in August 1945, "... *the first teachers had scarcely been assigned work when the order was issued to carry out the denazification programme*" (Röhrs, 1989:150). All textbooks and other teaching materials had to be submitted for approval. In the selection of content and the preparation thereof, two factors, namely, norms and values pertaining to peaceful co-existence and human rights principles, were given major consideration. Röhrs (1989:151), further explains that in most cases teachers had to submit a draft curriculum or syllabus to the Council of Ministers of Education in a specific state for approval. As long as the content was related to denazification, demilitarisation, promotion of peace through education and democracy, there was no chance of it being disapproved (Röhrs, 1989:151). The following were approved and presented in primary, secondary and tertiary institutions (Röhrs, 1989:151):

- The promotion of the four D's:
  - \* Denazification, i.e. getting rid of the warlike spirit from the minds of German children;
  - \* demilitarisation, i.e. reduction of military machineries;
  - \* democracy, i.e. attainment and promotion of democracy; and
  - \* dismantling, i.e. dismantling of Hitler's philosophy.
- Creation and sustenance of a culture of peace.
- Promotion of multi-cultural education.
- Human rights principles and aspects of human values.
- Conflict resolution strategies in multi-cultural situations.
- Adoption of Education for Peace and Reconstruction as general principles.
- Understanding Hitler's philosophy and its destructive consequences.
- World War II and its consequences.
- Humanities (social science, religion, sociology and the German language).
- Art, literature, vocational subjects, Irenecology (the field of education for peace offered at tertiary level) and Polemology (the course [major] in the field of peace studies offered at a college or university). (Röhrs, interview 27 August 1997).

As previously stated the content of Education for Peace in post World War II was confined to denazification and demilitarisation as well as teaching democracy (Röhrs, 1989:151). Great care was taken when teaching Education for Peace in primary schools by not offering it separately, that is, in isolation from other subjects, but to incorporate it in the existing school curriculum of languages, social studies and religious instruction. Thus an integrated approach was recommended and followed in all primary schools.

In discussing the content of Education for Peace in the Federal Republic of Germany, a knowledge of the structure of the education system appears to be essential. As previously mentioned under 4, this gives a better insight into the relevant phases of education where a particular content of Education for Peace was taught. In the light of Figure 5 (p.138) the German Education system is divided into five levels, namely, Pre-school, Primary, Secondary I, Secondary II, Higher Education and Continuing Education.

In the Kindergarten and Grundschule (primary), Education for Peace was taught by parents and teachers respectively by inculcating positive values of love, respect and co-operation with their fellow human beings. The concepts of peace were introduced on an elementary basis.

In the secondary school (stage I), the content of Education for Peace was taught and infused into existing school subjects such as social studies, religious instruction and poetry of a relevant peaceful nature. As in primary schools, an integrated approach was recommended and followed.

In the secondary school (Hochschule or High Schools) (stage II), relevant literature on peace in psychology and sociology as well as dramas on peace topics were the key sources of the content.

At tertiary and higher educational levels, courses, diplomas and degrees on peace were presented at universities and colleges of education with students majoring in subjects such as Ireneology and Polemology. Practical work on the management of crisis and the resolution of conflict were tackled at conferences, symposia and workshops which were conducted regularly as a mechanism of advancing Education for Peace in all sectors of society. Continuing education on peace was pursued further at and after tertiary level, extended to the broad public and was viewed as a lifelong training process. Meetings by international experts on Education for Peace and advanced discussions were held regularly.

The value of the curricular content requires familiarising pupils and students not only with a range of practical disarmament and peace ideas, but also with extensive literature on violence. Pupils and students ought to have the opportunity to let their minds play with a range of positive conflict resolution strategies and content for the preservation of peace. With reference to the teaching of Education for Peace, Potterton (1989:18) puts it as follows: *“For a nation to choose peace, its citizens, especially children and pupils must become peacemakers and be moulded along the peaceful aims for a peace ethos to replace a war ethos; children and pupils as well as students have to be taught peace concepts, peace and mediation programmes at an early stage of their development.”*

## 7. METHODS OF TEACHING EDUCATION FOR PEACE IN WEST GERMANY

### 7.1 METHODS OF TEACHING EDUCATION FOR PEACE IN SCHOOLS

In West Germany, teachers experienced problems in finding suitable methods to employ in teaching Education for Peace. The few available teachers who were declared politically acceptable to teach Education for Peace were not trained for such a major task (Röhrs, interviewed 2 September 1997). In an attempt to address the question of methods, Röhrs published a book in 1983 in which he proposed and explained suitable methods (Frieden-eine Pädagogische Aufgabe: Idee und Realität der Friedenspädagogik).

#### 7.1.1 Elementary school: Concretisation method

Röhrs proposed concrete and descriptive methods for kindergarten and elementary schools. According to these methods pupils were to make full use of their five sensory organs when learning. The value of the said methods was attributed to the fact that the maturational and developmental levels of pupils at kindergarten and elementary schools meant they could grasp concrete ideals on peace. Pupils at this stage reason concretely and not abstractly (Röhrs, 1983:307 [translated]).

In presenting the subject matter, teachers used visibly large charts as teaching aids with a list of peace personalities and aspects of basic positive human values such as respect, love, negotiation, obedience, reconciliation and co-operation. Pupils saw the pictures of peace personalities talking and greeting each other, solving problems through mutual compromise. These values were drilled into the minds of the pupils (Röhrs, 1983:307).

In 1980 Röhrs successfully conducted a number of experiments at Heidelberg Primary School. Pupils were grouped together in accomplishing Education for Peace assignments. Unity and co-operation were achieved among pupils of various cultures.

#### 7.1.2 Secondary school: Exemplary method

Although it was expected that teachers had to be real role models in all aspects of their lives, special attention were to be given to their examples as role models in the classroom. Teachers were not to contradict principles and behaviour that they purport to uphold. It was incomprehensible for example for the social science teacher to openly display materials on Hitler whilst didactically denouncing and discouraging pupils and students to further the ideals which were directly associated with Hitler's philosophies of Nazism, socialism and militarism, or the teacher revealing hostile behaviour while he expected mutual respect and a positive attitude from his pupils. *“Young children model themselves on teachers as care-givers. No matter how much human rights are taught, if*

*children are not treated humanely they will not learn to respect others. The total learning environment must contribute to Education for Peace and caring for one another” (Röhrs, 1989:64).*

*“All Germany’s teachers during post World War II taught by modelling behaviour. One thing was to teach kids to solve problems by words, not fists. But that goal could have been undermined when we saw our leaders and teachers using fists and violence to achieve goals. We had to have peacemaking behaviour modelled, not preached, in all areas – in education, in the economic arena, in politics and social sphere. Peace cannot just be taught in the classroom. It must be modelled throughout society. The warlike mentality and the Nazism spirit that pre-occupied the German people during the two World Wars had to be confronted and eradicated in all spheres through positive means” (Röhrs, interviewed 27 August 1997).*

### **7.1.3 Tertiary level**

At tertiary level, the method of teaching Education for Peace involved advanced lecturing and discussion in the field of Ireneology and Polemology. Occasions such as symposia, workshops, programmes, modules and conferences on peace issues were conducted regularly. Major subjects on peace issues were introduced at tertiary levels in order to arm the students with facts pertaining to the lecturing and handling of peace issues in different situations (Röhrs, interviewed 27 August 1997).

The discussion and lecture methods were used at universities and other tertiary institutions. Peace topics, for example on conflict management skills and strategies were discussed and lectured on at great length. Emphasis was laid on the inculcation of positive attitudes, mediation, negotiation, mutual respect and reconciliation (Röhrs, interviewed 27 August 1997).

Röhrs extensively used the lecturing method in conducting seminars, workshops and conferences on Education for Peace in Heidelberg University. Students and intellectuals from a wide spectrum came face to face with Professor Röhrs. Peace courses, programmes and skills of conflict management received a high priority during the lecturing (Röhrs, interviewed 27 August 1997).

### **7.1.4 A holistic approach**

Owing to the fact that violence had pervaded all levels of society and the fact that the lecturing and handling of peace issues in schools, was essentially an educational issue, a holistic approach was found to be an appropriate mechanism in the studying of Education

for Peace in West Germany during post-World War II. Education for Peace was not only confined to the four-wall classroom situation, but also had to include the whole educational endeavour as well as the entire German society. This entails integrative and interdisciplinary approaches where subject matter such as the establishment of mutual respect, inculcation of positive attitude, resolving of conflict and effectuation of reconciliation were related and connected to one another in as far as peace is concerned.

In the secondary schools, the teaching of English, French, History, German, Social Studies, Religion, Physics, Biology and even Sports were concretised and made more “peace orientated”. Each subject was taught in such a way that it was related to the promotion of peace.

Lessons on peace that were found to be useful in the promotion of peace were recorded and published in the official media for public consumption. Political parties, unions, conferences and the mass media also carried out the teaching of peace in the family and churches. This holistic approach was targeted at informing and revolutionising the German’s attitude and mentality towards a new spirit of dialogue, peaceful co-existence and mutual love. The teaching of Education for Peace was not only at the heart of the educational venture, it was also the common understanding through which all students, pupils in schools and teacher education regardless of their particular area or level of teaching could be reached (Röhrs, interviewed 27 August 1997).

### **7.1.5 Conclusion**

In the light of the foregoing facts, the method of teaching Education for Peace was determined and dictated by the overall aims of Education for Peace as discussed in par. 5 of this chapter. No specific methods and guidelines were prescribed to the few politically cleared teachers in 1945 to tackle the major task of implementing and teaching Education for Peace in schools (Röhrs, interviewed 27 August 1997). Teachers, therefore, had to use their experience and courage to make the project a success. Consequently, the implementation and teaching of Education for Peace were challenging and demanding. However, with the passage of time, and after Education for Peace occupied the centre stage of schooling in Germany, the exercise appeared to have eventually succeeded (Röhrs, 1989:151).

## **7.2 THE IMPLEMENTATION OF EDUCATION FOR PEACE IN THE FEDERAL REPUBLIC OF GERMANY**

From 1945 to 1970, West Germany was preparing herself for the implementation of Education for Peace. Owing to the scarcity and unavailability of relevant peace curricular

content, the task of implementing Education for Peace was extremely difficult during the two decades after World War II. It took professor Röhrs more than two decades to propagate the spirit and concept of Education for Peace in West Germany. The ideals of Education for Peace were widely propagated through writings and by conducting regular workshops and symposia. Röhrs (1989:156) commented that: “... *it would have been even more important to constitute the schools as schools for peace, than to put into practice the ideals of Education for Peace in schools.*”

According to Röhrs (1989:153) the efforts of West Germany's Allies, namely the United States of America, England and France contributed in making Germany a peace-loving nation in the world. With the declaration of Human Rights by the United Nations and United Nations Educational, Scientific and Cultural Organisation in 1951, the concept of Education for Peace was fostered further in West Germany under the “re-education” and “win-the-peace” movements.

From 1945 to 1970 Education for Peace, demilitarisation and denazification were placed high on the priority list by the German-English Educational Organisation. The said organisation, namely German-Educational Reconstruction began its work in 1949 (Röhrs, 1989:153). The West German Allies, especially the United States of America was of the opinion that West Germany's educational reconstruction should go hand in hand with the economic recovery. In this regard: “*the United States of America implemented the Marshall Plan, which rested squarely on an American conviction that West Germany's economic recovery, was essential to the long-term interest of the United States of America*” (Hogan, 1987:26).

It seems as if the Marshall Plan furthered the developmental infrastructure of West Germany's States. These States shared similar political, social, economic and cultural values to those, which the United States of America itself publicly valued and claimed to uphold.

According to Milward (1984:184), billions of dollars were poured into West Germany for the purpose of, amongst other things, educational reconstruction and the implementation of Education for Peace in schools. Ninety percent of the school buildings that were destroyed during World War II and the infra-structural facilities as well as industries were renewed. It is a known fact in history that the economic aid as carried through the Marshall Plan lasted from 1947 to November 1950.

However it was only in the 1970's that Education for Peace as a subject was incorporated in West German schools. It came into its own right by being incorporated into the German school curricular. This was made feasible by the fact that Education for Peace had



developed fully into an autonomous scientific subject which had its own methodology, area of investigation and clearly definable aims and objectives (Pitout, 1987:28, [translated]). Pitout (1987:109) remarks that “... *in die laat sewentigerjare, vroeë tagtigers is opvoeding tot vrede gesien as ‘n pedagogiese wetenskap.*” He further points out that even today, in West Germany there is a strong relationship between Education for Peace and related subjects such as sociology, socio-psychology and political science. Scientific subjects such as Ireneology and Polemology were offered at most of the German universities and colleges.

In formulating the general policy and plan for education in West Germany in 1971, Education for Peace was highly considered. With regard to this, Phillips (1987:228) remarks that democracy and Education for Peace were given a high priority after the trauma of World War II. This is in tandem with Röhrs’s viewpoint on the implementation of Education for Peace in West Germany as stated on the preceding page (Röhrs, 1989:153).

In 1974, the implementation of Education for Peace was facilitated through the inclusion of relevant curricular content which, according to Dekker & Van Schalkwyk (1989:38), consisted of the four D’s, namely: denazification; demilitarisation; democracy and dismantling. This was carried out “... *in order to hasten the rebuilding of a functional system of education after World War II*” (Bundes Republik Deutschland, 1974:5).

In 1980, professor Röhrs highlighted that “*Education for Peace was a feature of all aspects of school life, although it concentrated on subjects like German, Social Studies, English and Religious Instruction in the Primary Schools; but it had been possible to present Education for Peace as a subject on its own*” (Röhrs, 1980:86).

In the light of the previous explanation, Education for Peace seemed to have formed the core of the curriculum content in West German schools. It was offered at all educational levels. In implementing Education for Peace in West Germany, Röhrs (1989:64) repeatedly stressed the importance of teachers setting a good example to children. He stated previously that “*Young children model themselves on teachers as care-givers. No matter how much human rights is taught, if children are not treated humanely they will not learn to value themselves or respect others. The total learning environment must contribute to Education for Peace and caring for one another*” (Röhrs, 1989:64).

It must however, be pointed out that the practical implementation of Education for Peace had been a responsibility of each Council of Ministers of Education in each state. Each Council of Ministers decentralised its duties democratically by involving representative District-Land Councils and Parent Council Bodies as well as Teachers’ Councils in the

implementation of Education for Peace. This democratic governing of schools had been a trend in West Germany since the inception of the Council of Ministers of Education in 1948 (Dekker & Van Schalkwyk, 1989:37).

Education for Peace was thus implemented in the existing school structure, which is depicted in Figure 5 (p.138).

### **7.2.1 Kindergarten (Pre-schools)**

Parents and teachers played a key role in teaching key peace concepts, sound positive values such as respect, obedience, co-operation, *et cetera*. “*Training in peaceful ideals should begin as early as possible, while the child is attending pre-school and elementary school, which in Germany includes ‘Orientierungstufe’ the fifth and the sixth years*” (Röhrs, 1980:85).

### **7.2.2 Grundschule (Primary schools)**

Teachers taught peace personalities, religious instruction and peace songs. Social studies were taught for the purpose of teaching civic life and learning about their environment.

### **7.2.3 Secondary schools**

They were divided into the following types:

- Realschule (a semi-academic technical school): type I
- Hauptschule (a general secondary school): type I
- Gymnasium (an academic secondary school): type I

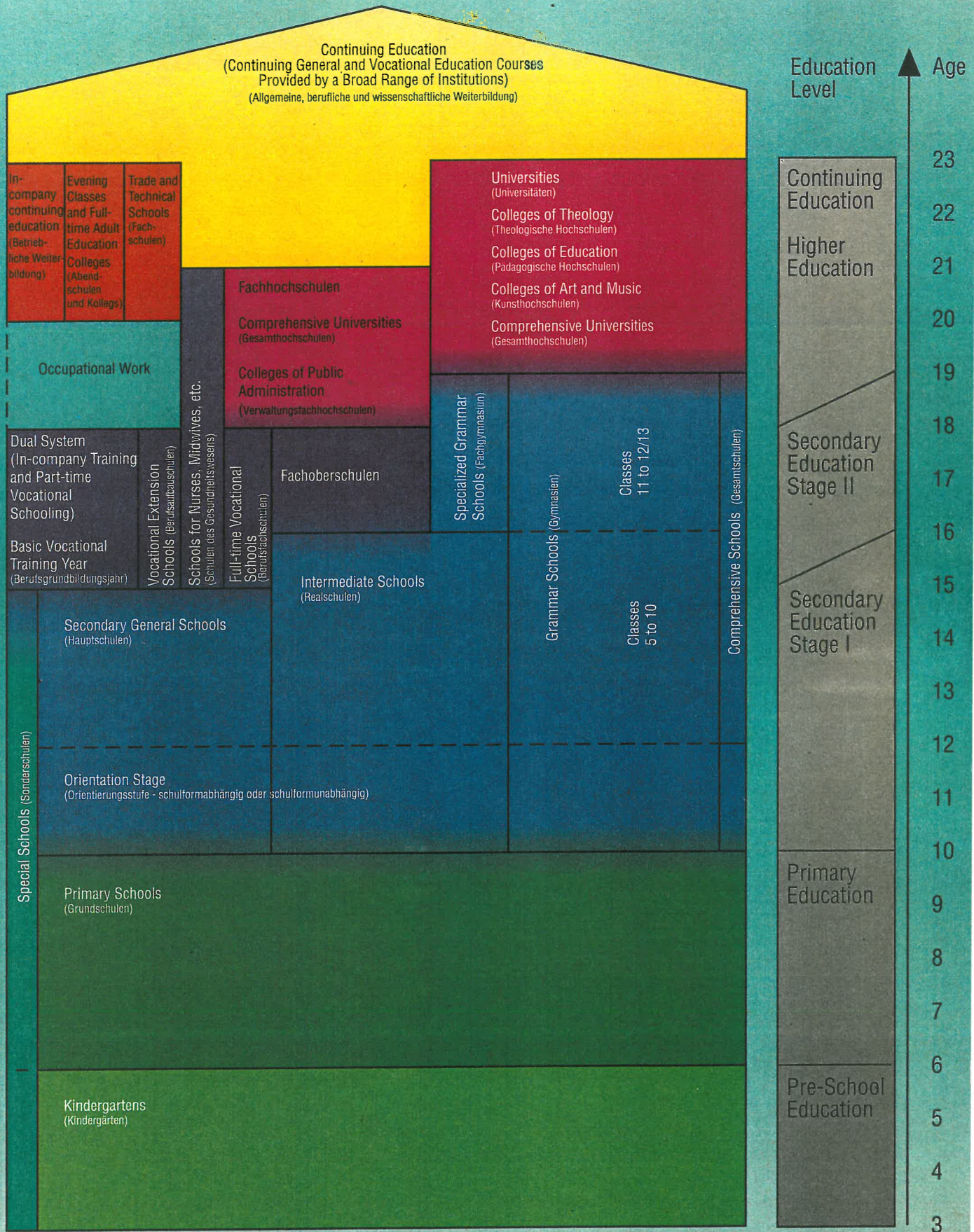
Education for Peace in secondary schools was taught through dramatisation, poetry, sociology and peace literature.

### **7.2.4 Vocational schools, Technikons and special schools**

Teachers taught vocationally orientated subjects. Peace strategies in conflict resolution skills were also taught at this level.



## Basic structure of the Education System of the Federal Republic of Germany



- Diagrammatic representation of the typical structure of the education system of the Federal Republic of Germany. In individual Länder there are variations from the above pattern.
- The age given for attendance at the various educational institutions refers to the earliest possible typical entry.
- The size of the rectangular fields is not proportionate to the number of participants.

## 7.2.5 Higher Education at tertiary institutions (Universities and Colleges of Education)

Education for Peace was offered through peace courses and subjects such as Ireneology and Polemology. Workshops, symposia and conferences were conducted regularly. Conflict resolution mechanisms and the United Nations Human Rights Declaration were also offered and related to national and international scenes.

### 7.2.5.1 Continuing education

In the West German context, continuing education included a number of training programmes for teachers with the purpose of improving their competence and skills in dealing with peace issues. Their various training programmes are described briefly as follows:

- **In-service training**

It would seem as if this programme came into existence as the need to improve the teaching of Education for Peace was felt. It was an attempt at developing the staff by exposing them to short-term courses on conflict management and negotiation skills. Van Rooyen (1987:174) views in-service training programmes as “... *one activity or a series of planned programme activities, designed and carried out to promote participant competence*” and further explains that in-service training is usually of short duration and takes place at a specific place and time.

In the case of West Germany, in-service training courses seem to have been conducted at tertiary institutions throughout the country.

- **Further education (WeiterBildung)**

Lehmann (1993:13) states that the aim and significance of further education has to equip man to participate and co-operate consciously in the development of all areas of life and also of his own personality. Therefore, all forms of general, cultural, political and vocation-orientated education were included in further education.

Dekker & Van Schalkwyk (1989:120) explain that the concept further education includes all forms of organised study which links up with a completed first phase of education and continues from this level further. This concept also includes more than the concepts education for adults or adult education, which was previously known as Volksbildung.

The programmes for further education during 1945-1989 included:

- In-service training programmes;
- Retraining centres;
- Radio and television programmes; and
- Volkshochschulen (centres for adult education).

Presently, further education in West Germany has extended its area of operation and currently includes five other programmes (Dekker & Van Schalkwyk, 1989:121).

The foregoing programmes mentioned were used in furthering the study of Education for Peace at different levels. Teachers were encouraged to further themselves and acquire new knowledge and skills by enrolling for academic programmes at correspondence colleges and universities where advanced courses and diplomas on Irenecologies, Polemologies and Skills of Conflict Management were offered (Röhrs, interviewed 27 August 1997). It would, therefore, appear that further education in West Germany was purposefully designed to target and equip teachers with professional competence on the detail aspects of Education for Peace.

- **Retraining**

Retraining was given a priority as an aspect of continuing education in West Germany. After World War II, teachers in West Germany were faced with a mammoth task of educational reconstruction, re-educating the German children and pupils towards peace, reconciliation, love and respect. As such the retraining programmes on Education for Peace and re-education were given adequate attention together with the denazification and demilitarisation process (Röhrs, interviewed 27 August 1997). It would appear that teachers were issued with certificates after undergoing some retraining and having completed diplomas on peace courses.

It would seem as if retraining for a different occupation “Umschulung” is often necessary when a change of occupation occurs because of illness or other factors. With regard to retraining, Dekker & Van Schalkwyk (1989:145) explain that “Umschulung” differs from further education in that it involves new qualifications. No age limits were set for retraining courses. The same authors further clarify that when retraining took place in a field, which coincided with the demands of the labour market (and peace) the Bundes Republik of Deutschland was prepared to give generous financial support.

- **Continuous lifelong learning and training**

As far back as 1969, Harris, Bessent & McIntyre (1969:4) argue that social and educational change makes current professional practices obsolete, or relatively ineffective, in a very short period of time. This applies to methods and techniques, tools

and substantive knowledge itself. They further maintain that there must be a commitment for self-improvement and continuous professional growth.

Edelfelt & Johnson (1995:15) describe the continuous life learning and training as any professional development activity that a teacher undertakes singly or with other teachers after receiving her or his initial teacher certificate and after beginning professional practice.

The West German society has a strong inclination towards an “old” belief in excellence (Drath, 1979:92). Demands were made on teachers for which they were not prepared. Consequently, their need for continuous life learning and training became justified. Teachers and parents had to learn and acquire the skills of settling disputes and teaching children positive core human values which are typical of peaceful and democratic nations. Van Rooyen (1987:177) maintains that continuous learning and training “... *dui op opleiding wat plaasvind gedurende die tydperk waarin die onderwyser/es reeds tot die onderwys-in-funksie toegetree het en sluit indiensopleiding, verdere opleiding en heropleiding in.*”

It would seem as if the hallmark of a profession is keeping up to date. There must be a steady development of knowledge, skills and attitudes. This was the situation in West Germany during post World War II where skills, knowledge and attitudes on peace and educational reconstruction had to be taught to the pupils who had witnessed the trauma of violence and crime as caused by World War I and II.

- **Conclusion**

Finally, it would seem as if continuous lifelong learning and training is not only practised in West Germany, but also in the rest of the world. In this regard Van Rooyen (1987:178) remarks that “... *dwarsdeur die wêreld is daar genoegsame getuienis dat voortgesette opleiding noodsaaklik is vir elke onderwyser. Om dié rede moet voortgesette opleiding dus beskou word as deel van onderwysers se volledige of omvangryke taak en verantwoordelikheid.*” It would appear that continuous lifelong learning and training is a permanent feature for advancing Education for Peace ideals even after the unification of West and East Germany in 1990.

## 7.3 PROBLEMS ENCOUNTERED WITH THE IMPLEMENTATION OF EDUCATION FOR PEACE IN WEST GERMANY

### 7.3.1 Introduction

After World War II, West Germany experienced a multiplicity of problems which had been caused by the Nazi regime under the totalitarianism of Hitler. The infrastructure and schooling conditions in general were poor and major socio-political as well as educational reforms and improvements were a matter of necessity. These problems threatened not only the implementation of the Education for Peace programme but also its very existence.

In a thesis of this nature, the exposition of such problems is of great importance as these could be highly relevant and possibly comparable to the South African set-up.

### 7.3.2 The issue of mother-tongue teaching

The medium of instruction posed a major pedagogic-didactical problem in West German schools. Many fugitives and foreigners streamed into West Germany immediately after World War II and the collapse of the Nazi regime. Consequently, the school population became heterogeneous and children from the diverse cultural groups found it extremely difficult to be taught in German only. The children of “Gastarbeiters” (foreign-workers) experienced in addition to the difficulties involved in learning the mechanics of reading and writing, the difficulties inherent in the acquisition of the vocabulary and the morpho-syntactical structures of German. In support of the relevancy and importance of teaching children in their mother tongue, Ziervogel (1956:10) state that *“the soul of a people can only be expressed in its mother tongue, not in a foreign language.”*

According to Holmes (1983:448) special provision was made for foreign children by setting up special German language classes. The author further clarifies that the fostering of the original culture and mother-tongue was crucial and certain cultural content was introduced in the mother-tongue into schools where sufficient numbers of children warranted it.

Hill (1987:279) warned that if the foreign children were not allowed and taught to think in their own language, they could turn into an army of illiterates without home or orientation. He also pointed out that foreign children who had pre-school classes in German could develop serious disturbances in their speech and emotional development. This could result in an overall inability to relate to the world around them.

Yüceding (in Hill, 1987:279) remarked that children missed whatever they could understand of the regular class instruction during their language classes and the average of four hours a week was not nearly enough to close the language gap.

It would seem as if the medium of instruction emphasised the pedagogic-didactical problem. Educationally, it is an accepted fact that children learn better when taught in their home language.

Consequently, the children of foreigners were given extra classes in all eleven states to facilitate the acquisition and knowledge of the German language. This accommodative spirit was in line with the spirit and letters of the content of Education for Peace, emerging in the Federal Republic of Germany.

### 7.3.3 Personnel training

When the schools reopened in August 1945, most of the few available teachers were recruited from either of the following two groups: persons who had not been conscripted for age or health reasons or disabled soldiers who had managed to be cleared politically (Röhrs, 1989:150).

It became a major problem that what seemed to be an ideal programme (Education for Peace and Reconstruction) could not be successfully implemented owing to a critical shortage of manpower. In highlighting the critical problem of shortage of qualified personnel, Röhrs (1989:155) puts it as follows: *“With an out-dated and overworked teaching staff, supplemented by quickly trained assistants beginning in 1947 and extremely primitive school facilities (in some areas 90% of the school buildings had been destroyed), Germany was not able to carry out such reforms. Qualified personnel was lacking and the living situation was desperate.”*

In the words of Röhrs (1989:150) a large number of German teachers had become members of the Nazi party for various reasons, with the result that an extremely small number of teachers was available at the beginning, many of whom were only able to work to a limited extent, although all of them were deeply committed. He also stressed that teachers were desperately needed everywhere and the few school buildings left, were in a poor condition. Consequently, the shortage of properly trained teaching personnel posed one of the major pedagogical problems experienced in all the states. Inevitably, this had some negative impact on the implementation of Education for Peace in West Germany.

In compliance with the spirit and principles as well as the content of the Education for Peace programme in West Germany, retraining was embarked upon and 37 universities were involved to address the issue of the manpower shortage.

#### **7.3.4 Religious problems**

The Federal Republic of Germany is both Catholic and Protestant. Becker (in Hill, 1987:278) asserts that most school officials felt that foreign children should have had some acculturation at the pre-school level in order to succeed in their school career; so many foreign children attended the pre-school programmes.

Becker also states that foreign parents feared the “Germanisation” of their children, and the Moslem parents specifically feared “Christian Propaganda” in the kindergartens run by the Roman Catholic church, which many Moslem children attended.

By the same token, Hill (1987:278) comments on the upheaval that Roman Catholic indoctrination could cause in Moslem families. In preventing the exposure of their young children to what the Moslem parents considered to be undesirable religious influences, they would often keep older siblings out of school in order to mind the young children.

#### **7.3.5 Political-administrative problems**

According to De Vuyst (1984:377), the relationship between a federal structure and educational policy-making resulted in structural problems in which federalism, and particularly political competition between the federal states, were held responsible for the failure in efforts to reach uniformity between the States on the issue of teacher-training and peace education. Those obvious disunities resulted in the slow implementation of the Education for Peace’s programme.

#### **7.3.6 Socio-cultural problems**

The socio-cultural conflicts between the Germans and guest-workers constituted one of the gravest educational problems facing the implementation of the Education for Peace programme. Foreign parents feared Germanisation and acculturation. The curriculum in a regular German school became a major concern and was equally as important as the language problem (Hill, 1987:279).

*Der Spiegel* depicted the hopeless future faced by foreign children by stating that: “If the children were thrown into regular classrooms, most of the instructions passed them by. There were no models for classes like that; no teachers were trained to meet the needs of those students. If a teacher took too much time with the foreign students, she risked

*the protests of the German parents. If she speeded up, the guest-workers' children became disruptive or were laughed at by the Germans. One Spanish boy said that he sat in a classroom for a whole year without knowing what was on the blackboard"* (Hill, 1987:280). One researcher from the University of Mannheim said: *"The foreign children became cast in the role of deaf mutes and class clowns"* (Hill, 1987:280).

The gloomy and hopeless future of these "Gastarbeiter" children was aptly summarised by Chancellor Helmut Schmidt who said that *"... children have become the victims of the planlessness – no language, no training place, no job. What joblessness (no future and no means of self-support) means, especially to young men, needs no explanation. Our fears for them are supported by the rise in crime in these age and ethnic groups. It remains a bitter fact that 'Gastarbeiter' children have no future in our land"* (Hill, 1987:285).

### **7.3.7 Financial problems**

West Germany experienced financial problems after the collapse of the German Reich. West Germany had to devise ways of financing the Education for Peace programme. In other words, capital was needed to prepare relevant teaching material, syllabi and text books. Teachers had to be trained and paid equal salaries in all the states.

### **7.3.8 Discriminatory problems**

Discriminatory practices were most prevalent in the era immediately after World War II. The children of the guest-workers appeared to be discriminated against by their German counterparts.

Hill (1987:279) concurs that the schools were built separately for German nationals and Koran nationals. The Koran schools catered for foreign children. The schools grew in popularity as the foreign parents figuratively "ran away" from problems developing in the regular classroom. Hill (1987:280) elaborates that according to Greek parents, their children were failing because of language difficulties, discrimination by their German peers and utter neglect from the German teachers.

The Koran schools for foreigners were said to have presented additional disciplinary problems. Hill (1987:280) indicates that the West German Council of churches complained that the German national schools could have been used freely to spread political propaganda fostered by the authoritarian governments of the sender countries.

It seems as if the discriminatory practices had a definite, negative impact on teaching peace principles to foreign children.

### **7.3.9 Illiteracy and unemployment problems**

According to Hill (1987:281) unemployment among foreign teenagers had consistently been a problem and one of the major reasons had been the lack of German linguistic skills. Hill (1987:281) further claims that the problem had become so severe that in 1982 the mayor of Hamburg called for compulsory schooling up to the age of eighteen. This would have enabled the teenagers to be exposed to the content of Education for Peace in various public areas.

Hill (1987:281) viewed the plan for improving illiteracy negatively and argued that it was just a parking place for helpless young people. It appeared that the foreign teenagers were disinterested in participating in the efforts of Education for Peace.

### **7.3.10 Shortage of school buildings**

The viable and reconstructive plan of Education for Peace could seemingly not be successfully implemented as there were few schools left after World War II. The educational infrastructure was left in a poor state. The critical shortage of manpower and physical facilities proved to be an insurmountable problem that appeared to have posed a real threat to the successful implementation of Education for Peace.

Röhrs (1989:151) elaborates that the formal school tasks were extended by rearranging the school library, inspection and care of the collections, work in building committees and providing references for proceedings in connection with denazification processes. These were impeding factors in implementing the contents of Education for Peace.

### **7.3.11 Lack of teaching material on Education for Peace**

Lack of teaching materials on Education for Peace was undoubtedly one of the major stumbling-blocks in the advancement of Education for Peace. The content of Education for Peace though theoretically sound, could not be written down and compiled in a detailed curriculum document. Teachers had to use the same teaching material for different pupils and sessions (Dekker & Van Schalkwyk, 1989:259).

### **7.3.12 Unhealthy competition between States**

The unhealthy competition which existed between the States had a retarding effect on the advancement of peace and peace education. Materials that were available in one State, could not be made available in another. Even teachers in one State could not be utilised in another owing to the fierce rivalry which existed between the different States. That situation did not promote Education for Peace.

This called for a concerted joint effort by both the *States* and the Federal Republic of Germany. Only co-operation could advance the teaching of Education for Peace.

### 7.3.13 Conclusion

In the light of the above discussion, it becomes clear that pedagogic-didactical factors, such as the medium of instruction, the federalistic structure, finance and demographic factors as well as socio-cultural issues were impeding factors in the implementation of Education for Peace in the Federal Republic of Germany.

## 8. IMPORTANCE OF EDUCATION FOR PEACE

The most important aspect of Education for Peace is that it was aimed at reconstructing education, reconciling ideological differences, peacefully rebuilding the German nation after the trauma of World Wars I and II and the total collapse of the infrastructure caused by the oppressive, totalitarian rule of Hitler, as well as the ravages of war.

It was of great significance that democratic ideals had to be the guiding light in the pursuance of and in the implementing of Education for Peace. Parents and students were widely consulted at all levels of decision-making. Democracy became part of German life.

It is of cardinal importance that the phenomenon Education for Peace propagates the fundamental objectives of UNESCO as contained in UNESCO's *Recommendation concerning Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedom (1974): To contribute to promoting work for peace, international understanding and cooperation ...*"

The importance of the phenomenon Education for Peace lies in it becoming the guiding principle in the educational arena. Had the contents of Peace Education been included in all teaching activities, fewer problems might have occurred in the implementation process. This would have required deeply humanistic, and moral education aimed at teaching and developing the whole person.

## 9. CONCLUSIVE REMARKS

### 9.1 INTRODUCTION

West Germany was preoccupied with educational and peaceful reconstruction of the country's infra-structure after World War II. The main concern was to provide schools with the Education for Peace curriculum. This would have immediately eliminated Nazism and the militaristic mentality of totalitarianism. Education for Peace was regarded as the



effective tool to be utilised in stabilising the Federal Republic of Germany and projecting it as a co-operative, understanding, peace-loving nation in the global context (Birley, 1949:1).

It is of cardinal importance to assess the possible positive and negative factors which might have been behind the success or failure of the implementation of Education for Peace.

## **9.2 POSSIBLE POSITIVE FACTORS BEHIND EDUCATION FOR PEACE**

### **9.2.1 Co-operation of teachers**

As previously stated by Birley (1978:50), the Education Branch and the Education Control Officers succeeded in convincing the German administrators and teachers that they wanted to co-operate with them. The Education Branch gained the teachers' confidence. The well-qualified teachers, though few, co-operated with officials in promoting the idea of Education for Peace.

### **9.2.2 The democratisation of education**

The principle of democratisation had a positive effect on the advancement of Education for Peace. Parents, teachers and pupils were satisfied that they were part of the decision-making process. The running of schools was democratised which made roleplayers satisfied with the administrative machinery of the educational structures. "Schule Konferenz", that is the School Council, consisting of representatives of parents, teachers and pupils at each school, became a democratic yardstick for involving all parties in the formulation of broad educational policies.

### **9.2.3 Aim of Education for Peace**

The idea of Education for Peace in itself was a major positive factor. The German people were tired of war and extremely dissatisfied with the collapse of the educational infrastructure under the Nazi regime. By striving for peace through educational means, the entire country could be saved from further destruction.

## **9.3 POSSIBLE NEGATIVE FACTORS BEHIND EDUCATION FOR PEACE**

### **9.3.1 Competition in the States**

Competition and political rivalry between and among the various States seem to have adversely affected the general advancement of Education for Peace. There was no

uniformity and co-operation in the design or implementation of the Education for Peace programme. Even the training of teachers for peace education varied from one state to another.

### **9.3.2 The school population as a negative factor**

The most serious social issue confronting the schools, curriculum designers and teachers seem to have been the mushrooming numbers of foreign children. The material designed for Education for Peace could not adhere to the complex demands of diversity. This resulted in slow and in certain cases, an inability to teach the contents of Education for Peace.

### **9.3.3 Negative factors by Sadler**

Phillips (1987:23) briefly assessed the negative factors as follows: Over-organisation, excessive supervision from above, state control over entrance to the profession ... the two linguistic characters of the instruction, and a lack of variety of individual initiatives are the evils from which German Education for Peace is felt by many to be suffering at the present time.

## **10. CONCLUSION**

The era of Education for Peace came to an end in 1989. This is officially known in German political circles as the unification of Germany which actually happened in 1990 when the Berlin wall was removed, signifying the end of the cold war between East and West. The two German Republics, namely the German Democratic Republic and Federal Republic of Germany, merged officially to constitute one Germany which consists of 16 states. Historically and theoretically, Education for Peace was presented as a school programme from 1945-1989 with the end of the Federal Republic of Germany (Weiss interviewed 27 February 1997).

Weiss, in 1997, pointed out that some of the ideals of Education for Peace are still cherished and are prevalent in a unified Germany. This, however, has still to be documented for educational and research purposes. This is said to be the case owing to the fact that Education for Peace essentially touches all the humane aspects of man (Weiss, interviewed 27 February 1997).



It appears that educational reforms, peaceful co-existence and understanding could be successfully advanced if democracy is practised. In spite of the multiplicity of problems a country might face, Education for Peace seems to be an effective and pro-active strategy which could become one of the alternative educational paradigms to positively solve some educational problems in South Africa.

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