

CHAPTER 1 GENERAL ORIENTATION

1. THE AIM OF THIS CHAPTER

This chapter aims to serve as a general orientation and background against which this report should be read.

2. INTRODUCTION

2.1 “EDUCATION FOR PEACE”

In this study an attempt will be made to determine how education can answer to the problem of violence and unrest that currently characterise the South African society at large. The possibility of introducing peace education in schools will be investigated. Peace education or the education of children towards inner peace and peaceful co-existence will in this study be referred to as *Education for Peace* – the internationally accepted term for this particular educational approach. For a detailed description of the concept and phenomenon, see Chapter Two.

2.2 IN SEARCH FOR PEACE

The creation of peace and stability has become one of the most crucial unresolved human problems. Since the advent of organised society, human beings have prayed for, dreamed of and striven to achieve peace. Man is not only a *homo-sapiens* (existential being), but essentially a *homo pacis* (peaceful being). “*No man is born angry or aggressive, no man is born fearful*” (Van Rooyen, 1996) B.Ed.-lecture.

With the ushering of rationalism in the eighteenth century, human beings globally started to adopt a positive, peaceful mechanism of solving their varied conflicts and problems (Harris, 1988:5). Rationalism created an industrial society that has brought the human race to a point where it can no longer rely on militaristic ways to resolve differences but where it has to adopt non-violent solutions by using thinking skills to address incorporated problems. In support of the above-mentioned view, Hollins (1966:313) already had the vision in 1966 to proclaim the following: “*We stand therefore, at the parting of the ways. Whether we find the way of peace or continue along the road of brute force, so unworthy of our civilisation, depends on ourselves. On the one side the freedom of the individual and the security of society beckon to us; on the other slavery for the individual and the annihilation of our civilization threaten us. Our fate will be determined by our hearts*”.



2.3 THE PROBLEM

2.3.1 Contributing factors from the previous dispensation

Historically and philosophically, education in the previous South African dispensation had been guided by the ground motive of separate development. With regard to that issue, Behr & Macmillan (1971:1) explain that *“every nation has its own distinctive educational system, the emergence of which has many determinants. Though each national system is unique, it is nevertheless tied to some representative educational pattern. Each pattern has its dominant educational objective and specific administrative organisation and instructional structure.”*

Since 1953 education in the previous South African dispensation was managed according to racial lines. The mentioned strategy had culminated in unequal educational advancement among the various population groups; a situation which seemed to have put the country at cross-roads. *“The gross inequalities were rationalised on the premise that Whites and Non-Whites have different traditions. The problem has been compounded by obsession with racial prejudice and the ideology of Apartheid in the ex-South Africa, which resulted in grave inequalities in the provision of both human and physical resources”* (Christie, 1986:58).

The previous South African dispensation was under immense pressure to abolish the racially segregated schooling system. De Klerk (1991:16) provided an insight into the previous government's standpoint. He stated that *“education affects the future of everyone of us. If we wish to create a future South Africa without discrimination and with equality of opportunity, the same will have to be true of education ... The present educational system shall and must be changed ... We are determined that our ultimate system of education shall enjoy the acceptance and support of the majority of our population.”*

With reference to the existence of conflict, violence and tensions that characterised the previous South African dispensation, Prosser (1989:13) comments that for *“too long we have obscured and distorted our educational reality with ideologies, impractical systematising, posturing and pretence. We will make no progress until we open the window and face what is really there, our primal reality.”*

In addressing the Black educational crisis characterised by violence, protest, stay-aways, boycotts and disruptions, the previous Transvaal United African Teachers' Association (hereafter referred to as TUATA) (1990:1) resolved that



- education and the continuation of the educational process in the schools are vital to the empowerment of Africans and their functioning as free and equal citizens in a new democratic South Africa;
- the intransigence of the previous authorities and their failure to give heed to long-standing Apartheid has forced African students and teachers, despite the cost, to resort to disrupting their own education as the only effective means of voicing their protests;
- it regrets the resulting violence and disruption in the schools, but affirms the legitimacy of the grievances expressed and fully endorses the protests of African students and teachers against the unjust and continually deteriorating system of Apartheid Education;
- the previous South African dispensation had to take immediate and drastic action towards dismantling Apartheid Education, in order to prevent further violence and disruption and to create a climate in the schools conducive to teaching and learning (*Sowetan*, 20 March 1990:6). TUATA declared that it aligned itself with all just-minded South Africans in denying the validity of violence and confrontation as a solution to the country's problems (*City Press*, 11 March 1990:8).

Indisputably, the youth and students have occupied the frontline stage during the struggle against the previous Apartheid Government. Roux (1988:6) quotes the South African Communist Party mouth-piece, "*The African Communist*", by stating that the mass political struggle has been characterised by the vital role that the youth and students have come to occupy in the broad frontline of the liberation formations. It was rationalised that it was the youth who "*must spread the word of the revolution in all corners of the country; they have got to symbolise the spirit of resistance, the spirit of fighting*" (Roux, 1988:6).

According to the African National Congress (Roux, 1988:11) a call was proclaimed in 1985 to all people "*and more especially our fighting youth in every black community, school and university to find ways of organising themselves into small mobile units which will protect the people against anti-social elements and act in organised ways in both White and Black areas against the enemy and its agents.*" Tambo (1987:10) confirmed that the school, the college and the university were viewed as much more than places for formal education. They were also assembly points, the locale at which forces were marshalled and organised.

The preoccupation with slogans: “*pass one pass all*” and endless school disruption as well as endemic violence, were characteristic during the Apartheid Government period. It seems as if radicalism, violence and disrespect for educators as the custodians of sound values and norms were lacking in the previous dispensation. This was more prevalent in Black Education. In the light of the foregoing explanation, meaningful education was very difficult in the atmosphere of violence, disruption and lawlessness. It seems as if the strategy of revolutionaries of using school children and students as political tools was counter-productive in the end. Such youths were likely to grow up without a future “*except as criminals and wastrels. Their future has been stolen from them by the radicals*” (Roux, 1988:52).

2.3.2 A review of current contributing factors in the new South African dispensation

April 1994 saw South Africa gaining a democratic government, elected by all the people under the Interim Constitution of 1993 which guaranteed equality and non discrimination, the right to basic education, cultural freedom and diversity. The challenge which the then Government of National Unity (hereafter referred to as GNU) faced was to stamp out violence and crime that pervaded all aspects of society. Education had to take place effectively under a climate free from unrest, violence and disorder.

But violence and crime continued to plague the new South Africa, especially in the socio-educational and political arenas. “*Having a crucial impact on the mental and physical well-being of society, crime and violence have a direct bearing on the confidence felt by the people of South Africa in particular, and the international community in general, in the future of the country*” (South African Police Statistics Report, 1995:1).

In an attempt to redress the challenges that the GNU faced, the Government designed a Reconstruction and Development Programme (hereafter referred to as RDP) which constituted an integrated, coherent socio-educational and economic policy frame-work. It was hoped by Government that the RDP, according to Motswaledi (1995:5), would act as “*... a magical wand of a sorcerer*” that would address the problems of violence and crime in the South African society as a whole. However, the RDP seems to have failed in eradicating and reducing unrest, violence and crime.

The new South Africa is caught in the grip of a change which is characterised by ideological clashes, fears, unfulfilled and unrealistic expectations, violence, high crime rate and the manifestation of a culture of violence and disrespect especially in educational institutions. The gunning down of teachers in full view of their pupils indicates the severity of the violence and crime that have gripped the South African society (Sowetan, 14 July

1999:3). The impact of such violent crime have a negative effect on pupils and the youth in general: *“The youth of our country are the most valued possession of our nation. Without them there can be no future. Their needs are immense and urgent”* (Mandela, *Sowetan*, 12 February 1999:6).

According to the *Sowetan* (12 August 1999:7) the culture of violence has affected both family and school life. Children have long been exposed to various forms of violence and some of them were born and bred in a culture of violence. The *Sowetan* (12 August 1999:7) further explains that the problem of violence is exacerbated by the fact that the Black nuclear family is under severe stress as a result of, among other things, the impact of violence and unrest.

It seems as if peaceful negotiation, compromise, tolerance and mutual respect play a submissive role in human relations in South Africa. Leaders across the political spectrum who seem deeply dismayed by the situation emphasise the importance of the teaching of positive human values such as respect and peaceful co-existence as an integral part of the moral education of the child.

It is in the classroom, where an excellent workplace for peace, respect and democracy exists, that the child, through his own human relations, can acquire a substantial portion of the knowledge and life patterns concerning interpersonal relations (Van Rooyen, 1996:15). It is, therefore, important that the instilling of these norms, values and attitudes receive more attention at all levels of schooling. Schools can become the laboratories and central workshops where the culture of violence and disrespect could be counterbalanced. *“South Africa is not in a position to grow unless dramatic steps are taken to promote peace and face the challenges of violence, lawlessness and disrespect of youth in schools and learning institutions”* (Haines & Wood, 1995:1).

In the light of the foregoing discussion, it is clear that South Africa cannot develop her youth into fully responsible citizens as long as the culture of violence and crime remain canceric and endemic in schools and society at large. It therefore seems as if Education for Peace could become an answer in striving for violence-free schools and society. *“We need a national vision to lift us out of this quagmire”* (Mandela, *City Press*, 28 April 1996:6). Education for Peace could be used as an overall approach, especially in the classroom arena where it can be implemented with the ultimate purpose of instilling the ideals of peace and thereby counterbalance the culture of intolerance that threatens to destroy the social fabric.



2.3.3 Setting of the problem

In the light of the above preview and considering the fact that the situational analysis has revealed that, never in the history of education in South Africa, has a formal programme for the teaching of peace existed (Rademeyer & Masola interviews: 15 May 1996), the following question can rightfully be asked: **How can *Education for Peace* be introduced in the South African school curriculum?**

3. AIMS OF THE STUDY

For systematic purposes, it is essential to categorise the aims of the study into primary and secondary aims.

3.1 PRIMARY AIM

The primary aim of this study is to determine how *Education for Peace* can be introduced into the South African school curriculum.

3.2 SECONDARY AIMS

In an attempt to attain the above mentioned primary aim, the following secondary aims will be pursued:

- 3.2.1 To undertake a study into the concept and phenomenon *Education for Peace* with the aim to supply the pedagogical foundation for peace as well as its implications.
- 3.2.2 To undertake a limited analysis of the situation of crime, violence and unrest in South Africa with the aim to highlight the actual need for peace education in South Africa.
- 3.2.3 To undertake a historical study into the phenomenon *Education for Peace* as it was implemented in the former West Germany. This study will be undertaken with the aim to seek information that can shed light on the problem (see Chapter One, par. 2.3.3).
- 3.2.4 To draw on gathered information with the aim to design a model for the implementation of *Education for Peace* in schools.



4. METHODOLOGY

4.1 APPROACH

In the context of a scientific study the concept “approach” refers to the researcher's specific paradigm, his conceptual frame-work which will *inter alia* determine his way of thinking and the course of his investigation. “An approach reflects an attitude or a point of view. The object of research (education phenomenon) is not presented as a mere given, but has to be established by determined effort informed by a particular approach” (Klos, 1995:10). The following approaches will be used.

4.1.1 Problem-historical approach

In the problem-historical approach the nature of the problem under investigation prescribes the method and techniques that will be selected and used in the study.

4.1.2 Metabletic approach

The word “metabletic” is derived from the Greek word “metaballein” which means “change” (Venter & Van Heerden, 1989:156). Metabletics can, therefore, be described as a doctrine of change. The metabletic approach allows the researcher to describe the education reality as it really was, the changes that took place over time and how education developed into what it is today. Education in South Africa is undeniably a dynamic process which is characterised by a state of flux.

4.1.3 Chronological approach

With the chronological approach “*word daar gepoog om soveel moontlik histories-opvoedkundige besonderhede oor een of meer aspekte van opvoeding aan te bied ooreenkomstig die volgorde waarin dit plaasgevind het*” (Venter, 1992:21). The facts gathered in this research will be presented in chronological order.

4.2 TECHNIQUES

The term “technique” refers to a particular procedure for doing something. The word “technique” is derived from the Greek word “tekhné” meaning art or skill (Heinemann, 1979:1131). There are multiple techniques available for gathering data for a research project. In this study, the techniques of interviewing and analysis will be used.

4.2.1 Interviewing and oral evidence

An interview is a technique of gathering information from the interviewees directly. In this study, interviews will be conducted in order to gather information.

4.2.2 Analysis

The term “analysis” refers to the process of separating something into its constituent parts, so as to examine or describe it (Heinemann, 1979:36). This research project plans to do a critical investigation into certain aspects of the problem under review, so as to arrive at valid conclusions and recommendations. Conceptual and phenomenal analyses will be made.

4.3 METHOD

4.3.1 The concept “method”

The concept “method” comes from the Greek words “meta” and “hodos” which means “*the way by which the scientific researcher goes about investigating a particular phenomenon. Method implies a systematic procedure in analysing the phenomenon*” (Van Rensburg & Landman, 1986:370). Methods are means and ways used by a researcher to pursue and attain a particular objective.

The concept “method” is explained by Tulloch (1993:959) as deriving from a French word “methode” and Latin term “methodus” which refers to a “*special form of procedure especially in any branch of mental activity. It is a way, means, procedure, approach, route, avenue, road, mode, manner, technique, process, routine, modus operandi, plan, scheme, programme, course*” (Tulloch, 1993:959). The concept “method” is described by Schoonees, Swanepoel, Du Toit, Booyen & Odendaal (1979:540) as “... *'n vaste, weldeurdagte manier waarop te werk gegaan word om 'n bepaalde doel te bereik.*”

For the purpose of this research the concept “method” will be viewed as the ways and procedures through which the study will be conducted, and the systematic investigation and careful search for the truth.

4.3.2 The method to be used

The main method of investigation in this study is the historical-educational research method.

4.3.2.1 Historical-educational research method

(a) Characteristics of the historical-educational research method

Historical-educational research is a formal scientific, systematic and intensive application of the historical-educational method. The main characteristics of the historical-educational method can be formulated as follows:

- All procedures and information obtained are subjected to a strict and critical review.
- The method provides a better understanding of the world and contributes to the promotion of human welfare by continually improving knowledge of education and teaching.
- The historical educational research method is based on logical and objective thinking when applying the pedagogic content and meaning of the gathered material and constantly seeks for generally valid pedagogic principles.
- The method conducts reports carefully, that is, all conclusions and generalisations are the result of an in-depth investigation and thoughtful labour.
- The method takes into account the limitations and shortcomings of all methods and human judgement.
- The researcher strives to eliminate personal feelings, preferences, dislikes, emotions, preconceptions and prejudices from his academic work.
- The researcher must be a well-informed academic and must possess the gift of serendipity (Venter, 1992:12).

From the above discussion it becomes clear that, by applying the historical-educational method, the past of education is “laid bare” by seeking answers to questions arising from actual educational problems, and not by indiscriminately collecting facts concerning the history of education (Venter, 1979:167).

(b) Steps or phases in the historical-educational research method

The following formal steps or phases can be distinguished in the historical-educational research method according to (Venter, 1992:9-13):

(i) Identification and formulation of the theme

The problem to be investigated can be formulated as *Education for Peace – a historical-educational perspective*. As the choice of a topic is of paramount importance in the research, great care has been taken therewith and the following prerequisites were kept in mind:

- To determine whether the topic has not yet been investigated in History of Education.
- To determine whether the problem (topic) has educational value. An attempt will be made to ensure that the description of the problem and the proposed solutions will contribute to the theory and practice of education in the present and the future.
- To ensure that the research findings meaningfully contribute to the field of knowledge concerning Education for Peace and that the findings and recommendations will lead to the introduction of Education for Peace in the South African school curriculum.
- To ensure that the nature of the subject under investigation can be revealed by means of the historical-educational research method. In this regard the availability of a sufficient number of relevant primary sources will play an important role.
- To ensure that the theme or problem under investigation is suited to the specific researcher. Does the researcher possess the necessary knowledge, insight and intellectual capabilities to undertake this particular type of study?
- To ensure that sufficient funds are available prior to the undertaking of the research exercise and that the researcher must be capable of bringing the research to a successful conclusion notwithstanding the academic and social difficulties that might occur.
- To ensure that there is a wide range of relevant primary and secondary sources available to enable the researcher to conduct an in-depth study.

(ii) Review

The review involves an extensive investigation and study of the problem or theme as it presently exists.

This preliminary study where relevant literature concerning educational part disciplines can be used with great success, has a two-fold goal:

- The researcher can familiarise himself with existing knowledge and current conceptions of the subject which he wants to investigate.
- The researcher can scientifically determine the scope and depth of the problem to be investigated.

(iii) Survey

In the historical-educational research method, a careful examination and study of the educational past from the point of view of Education for Peace is of special importance. The researcher will now find himself in the actual operating field of History of Education. *“In this regard he first applies himself to a systematic study of the primary sources although he may also use secondary sources to obtain background information or to supplement his research”* (Venter, 1993:12).

Primary sources

“Primary sources” may consist of either documents or remains. Venter & Van Heerden (1992:114) explain that primary sources consist of relics and documents. Relics are associated with people, groups or periods and consists of implements, fossils, weapons, tools, buildings, food, clothing, furniture, images, artefacts, drawings, paintings and teaching aids. The former are written reports by persons who participated in or witnessed certain events themselves. These sources, are for example, minutes, letters, diaries, memoirs, reports and correspondence in newspapers and magazines, laws, commissions and reports which have been compiled with the express purpose of providing information.

In this study, documents in their variety such as written reports, newspapers, magazines, and laws will be used.

Secondary sources

“Secondary sources” consist of the reports of people who did not actually witness or participate in an event. They simply report what those people said or wrote who were in fact, eyewitnesses. Textbooks, encyclopaedias, dissertations, theses on the topic may be regarded as classic examples of secondary sources of information.

In this research study, dissertations, encyclopaedias, theses and books will be utilised as sources of information.

The review and survey as discussed above are essential phases of the historical-educational research method. They aim at arming the researcher with knowledge of the

problem as it presently exists through relevant literature material and the manifestation of the problem in the past. In both phases, primary and secondary sources play a key role in providing the researcher with valuable information after subjecting all data and procedures to external and internal examination processes.

(iv) Criticism

Attempts will seriously and carefully be made to subject all gathered historical data to two critical processes. Not everything processed by the human mind is beyond reproach and, therefore, the content of the sources should not be taken at face-value. Firstly, a process of elimination will be implied to verify that the only material to be retained is that which is pedagogically relevant for the particular theme under investigation and which can be of real pedagogic value for the present and the future. All other facts will firmly be put aside. Secondly, the collected data must be subjected to a process of internal and external criticism.

External criticism

An attempt will be made to determine the authenticity of a document, thus to establish if the source is what it claims to be. It determines why, where, how and by whom the document was written. A differentiation will be made between the original text and later printings and revised editions. It exposes such matters as plagiarism, unusual interpretations and “purified” versions. The process of external criticism may even go so far as to test the physical characteristics of the book, for example age, type of paper, water mark, ink, handwriting, *et cetera*.

Internal criticism

An attempt will be made to analyse the meaning of propositions in documents which have already been shown to be authentic, and to determine their accuracy and reliability. In this connection, the researcher will ask the following type of questions: Does the document contain incorrect facts or judgements? Are there indications that the writer had been biased or illogical? Did he make use of reliable sources? Can the writer be regarded as a trustworthy observer and what was his motive for writing down the particular matter? Great care, therefore, has to be given to determine whether a document is genuine and actually “*is what it professes to be*” (Venter & Van Heerden, 1990:106).

(v) Writing of the report

The writing of the report is a last step of the historical-educational research method and it involves two activities.

Firstly, the origin and development of the chosen subject will be discussed in the light of the historical-educational data collected. In this regard facts may be ordered in any one of two ways: chronologically or thematically. In the former, development through time as such, through the succession of periods of time in the educational past is accepted as the guiding principle. In the case of thematic arrangement, the development of the chosen theme through the years is taken as the guideline.

Secondly, the researcher will determine to what extent the historical-educational data as contained in the description of the development of the chosen subject can contribute positively to the understanding of the education phenomenon in the present and provide a clearer view of the future.

Irrespective of the method used, the facts uncovered in the study will be systematised and interpreted in such a manner that the conclusions arrived at may, on the one hand serve as an answer to the problem and, on the other hand, be a properly documented, systematic, integrated and scientific contribution to the particular field of knowledge. An attempt will be made to ensure that the report is balanced, scientific, and an interesting rendition of the investigator's research work.

5. DELIMITATION OF THE FIELD OF RESEARCH

The field of this research project is confined to the historical-educational analysis of the problem of teaching peace in the formal pedagogic situation of the school. The pedagogic situation refers to the education of the child towards responsible adulthood up to the age of about eighteen years. The research project will also include a limited study of the factors that contribute to the situation of violence and unrest in South Africa.

In this research special attention will be paid to the understanding of the concept and phenomenon *Education for Peace*. For this purpose an investigation will be undertaken into Education for Peace as it was implemented in West Germany.

The research will be done from a Christian perspective but will have implications over other religions due to the fact that they are all grounded in the same universal values.

There are five main types of religion in South Africa, that is, Christianity, Islamic, African Traditional religion, Hinduism and Judaism. In spite of their difference in approaches towards their religious worshipping, they nevertheless have common universal characteristics. They all believe in the presence of a Supreme being, each religion is complete by itself, that is, it can operate independently without the support of another one, and they all cherish the ideals of moral responsibility and respect for authority and fellow

human beings. In this regard, Meiring (1996:17) states that “*all religion results in ethics, the way in which human behaviour is judged. No religion consists only in beliefs, but it is also evaluated in terms of the actions which flow from the beliefs.*”

6. THE PLAN OF STUDY

Venter (1992:8-13) states that a research programme or strategy arises from a correct perspective of that aspect of reality which one wishes to control and analyse scientifically. The following is an attempt to give a clear outline of the plan of this study:

CHAPTER ONE: GENERAL ORIENTATION

The first chapter of this thesis will serve as an orientation and background against which the entire research should be read. It consists of the statements regarding the actuality of the research, formulation of the problem, the aims and objectives of the research, elucidation of the concepts in the title of the study, methodology, proposed plan of study and the summary.

CHAPTER TWO: A SITUATIONAL ANALYSIS OF POSSIBLE FACTORS CONTRIBUTING TO THE SITUATION OF UNREST AND LACK OF PEACE IN SOUTH AFRICA

In Chapter Two, a limited study of the unrest and crime in South Africa will be undertaken so as to highlight the actual need for peace education in South Africa.

CHAPTER THREE: A HISTORICAL STUDY INTO THE WEST GERMAN EDUCATION MODEL 1945-1989

In Chapter Three, a historical study of the West German Educational Model on *Education for Peace* from 1945-1989 will be undertaken.

CHAPTER FOUR: EDUCATION FOR PEACE IN SOUTH AFRICA: A MODEL

In Chapter Four, a draft model for Education for Peace in South Africa will be proposed.

CHAPTER FIVE: FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

In Chapter Five findings, conclusions and recommendations based on the entire research will be presented.

7. DEFINITIONS OF CONCEPTS

Historical-pedagogics is a part-discipline of the broad field of pedagogics. It aims to study the pedagogical phenomenon from a historical perspective. The explanation of the terms



“History” and “Pedagogics” appears to be of relevant importance in understanding of the historical-pedagogical perspective.

7.1 THE TERM “HISTORY”

7.1.1 Definitions according to Dictionaries

(a) The Oxford Reference Dictionary

Hawkins (1989:390) defines the term “history” as *“a continuous record of important or public events. The study of past events, especially of human affairs.”*

(b) New Webster's Dictionary of the English Language

Webster (1971:456) states that the term “history” comes from the Latin and Greek word “Historia” which means “learning by inquiry.” “History” is, therefore, defined as *“that branch of knowledge which deals with events that have already taken place, the study or investigation of the past, a narrative or account, usually chronological of past events in the life of a nation, community, institution, or the like. It is the sum total of past happenings, anything that happened in the past, any past filled with unusual or memorable happenings, a drama dealing with events.”*

(c) Longman Dictionary of the English Language

Longman (1986:695) defines the term “history” as *“a tale, a story, a record in order of time of significant events that happened in the past, including an explanation of the causes. It is the written account presenting related natural phenomena systematically.”*

(d) The Concise Dictionary of Education

Hawes & Hawes (1982:108) define the term “history” as *“the study of the past, it includes systematic recording and interpretation of the past events such as origins and developments of people, countries and institutions.”*

(e) Dictionary of Education

Good (1973:283) defines the term “history” as *“a systematically arranged, written account of events affecting a nation, social group, institution, science or art, usually including an attempted explanation of the relationships of the events and their significance.”*

Good (1973:283) further states that *“history is the science or field of study concerned with the recording and critical interpretation of past events generally divided into Ancient History, Medieval History and Modern History.”*

7.1.2 Definitions by an academic

- (a) Carr (1967:35) defines the term “history” as “*a continuous process of infraction between the historian and his facts, an unending dialogue between the present and the past. 'History' consists of the compilation of a maximum number of irrefutable and objective facts.*” Carr (1967:35) further stresses that the term “history” means “interpretation.”
- (b) Carr (1967:26) sees the term “history” as meaning the past of mankind. The German word for “history” is “Geschichte” which means “that which has happened.”

7.2 THE TERM “HISTORICAL”

The term “historical” is an adjective which is derived from the term “history” or “historia” in Latin. Flexner (1987:907) defines the term “historical” as pertaining to, treating or characteristic of or based on or reconstructed from an event, custom, style in the past.

7.3 THE TERM “PEDAGOGICS”

7.3.1 Definitions according to Dictionaries

(a) Webster's New International Dictionary

Webster (1971:1589) defines the term “pedagogics” as “*an instruction or discipline. It is the science of teaching.*”

(b) The Dictionary of Education

Good (1973:412) defines the term “pedagogics” as “*the art, practice or profession of teaching. The systematised learning or instruction concerning student control and guidance, largely replaced by the term Education.*”

(c) The Concise Dictionary of Education

Hawes & Hawes (1982:73) define the term “pedagogics” as “*any formal or informal process that helps develop the potentialities of human beings, including their knowledge, capabilities, behaviour patterns and values. It is the area of study concerned with teaching and learning including professional teacher education.*”

(d) Dictionary of Empirical Education

Van den Aardweg (1988:161) defines the term “pedagogics” as “*a deliberate, purposeful action between an adult and a child formed to assist the child throughout his youth to reach responsible adulthood successfully.*”

Van den Aardweg (1988:161) further elaborates that “pedagogics” is “*in essences education – the help provided to the becoming child by responsible adults. It is an all-embracing concept involving educative activity in an educational situation, over many years.*”

7.3.2 Definitions by Academics

- (a) According to Thembela (1975:1) the term “pedagogics” is a bi-syllabic Greek word “-pedos” meaning “the child” and “-ageing” which refers to “*direction, guidance or accompaniment.*”
- (b) Duminy (1974:14) defines the term “pedagogics” as “*a discipline which concerns itself with the problems encountered in the guidance and assistance of a child on his way to adulthood*” and regards the study of the pedagogical situation as a point of departure.
- (c) Gunter (1974:12) gives a most comprehensive explanation of the term “pedagogics” as “*an intentional, deliberate, purposeful, systematic and responsible intervention by assisting, supporting and guiding accompaniment of the child on his way to adulthood*”.
- (e) Mashile (1991:1) defines the term “pedagogics” as “*a powerful instrument used for social, economic and political change. It contributes towards skill formation, productivity and learning of new ideas and techniques.*”

For a more detailed description of the concept “Education” refer to Chapter Two of this study.

7.4 THE TERM “HISTORICAL-PEDAGOGICS”

7.4.1 Definitions by Academics

- (a) Kruger (1986:4) describes the term “Historical-pedagogics” “*as a division of the discipline of pedagogics.*” Therefore, it will have the closest connection with pedagogics by way of historical-pedagogical investigation and reflection on that which is timeless and unchanging in educational thought. It should be derived from educational ideas and practices which existed in the past with a view to the enrichment, explanation and critical review of the existing education.
- (b) Borg & Gall (1989:16) maintain that “Historical-pedagogics” “*investigates, interprets and describes the phenomenon education and reality as a historical*

reality given in its time-determinedness with a view to making the present intelligible and laying down guidelines for the future.”

- (c) According to Van Rensburg, Killian & Landman (1979:281) the term “Historical-pedagogics” is a study of educational thought and practices of the past and the investigation of the phenomenon “education” in its historical perspectives. They further remark that historical-pedagogics “*has its starting-point in the problem that comes to light in contemporary education with the purpose of selecting and organising the essence of a particular problem in its total historical relief.*”

For the purpose of this research exposition, the term “Historical-pedagogics” refers to the part-perspective of pedagogics which views the phenomenon *Education for Peace* from a historical-philosophical point of view.

7.5 THE TERM “HISTORICAL-PEDAGOGICAL STUDY”

The term “Historical-pedagogical study” means the investigation and manifestation of the phenomenon *education* from a historical-pedagogical perspective. It is a part-perspective of pedagogics which analyses the pedagogical occurrence from a historical-pedagogical perspective.

In this thesis, the term “historical-pedagogical study” will refer to the study and investigation of the phenomenon *Education for Peace* from a time perspective.

8. SUMMARY

In this chapter, background information on the current educational system illustrates the complexity and dynamic nature of the total context in which *Education for Peace* has to be formulated and implemented.

The problem *Education for Peace* in the South African context has been introduced. The aims of the study have been clearly outlined and the method as well as the necessity for the study, has been justified.

Finally, the study has been carefully demarcated and outlined into chapters. Key research concepts have been elucidated as to avoid ambiguity, misrepresentation and misconceptions throughout the study.



CHAPTER 2

EDUCATION FOR PEACE: THE PEDAGOGICAL FOUNDATION AND THE CONCEPTUAL AND PHENOMENAL ANALYSIS

1. THE AIM OF THE CHAPTER

The primary aim of this chapter is to supply the pedagogical foundation for Education for Peace and to undertake a study into the concept and phenomenon *Education for Peace*.

2. INTRODUCTION

“*Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed*” (Heater, 1985:2666).

Many countries, including South Africa, are characterised by a climate of violence, unrest, social injustice, aggression, polarisation and conflicts. It seems as if violence is generally seen as the solution to problems and conflicts, while negotiation, compromise and tolerance seem to play a secondary role. Children are often born in a culture of violence and grow up in it. Consequently, violence is viewed by many as a natural and normal phenomenon.

Although the elaborative account of the various forms of violence does not constitute the area of this investigation, it is nevertheless important to mention that according to Bjertedt (1990:7-9), violence can occur in various areas, for example in the political area, in the family, in the school, in the community, in the area of sport and recreation and even in the physical environment. Bjertedt (1990:7-9) states that violence can be, *inter alia*:

- physical, on an international scale in the form of conventional wars;
- on a national level in the form of civil wars, for example, in Angola, Burundi, Kosovo, and the Democratic Republic of the Congo;
- on a personal level in the form of murder and suicide;
- on an economic and political (structured) level in the form of imbalances and inequalities, respectively;
- on a psychological level in the form of inhumanity, intolerance, mental insecurity and depression; and



- on an ecological level in the form of the depletion of minerals and environmental degradation.

The above forms of violence extend from the personal to the global levels. Some of those forms of violence are applicable to the South African situation. (In this regard refer to Chapter Three).

The generation of short-term solutions does not form part of this study. However, regarding long term solutions, the possibility exists that Education for Peace might contribute to the promotion of peace and the sustainability thereof.

It is, therefore, essential that this research should not only investigate the concept of “Education for Peace” *per se*, but also the way in which the phenomenon *Education for Peace* manifests itself on all levels of society.

3. EDUCATION FOR PEACE: AN EDUCATIONAL PERSPECTIVE

3.1 INTRODUCTION

3.2 THE CONCEPT “EDUCATION”

Oberholzer (1954:31) describes the concept “education” as intentional actions of one person towards another. In this situation one person is an adult, a moulded (rounded-off) being and the other is moving towards adulthood and in the process of being moulded.

This definition of “education” represents the traditional view, namely that one member (or members) of the associative situation is an adult, an independent, mature, competent person (or persons) and the other member (or members) is an immature, dependent, incompetent person moving towards adulthood and maturity (Oberholzer, 1954:4-5). He continues by specifying that the term “education” is applicable only to a person who is not yet an adult and that it is limited to a specific period. For the purpose of this study, this definition is referred to as an “old” or traditional definition of education that is typical of a particular school of thought embedded within our ideological framework.

3.2.1 Extension of the “old” or traditional definition of the concept “education”

The previous traditional definition of the concept “education” refers to an activity that takes place during childhood and terminates at adulthood (education in this context does not include adult education [andragogy]). Landman (1989:508) describes this as the rendering of assistance and support to a person on his road to responsible adulthood.

According to the viewpoint that a person is never completely mature, but is always *en route* and becoming, the meaning of the concept “education” can also be extended to include the education of the adult (andragogy). For the purpose of this study, this definition is referred to as the extended definition of education.

3.2.2 Meaning of the extended definition

The extended description of the concept “education” (given above) implies that the educational situation as a pedagogical situation can, at the same time, be an andragogic situation in respect of the pedagogic and andragogic educational aims that direct the chain of events. The pedagogical structure becomes also the andragogical structure and the pedagogical aim structure becomes an andragogical aim structure (Landman, 1989:508).

3.2.3 Education and lifelong learning

With the introduction of Curriculum 2005, the meaning attached to the concept “education” was extended even further when it defined education as a lifelong learning process where continuous improvement and acquisition of knowledge, skills, attitudes and values are developed through education, training and retraining (Department of Education and Training, 1997:8).

3.2.4 Education and the principle of totality

According to eighteenth and nineteenth century psychology, the human *intellect*, *emotions* and *will* were thought to be separate capacities and one (or more of them) was to be selected for special attention during the education process. Today it is known that human beings learn holistically and not in parts (Gestalt theory) (Landman, 1989:20). Children, particularly in the secondary school, have the ability (and also the need) to generalise and to combine knowledge and experience into a coherent, meaningful whole (Department of Education and Training, 1997:18). Learning opportunities should, therefore, be created with this fact in mind. The child as a whole should be addressed and accommodated.

The child who is in need of education, should be supported in his totality to enable him to make moral and independent decisions (Department of Education and Training, 1997:18). This means that his cognitive, affective as well as normative being should be considered. As the child is guided by education to become a responsible adult, educating him towards peace should form a significant part of his education.



3.3 EDUCATION FOR PEACE – AN EXTENSION OF EDUCATION

Educating a child towards becoming a responsible member of an open society also means to educate a child to co-exist in peace and harmony with others. The child's being-in-the-world (Dasein) has to be extended to being-amongst-others (Mitsein). The child as a creature of relationships, needs education which is his birthright, and cannot become a mature peace-loving man or woman of his or her own accord.

The child needs an adult to educate him or her so that he or she may develop cognitively and be moulded spiritually and morally to be able to accept himself, as well as others, to have self-respect, to respect others (Ministry of Education, 2001:v), to have inner peace and to live in peace with others.

Education for Peace can thus be regarded as an educational opportunity to develop the human aspects in a child and as such contribute to the broad education of the child.

4. THE CONCEPTS “PEACE” AND “EDUCATION”

For a comprehensive understanding of the concept *Education for Peace*, the elucidation of key research concepts is essential.

4.1 DEFINITIONS

4.1.1 The concept “peace”

4.1.1.1 The etymological description of the term “peace”

(a) A Hebrew analysis

The term “peace” in Hebrew is “Shalom” with the root “Sim”. The word can be broken up into “Salem” (pacify) “Sill” (peaceful) and “Salami” (to exist peacefully) (Jenni & Western, 1976:919).

According to Kittel, Friedrich & Bromiley (1985:208) the term “Shalom” is an interesting one in that, for all its wealth of meaning in the Old Testament, there are no references specifically to an attitude of inward “peace”. “Shalom” always finds external manifestation and in its most common use, it seems to be a social term, falling short of the inner dimension being a prerequisite for external (or outgoing) deeds of peace.

(b) A Greek analysis

According to Arndt & Gingrich (1952:37), the term “peace” in Greek means “sirene” (to live in peace) and “Eirenikos” (to be peaceful), revealing both an inner and outer dimension of peace.



(c) A Latin analysis

According to Hawkins & Allen (1991:1068), the term “peace” in Latin is derived from the words “pax” and “paxis” and can assume various kinds of roots such as “pece”, “pais”, “pease” and “pazet”. The authors further elaborate that “pax” means *“peaceful condition of life, a state of order and security, peace or peaceful relations.”*

4.1.1.2 Definitions from various Dictionaries

Literature offers different types of definitions of the term “peace”. However, the subsequent definitions as offered by various dictionaries, have been found to be more relevant to this research.

(a) New Webster’s Dictionary of the English Language

According to Webster (1971:696) the term “peace” comes from the French word “paix” and the Latin words “pax” and “paxis” (refer to Hawkins & Allen, par. [c] above). This term refers to *“a state of quiet or tranquility, calm quietness or repose, freedom from war or hostility, a cessation of hostilities, absence of strives, tranquility of mind, harmony, serenity, public tranquility and order.”*

(b) Verklarende Handwoordeboek van die Afrikaanse Taal (HAT)

Schoonees, Swanepoel, Du Toit, Booyen & Odendaal (1979:1267) define the term “peace” in Afrikaans as “vrede”, *“rus, afwesigheid van stoornis, kalmte, afwesigheid van twis, vrede, verdraagsaamheid, genoeë, ongesteurdheid, teenoorgestelde van oorlog.”*

(c) Longman Dictionary of the English Language

According to Longman (1986:1078), the term “peace” is defined as *“the state of tranquillity or quiet, for example freedom from civil disturbance, a state of public order and security maintained by law or custom.”*

Longman (1986:1078) further defines the term as *“freedom from disquieting or oppressive thoughts or emotions, harmony in personal relations, a state or period of mutual friendliness between countries, a pact agreement to end hostilities between those who have been at war or in a state of enmity.”*

(d) Oxford Advanced Learner’s Dictionary

According to Hornby (1995:909) the term “peace” can be defined as *“a state of freedom from war or violence or a state of harmony and friendship.”* The term “peace” can also mean to *“prevent people from quarrelling, fighting or creating a disturbance in public.”*

4.1.1.3 Definitions of “peace” according to various academics

There are many different definitions of the term “peace” as viewed by various academics. However, the following definitions have been found to be more relevant to this research:

- (a) Miel (1968:34) defines the term “peace” as an ideal which involves a striving towards harmony on a personal and social level. It entails a cluster of positive and dynamic concepts which involves a state of mind, the non-violent resolution of conflict and the organisation of the world under the principles of justice, equity and human rights.
- (b) Garvey (1983:3) sees the term “peace” as co-operation in a positive relationship accompanied by respect for other persons.
- (c) Killeen (1984:174) defines the term “peace” as not merely the absence of armed conflicts but as the search for progress, justice and the struggle to overcome poverty, hunger, illiteracy and oppression.
- (d) According to Taylor (1986:196) the term “peace” (in Afrikaans: “vrede”), can be defined as *“’n verhouding tussen mense of groepe wat gekenmerk word deur die nie-geweldadige oplossing van konflik.”* He further states *“vrede is egter ’n toestand wat nie op mense afgedwing kan word nie.”*
- (e) Pitout (1987:60) explains the concept “peace” (in Afrikaans: “vrede”), as *“regverdigheid, empatie, hulpvaardigheid, verdraagsaamheid, respek en agting, geregtigheid, medemenslikheid, wedersydse kommunikasie, aanvaarding, versoening en onbevooroordeeldheid.”*
- (f) Harris (1988:7) defines the concept “peace” as *“a state of existence where neither the overt violence of war nor the covert violence of unjust systems is used as an instrument for extending the interests of a particular nation or group.”* Harris (1988:7) views the term “peace” as a positive concept which implies much more than the absence of war. “Peace” is the practice of love. It is a necessary condition for human survival, and implies that human-beings resolve conflicts without using force.
- (g) Hicks (1988:72) states that the term “peace” cannot consist solely in the absence of armed conflict but principally implies a process of progress, justice and mutual respect among the peoples designed to secure the building of an international society in which everyone can find his true place and enjoy his share of the world's intellectual and material resources.

- (h) Graham (1991:1) perceives the term “peace” as a concept which implies three dimensions, namely, “*God, myself and other people.*” One should firstly be at peace with God (the vertical relationship) and thereafter with fellow human-beings (the horizontal relationship), the first being a prerequisite for the second.

The common emphasis in defining peace seems to be on “the absence of war” as well as on the inner and outer dimension of peace. The inner dimension of peace refers to feelings such as love, calmness and tolerance whilst the outer dimension refers to aspects such as respect, co-operation and peaceful co-existence.

5. THE CONCEPT “EDUCATION FOR PEACE”

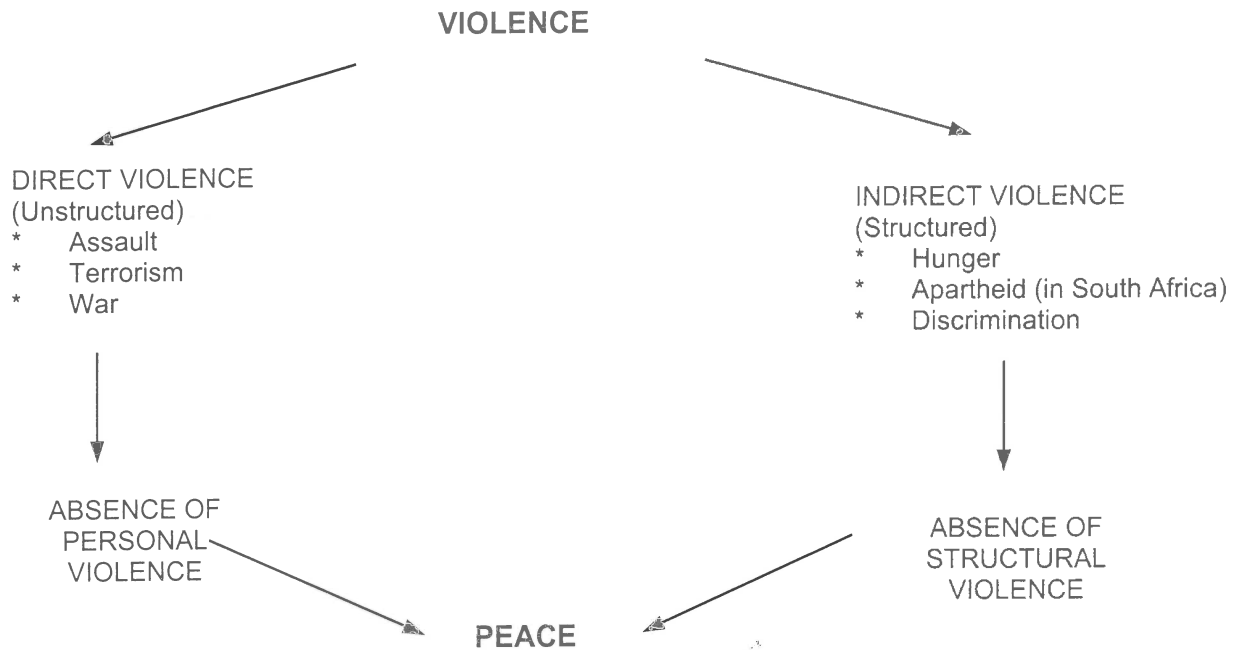
5.1 HICKS'S VIEWPOINT

Hicks (1988:5) defines the concept *Education for Peace* as “*an attempt to respond to problems of conflict and violence on scales ranging from the global and national to local and personal. It is about exploring ways of creating a more just and sustainable future.*”

Hicks (1988:73) further elaborates that Education for Peace recognises that conflicts are often the springboard for growth. It does not advocate the elimination of conflicts *per se*. It rather seeks creative and less violent ways of resolving conflicts. The knowledge that there may be better ways of doing things, can be a major incentive to find novel solutions that can play a vital role in building a more peaceful environment.

In Figure 1, Hicks (1988:6) depicts the relationship between peace and violence. The figure indicates that peace is the opposite of violence and *vice versa*. This implies that the prevalence of peace means the absence of structural and unstructural violence. In a society, violence can be direct or indirect in nature. Direct violence entails assault, terrorism and war. The victim is directly and instantly affected by the resultant physical harm.

FIGURE 1: DIAGRAMMATIC REPRESENTATION OF THE RELATIONSHIP BETWEEN PEACE AND VIOLENCE



[SOURCE: HICKS (1988:6)]

Indirect violence is usually structured and subtle. It entails hunger, discrimination and all forms of psychological violence. It takes a fairly reasonable time before its consequences are noticeable and felt. It seems as if structured and direct violence are typical and characteristic of third world societies.

Peace is the condition in which both structural and direct violence are either absent or contained through dialogues and compromise. It appears that peace could be attained by seeking positive strategies to address direct and indirect violence.

5.2 GREYLING'S VIEWPOINT

According to Greyling (1993:11) the concept *Education for Peace* refers to education which has as its aim the instilling of the values of justice and peace in the hearts and minds of children. Education for Peace, therefore, does not originate “*in internasionale sale nie, maar by die kind in die ouerhuis.*” Greyling (1993:14) further maintains that “*vredesopvoeding, wat saam met die term 'deemoed' gaan, is 'n opvoedingspoging wat nie net tot die nood van die kind om vrede van gemoed te verkry, beperk is nie, maar oor die totale spektrum en dinamiek van menslike verskyningswyses heensny.*” Greyling (1993:11) further explains that education for peace does not only refer to the absence of war, but also addresses conflict areas through non-violent strategies.



In the light of Greyling's viewpoint, it seems as if Education for Peace is strongly related to humility (op Afrikaans: “deemoed”).

5.3 HARRIS'S VIEWPOINT

Harris (1988:79) regards adult educators as catalysts in propagating the ideals of Education for Peace. In Harris's opinion, educators have an incredible role to play. For example “*educators are centrally placed to inform the youth on the terrors of violence and are duty bound to explain to the youth how they themselves responded to violence and developed alternative non-violent ways of dealing with conflicts*” (Harris 1988:80).

5.4 NĀSTASE'S VIEWPOINT

Nāstase (1983:391) explains the concept *Education for Peace* in terms of its focus at macro level. He explains that Education for Peace should lead not only to a greater awareness of problems but also to a sense of responsibility and an active involvement in efforts to find solutions to the problems towards promoting human rights, mutual respect and understanding among nations.

Nāstase (1983:395) further stresses that Education for Peace should develop a culture of peace where man would be concerned with the creation of a new human attitude. Man, conscious of his powers, but at the same time aware of the dangers which his force engenders, acknowledges the fundamental significance that peace has for mankind. The new “type of man” should be worthy of the term *Homo Pacix* (peaceful being).

5.5 CONCLUSION

The concept *Education for Peace* as explained by various academics in the foregoing paragraphs implies the addition and acquisition of values to the individual, particularly the child on his way to self-discovery. It is an ascending progression towards refinement, betterment, enablement and self-improvement. Education for Peace takes an individual, and particularly the child, from where he *is* to what he *ought to be* through systematic acquisition and addition of knowledge, skills and attitudes. The child *en route* to what he *ought to be* must improve daily as he progressively ascends the ladder to inner peace under peaceful and normative guidance.



6. AIM WITH “EDUCATION FOR PEACE”

6.1 AIMS AND OBJECTIVES IN EDUCATION

6.1.1 Characteristics of aims

Aims are usually more comprehensive and vague than objectives and focus on the long term. They involve a long-term alignment, an ideal, and are general in nature, have a larger scope and take more time to fulfil. Aims are formulated during strategic planning. The ultimate aim with Education for Peace can serve as an example: to educate the child towards responsible, independent, peaceful co-existence in society. This is a far-off, broad aim that can only be fulfilled in the future. In the meantime, as the teacher guides and educates the child towards this aim, he or she makes use of objectives: the steps taken to eventually fulfil the broad, far-off aim (Van Rooyen, 1997:62).

An aim serves as a polestar: it not only lights the way and guides the footsteps, but also gives direction. When a teacher knows exactly where he or she is going, what he or she is striving for, it is clear that he or she has a definite aim to follow. *“Without an aim you don't know where you're going – [therefore] any road will take you there”* (Robbins, 1986:19).

6.1.2 Characteristics of objectives

Objectives are in fact also aims, but are achieved much sooner, sometimes within the scope of a single lesson. They serve as the steps that will lead to the fulfilment of the aim. Objectives are much more specific than aims and more practice-directed. Objectives usually contain a verb indicating exactly what is to be done or known.

6.2 AIM WITH EDUCATION FOR PEACE

The following academics view the aim of Education for Peace as one of the mechanisms and strategies that could inculcate the much needed values of, e.g. non-violence to enhance peace in schools and eventually in society.

6.2.1 Aim according to Pitout

Pitout (1987:507) states that Education for Peace aims at the establishment of positive, reciprocal human relationships and attitudes as well as free socialisation with other persons of different cultural groups. It is, therefore, necessary for the youth to be prepared and trained for a future society which will be characterised by extended consultation, co-operation and joint decision-making in various fields.

Pitout (1987:5) emphasises that the main issues involved are the education of the young about the value of their own lives and their equal worth among other individuals and other groups. It, therefore, also involves educating those who exercise power to understand that power is not in their hands because they are of greater worth or value.

6.2.2 Aim according to Higgs

Higgs (1995:100) states that Education for Peace should endeavour to address the violence and crime problems which continue to plague the South African schools and society as a whole. In support of the Green Paper on Higher Education Transformation, Higgs (1995:100) explains the aim of Education for Peace as supporting a common commitment to a humane, peaceful, non-racist, non-sexist social order that should characterise South African schools and society.

6.2.3 Aim according to Carl & Swart

Carl & Swart (1996:3) explain the aim of Education for Peace in terms of its utility, value and relevance. The authors mention that without peace, South Africa cannot prosper on any terrain. Our future lies with our youth, which is why it is imperative that the current generation of schoolgoers be educated to strive for the achievement and maintenance of peace. To them, Education for Peace should be a vehicle for the maintenance of peace in a socio-educational milieu: "*It is an attitude of mind, an infiltration of creative peace promoting ideas*" (Carl, 1995:100).

6.2.4 Aim according to Greyling

Greyling (1993:11) maintains that Education for Peace should aim to transform the war-like status and violence that entangle a nation into a world of peaceful co-existence. He stresses the importance of the renewal of education in South Africa and the nurturing of justice and peace in the schools. The aim should be to eliminate the structural violence, inequality and domination by means of peaceful strategies.

6.2.5 Conclusion

In the light of the above explanations of the different academics it seems as if the aim with Education for Peace is to deal with conflict situations creatively and constructively and to promote a culture of non-violence, tolerance and peaceful co-existence, as well as a democratic ethos as explained in the human rights principles. Education for Peace has to be seen as one of the vital paradigms that has to be used in conflict management to counter-balance the violence and crime that ravage the South African socio-educational milieu (Pitout, 1987:504; Higgs, 1995:100 and Carl & Swart, 1996:3).

It would appear that Higgs's perception of the aims with Education for Peace is synchronised to the ideals of a true democratic, non-racial society where human beings are equal before the law and opportunities are afforded to people equally. Enshrined in the Constitution of the Republic of South Africa is the Bill of Rights which establishes a range of human rights and freedoms that are guaranteed. The Bill of Rights recognises that everyone has a right to life and everyone has inherent dignity and the right to have his or her dignity respected and protected (Beckmann, Bray, Foster, Maile & Smith, 1999:101). This presupposes the transcending of human prejudices and hatred. Conflicts and difference of opinions can be overcome by tolerance and peaceful dialogue.

In Pitout's viewpoint, the aim of the concept Education for Peace opposes any form of domination, oppression, suppression or inequality anywhere (Pitout, 1987:501). It would seem that human equality, equal opportunities and sound human relationships are his primary aim. Pitout's viewpoint indisputably illustrates that peaceful co-existence can only be found in a democratic society where conflicts and contradictions between or among racial groups are addressed peacefully (Pitout, 1987:504).

In the light of Greyling's perception of the concept Education for Peace, the aims are practically targeted at the elimination of structural violence, inequality, and domination through peaceful strategies such as dialogue, tolerance, justice and cultural acceptance.

7. TEACHING EDUCATION FOR PEACE IN SCHOOLS

7.1 INTRODUCTION

The teaching of Education for Peace in schools appears to be of relevance in contributing to the solution of the problem of violence. Smit (1998:2) maintains that *“educators and trainers have a crucial role to play as critical change agents in building a just and humane society and helping learners to develop their full potential. Competent teachers are the key to quality education and are the prime implementers of change.”*

7.2 UNITY BETWEEN HOME AND SCHOOL

7.2.1 Parent and teacher – a partnership

The increasing complexity of life and the explosion of knowledge have created a need since the earliest years for trained persons who could act as partners for parents to convey skills, knowledge and techniques to the child as well as inculcating certain values and norms. Schools were established to fulfil this need. The parent was no longer the sole educator. He became co-educator and partner with the teacher as the “additional” parent (*in loco parentis*).

Twelve years ago, Landman (1989:19) was of the opinion that there were no fundamental differences between the educative task of the home and the school. According to him the only differences were those relating to emphasis and organization. This strongly emphasizes the work of the educator in the school. Van Rooyen & Louw (1994:10) see an important unity between home and school. This notion of unity is strengthened by the fact that parents expect teachers to educate according to the norms and values of society. Teachers on the other hand, have particular expectations from the parents.

7.2.2 Home and school

Co-operation between home and school is essential to the educator, as this is the best way in which to attain the emotional maturity of the child, that both have as aim. In this regard the Spanish author, Ortega (Stone, 1984) emphasizes the fact that the influence of a school on its youth (regarding attitudes, norms, values, culture, faith, *et cetera*, is determined by how much of what is learnt in school and is also learnt at home.) Education for Peace thus has to start at home.

As the school serves as a mediator between family life and the adult world of the child, it can be expected that the school should be true to life and close to reality. If a school system does not provide for this, it is divorced from the community it serves and it breaks the continuity between the family and society – a violation that results in frustrated and disillusioned individuals who cannot fit in anywhere.

7.3 THE SCHOOL AS A SOCIALIZATION AGENT

The school is the secondary socio-educational milieu where the teaching of various aspects of war, negative behaviour and an appreciation of different steps that could be taken to reduce violence in human communities, are provided. In its attempt to include core human values, the school “*tries to transform individuals so that they develop a particular type of personality, most specifically, a personality that desires to promote peace at all levels – personal, societal and global*” (Harris, 1988:121). Harris further explains that individuals have to acquire skills and dispositions to act in non-violent ways toward each other. Such skills and dispositions do not only come from information provided in the classroom; rather they are habits, values and proclivities that arise in the individual as a result of a complex series of educational experiences.

Educators influence the psychological, emotional and spiritual growth of their learners by creating environments where individuals learn by observing the behaviour of others, by trying out new behaviours and by receiving feedback on their own behaviour. Values and morals cannot easily be taught. They are acquired through experience with other human-

beings. Thus the environment in which a learner learns becomes extremely important. The school as a society has a key role to play in creating a learning environment conducive to developing the seeds of compassion and non-violence.

7.4 VIEWPOINTS OF RESEARCHERS ON TEACHING PEACE IN SCHOOLS

Researchers hold the view that schools have a cardinal contribution to make in teaching how to achieve peace.

7.4.1 Năstase's viewpoint

Năstase (1983:396) views the school as having a critical role in teaching peace to young people. He states that *"it is in the school that people should be educated in the spirit of peace, justice, freedom, mutual respect and understanding in order to promote equal rights for all peoples and nations as well as economic and social progress, disarmament and the maintenance of peace and international security as well as the promotion of peaceful resolution of conflicts."*

7.4.2 Kurz's viewpoint

According to Kurz (1981:14) schools can be ideal places for teaching how to achieve peace if they demonstrate their orientation towards peace through the total school endeavour. Schools could *inter alia*:

- Analyse highly complex problematic aspects of content which are biased either towards peace or towards force in anthropological, (human) sociological, ethnological (racial), psychological, political and aggression-theoretical perspectives.
- Provide information about weapon systems, the armament race and the world-wide balance of power.
- Organise pupils so that they learn co-operatively, ultimately tearing down the system of fierce competition. Kurz (1981:15) stresses the fact that this does not nullify the fact that healthy, positive competition can be highly valuable in schools.
- View themselves as a workshop for peace and offer themselves as such. Kurz (1981:14) maintains that if the school wants to produce a broad basis of people who are not only ready to be peaceful, but also capable of being peaceful, then the school must acknowledge and practice peace *per se*.

- Promote the relationship between the school and society. The classic task of the school is one of making people fit for society. This, however, means that the school should give pupils tools which allow them to interact in society in such a way that the society remains alive. The school should orientate itself not only to change the *status quo*, but it should operate in a way that broadens the learner's horizon.
- Encourage the interaction of pupils in the socio-educative process. Peace can be promoted through interaction and negotiation. Schools who want to promote and teach achieving peace have to know how to set up educational contact with pupils and parents so that they can be trusted and so that the client's potential to have contact with the trans-subjective "givers" is actualised.

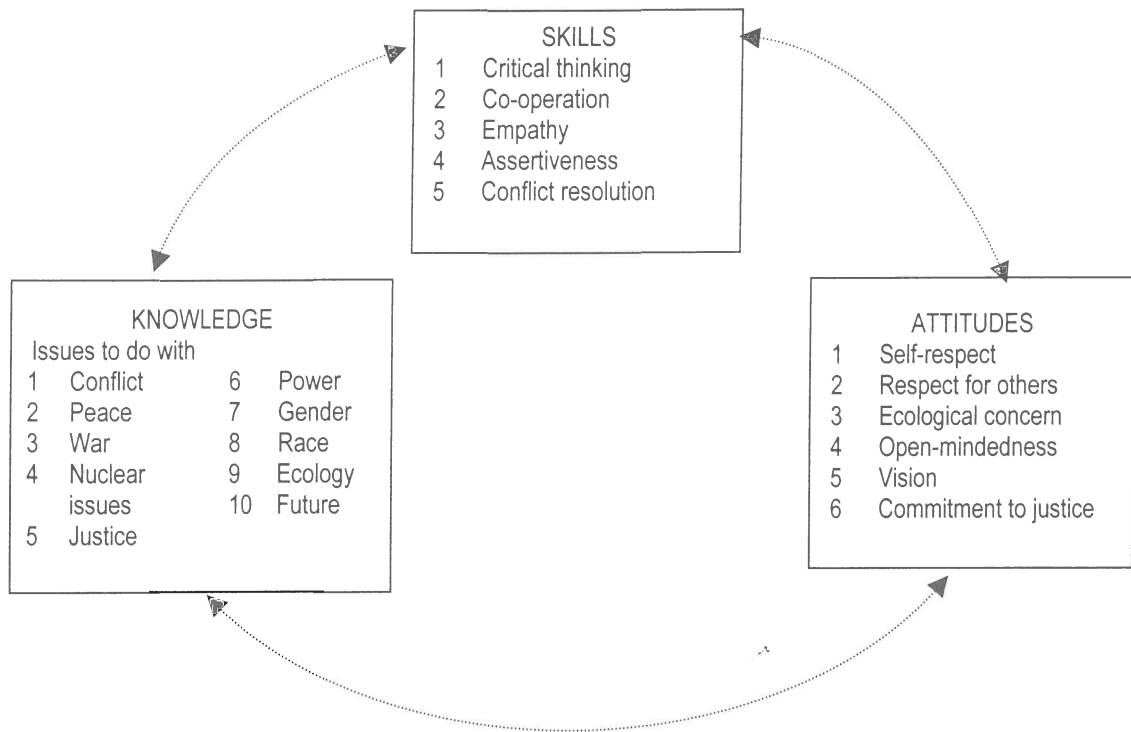
7.4.3 Hicks's viewpoint

Education for Peace at micro level refers to the teaching of peace in the school situation. According to Hicks (1988:13) the teaching of Education for Peace on this level includes the following aspects:

- Knowledge of conflicts, peace, justice, wars, ecology, nuclear issues and power.
- Skills of critical thinking, co-operation, empathy, assertiveness and conflict resolution.
- Attitudes of self-respect, respect for others, ecological concern, open-mindedness, vision and commitment to justice.

These skills and attitudes have to be taught with great care by teachers who act *in loco parentis*. The vital skills, knowledge and attitudes of peace required at micro level will hopefully be carried over to the meso and macro levels of society, as pupils grow up independently and come into contact with the realities of life (Hicks, 1988:14).

FIGURE 2: A VISUAL SUMMARY OF THE AIMS OF EDUCATION FOR PEACE ACCORDING TO HICKS



[Source: Hicks (1988:13)]

7.4.4 Montessori's viewpoint

Montessori (1870-1952) states that the hope for peace in the future lies not in the formal knowledge the adult can pass on to the child, but in the normal development of the new man. She believed that schools should establish environments that allow the natural peace-loving instincts of young people to flourish (Montessori, 1972:37).

In a Montessori classroom, teachers are recommended to step aside and to allow the child to learn according to a teaching style that promotes free choice and initiative. Montessori believed that all children have tendencies of compassion and care for others, which, in a free environment, can develop so that as adults, they have dispositions that abhor violence and express concern for the well-being of others (Harris, 1988:122).

7.4.5 Röhrs's viewpoint

The viewpoint of Röhrs on the role of the school in the teaching of peace will be discussed in Chapter Four of this research study.

8. EDUCATION FOR PEACE AND PEACE MOVEMENTS IN SOUTH AFRICA

8.1 EDUCATION FOR PEACE IN SOUTH AFRICA

Education for Peace as a formal programme in South African schools does not exist. This non-existence of Education for Peace is not an issue related to the new dispensation only. It was not introduced in schools in the previous dispensation either (refer to Chapter One, par. 2.3.3).

8.2 PEACE MOVEMENTS IN SOUTH AFRICA

8.2.1 Introduction

Peace movements in South Africa emerged because of the multiplicity of factors, ranging from incidences of assault to rape and murder. They are, *inter alia*:

- The unacceptable level of violence in South Africa;
- the frightening crime rate experienced in South African society across the societal spectrum; and
- the high political intolerance that prevailed particularly before and after the April 1994 General Election;
- the lawlessness and anxiety amongst the marginalised youth and the so-called “lost generation” in South Africa;
- the instabilities and strikes at various educational institutions during 1976, 1980, and early 90’s as well as a few years into the new dispensation; and
- the spirit of ungovernability and struggle waged by the former liberatory movements against the South African Government since the early 1960’s.

Peace movements in South Africa rose into prominence after the change of heart and philosophical orientation and outlook of the former government led by former-President De Klerk. In his presidential address in the National Assembly, former President De Klerk expressed the new philosophical vision of the state as follows: “*The South African Government has embarked on an irrevocable road to peaceful co-existence. The book on Apartheid and its chapters are completely closed. The words confrontation will be replaced by co-operation, intolerance by tolerance, hatred by love, racism by mutual trust (acceptance) and mistrust by national reconciliation*” (De Klerk, 1991:2). The first democratically elected government of South Africa under the leadership of former President Nelson Mandela supported De Klerk’s view. In favouring the restoration of

peace, core human values and mutual tolerance received greater attention. Former President Mandela committed his government to the four pillars of democracy which finally became the guiding principles. They were “*saam werk, saam staan, saam loop, wat tot nasionale versoening moet lei ...*” (Mminele, 2000:8). These pillars of democracy became the fundamental factors which favoured the rise and emergence of peace movements in South Africa.

8.2.2 Different types of peace movements

There are basically two different types of peace movements operating in South Africa. They are

- peace movements focussing on the attainment of peace, stability, human rights ideals in general, and
- peace movements focussing on Education for Peace in South African educational institutions.

8.2.2.1 Peace movements focussing on the attainment of peace, stability and human rights in societies on national level

(a) Aims and strategies of peace movements focussing on the general attainment of human rights and peace education in society

These peace movements aim at the training of peace activists to focus on the attainment of human rights and conflict resolution mechanisms. Their research strategies entail the study of violence in various centres, communities and villages, and teach the parties involved the skills of conflict resolution. According to SADTU Educator’s Voice (2000:8), these peace movements focus on “*the development of a sustainable culture of human rights by translating human rights standards into deliverable education and training outcomes.*”

According to Ngwira (2000:8), peace movements recognise the individual’s or organisation’s efforts in promoting lasting peace, respect for human rights and stability in general. An example is the African Centre for Constructive Resolution of Disputes (ACCORD) in Durban which bestowed the Africa Peace Award – equivalent to the international Nobel Prize on the international scene, to the Nigerian military head, Abdusalami Abubakar in March 1999 for returning the country to civilian democratic government. In 1995, the African Peace Award was bestowed on the then South African President Nelson Mandela for his tireless efforts to create national unity in a country ripped apart by Apartheid (Ngwira, 2000:22). In 1997 the African Peace Award was

presented to Mozambique's President Chissano for his efforts in restoring democracy since the end of his country's civil war.

(b) The geographic location and governing bodies of peace movements in society

These peace movements (refer to par. 8.2.2.1 above) are:

- The Centre for the Study of Violence and Crime Information Management under Dr De Kock at Police Headquarters in Pretoria.
- The Centre of Accord and Conflict Resolution and Development in Port Elizabeth.
- The African Centre for Constructive Resolution of Disputes established at the Universities of Durban Westville, Fort Hare and the Western Cape with the funding, support and governing bodies from the United States Institute of Peace.
- The Foundation for Tolerance Education at Wits University and the largest non-governmental peace movement namely the Human Rights Training Centre in Johannesburg under Keet, supported and governed by Usaid and European non-government organisations.
- The South African Human Rights Commission in Johannesburg, aims at promoting anti-racism, peace education and human rights education throughout all the nine provinces of South Africa, supported by the South African Government.
- The South African Council of Churches through its branches such as the Northern Province Council of Churches has declared itself willing to work for reconciliation, peace in education and society under the banner of the Decade to Overcome Violence (World Council of Churches, 2001:1). The South African Council of Churches are supported and governed by the World Council of Churches from Geneva, Switzerland.
- The SANGOCO (supported by the various European and USAID non-governmental agencies) is an association of non-governmental organisations which operate under the banner of South African non-governmental civic organisations, hereafter referred to as Sangoco. The main aim of Sangoco is the promotion of anti-racism, peace education and human rights ideals throughout South Africa (Khoza, interviewed by author on 6 April 2001).



- The World Council of Churches has planned its events through the year to seek reconciliation, peace and love under the banner of the Decade to Overcome Violence throughout major world cities from February to August 2001.
- (c) **Conclusion on peace movements focussing on the general maintenance of peace in society**
- In this research it was found that many peace movements exist, either as single, individual organisations or large, complex non-governmental institutions under various directorates and managements. According to SADTU's Educator's Voice (2000:8), the various splinter groups and large peace organisations have been meeting regularly since the inception of democracy with the aim of consolidating their efforts and forming one large centre. That dream became a reality on 15 June 2000 when a recommendation was passed by various peace movements to form one centre called the Centre for Human Rights, Anti-racism and Peace Training (SADTU Educator's voice, 2000:8).
 - It was hoped that this Centre would have a meaningful impact throughout all the provinces of South Africa and would also form peace training centres in collaboration with the various education departments of South Africa.

8.2.2.2 Peace movements focussing on education for peace in schools

The aims of peace movements focussing on peace education in schools are "*the promotion and use of education for peace as empowering tools and skills to enable learners in addressing conflict and violence situations in schools and society in general*" (Smit, 1999:25).

The strategies of these peace movements include *inter alia*, the teaching of conflict resolution skills, the teaching of relevant peace concepts and courses such as Ireneology (the study of peace) and Polemeology (courses/programmes in peace education) , as well as peace themes through infusion and inter-disciplinary approaches to learners' curriculum at all levels.

(a) **The governing bodies and locations of peace movements focussing on education for peace in schools**

Many peace movements operating in educational institutions are engaged in non-violence and conflict resolution skills and techniques in addressing conflicts through positive means. According to Carl (1995:99), peace movements operating in educational institutions include, *inter alia*:



- The Centre for Peace Education based at the University of South Africa in the Department of Educational Studies.
- The Centres for Conflict Resolution and Reconciliation at the Universities of Cape Town and Stellenbosch.
- The Centre for Inter-group Studies at the University of Cape Town.
- The Quaker's Peace Centre in Mowbray, Cape Town.
- The Catholic Institute of Education, South Africa.
- The Community Law Centre at the University of Natal.
- The Early Learning Resource Unit in Johannesburg.
- The Institute for a Democratic Alternative for South Africa (IDASA) based in Cape Town.
- The Institute for the Study and Resolution of Conflict at the University of Port Elizabeth.
- The Lawyers for Human Rights in all provincial capital cities.
- The Lifeskills Project of the University of Cape Town.
- The National Institute for Crime and Rehabilitation of Offenders in Cape Town.
- The Parent Centres in Cape Town and Athlone.
- The Phuthing School near Johannesburg.
- The Project for the Study of Violence at the University of the Witwatersrand.
- The Foundation for Tolerance Education at the University of the Witwatersrand.
- The South African Association for Early Childhood Educare in Pretoria.
- The South African Teachers' Association in sub-committee on Education for Peace in Pretoria.
- The Street Law Programme.
- The Centre for Human Rights at the University of Pretoria.
- The Women for Peace Change Now in Johannesburg.
- The Centre for Human and People's Rights at the University of Venda.

In support to the role of peace movements in South African educational institutions, the World Council of Churches (2001:4) commended the work at the Quaker Peace Centre as follows:

- It promotes peace to pupils and the community by advocating a non-violence strategy in conflict resolutions.
- It encourages mediation as a tool in resolving conflicts in homes, schools and communities.

- Violence due to racism, ethnic hatred among the youth, socio-economic factors and violence within schools and families are addressed through dialogue and positive engagements.

(b) Conclusion on peace movements focussing on education for peace in schools

Among the many findings by peace researchers which focus on education for peace in schools, it has been found that the current transformation process in South Africa is characterised by unprecedented levels of violence, intolerance and hatred amongst learners of diverse cultures in schools (Malan, 1995:1). In pursuance of the foregoing findings, it has been recommended by Malan (1995:8) that

- *Education for Peace* with specific focus on conflict resolution should be introduced, developed and implemented in South African primary and high schools;
- *Education for Peace* should be presented to all learners in schools. It should not be a voluntary or minority option, but a compulsory subject or programme offered to all learners; and
- the classrooms and schools as a whole should support any education towards peace or conflict resolution training programme.

8.3 CONCLUSION

In the light of the above discussion, it is clear that the missions, aims and strategies of various peace movements are dictated by their visions and philosophical background. They are all geared towards the attainment of peace at micro-, meso- and macro-levels of society irrespective of the approaches to the issue.

It is very important for the peace movements to strengthen the promotion of peace, human rights and democracy in South African socio-cultural and educational institutions. *“Peace is the one great necessary condition for achieving and enjoying President Mbeki’s vision of an African Century”* (Ngwira, 2000:22).

Ngwira (2000:26) remarks that *“if peace movements are to be serious about peace in South Africa, they must also be serious about pursuing democracy, prosperity, economic freedom and social justice, not as fine sounding slogans, but as clear and concrete objectives; each of which is vitally bound up with all the others. This means cooperation of the very real variety between government, civil society and the private sector.”*

The National Department of Education has declared its policy of working together in the motto “TIRISANO” in its documents to all provincial education departments to sell the co-operative spirit to all educational stakeholders within their jurisdiction. In promoting education for lifeskills, educational stakeholders are bound to co-operate jointly for the provision of a balanced education that would cater for the integration of the heart (values and attitudes), head (knowledge and understanding) and the hand (skills and practical competencies). In that way the much valued spirit of TIRISANO could filter down to all schooling phases, thus resulting in ultimate co-operation and peaceful co-existence of learners of diverse cultures.

According to Kollapen (interview with the author, 6 April 2001) the Peace Education Training Centre in Johannesburg currently collaborates with various human rights commissions provincially for co-ordination on attaining peace and human rights ideals and education.

It would seem clear that various education peace movements concern themselves with the promotion of peace and the teaching of skills for conflict resolutions. Their approach to their core responsibilities might be different, but their objective and orientation of turning South African educational institutions into peace centres among learners of diverse cultures are the same.

It is also important for the various peace movements to note the fact that learners are influenced by the multiplicity of social institutions such as the family, peer groups, churches, state and the media. Therefore, peace movements seem bound to accept the multi-sectoral contributions of other social agents in influencing the moral values and social development of the child as a whole. Teaching peace in the technological era in South Africa would therefore, require that peace educationists and propagandists develop their learning modules in line with the demands and realities of modern technological devices.

9. HISTORICAL OVERVIEW OF PEACE MOVEMENTS AND STRATEGIES IN MAJOR WESTERN NATIONS, INDIA AND EUROPE

9.1 INTRODUCTION

The historical development of the peace movements and strategies in major Western and European countries will illuminate peace studies and Education for Peace. It seems as if the role of peace movements in the promotion of the phenomenon *Education for Peace* appears relevant to this study.

9.2 THE UNITED NATION'S STRATEGY TOWARDS THE ATTAINMENT OF PEACE

9.2.1 Introduction

According to Lynch (1992:254), the search for peace has been a perennial task in human history. Peace provides conditions within which persons and groups develop most fully and without which life is disrupted and resources wasted. It would seem as if peace in the twenty-first century has become an even more central issue than previously in history because the possibility of nuclear destruction is going to hang over the world for the foreseeable future.

Even since its formation in 1946, the United Nations has devoted attention to the promotion of peace regionally, nationally and internationally. Dialogue was used as a strategy in addressing conflicts wherever they occurred. Peace keeping forces were sent to quell civil wars, coups, and monitor peace processes in politically volatile spots throughout the world. Protacted negotiations were entered into between the superpowers in 1970-1980 as to maintain the balance of power, thus reaching the Strategic Arms Limitations Talks Agreement globally (Council of Europe, 1992:47).

In revising the strategies towards the attainment of peace globally, the United Nations held several meetings at its headquarters in New York and adopted the following resolutions which became the guiding principle in addressing conflicts. They are:

- 1948 The Universal Declaration of Human Rights.
- 1965 The International Convention of the Elimination of all forms of racial discrimination.
- 1966 Optional Protocol for the International Covenant on Civil and Political Rights.
- 1971 The formation of the World Council for Curriculum on Instruction to advance the notion of Education for Peace and advocated for its inclusion in school curricula.
- 1978 Declaration on Human Rights adopted by the Committee of Ministers on 27 April.
- 1979 Convention of the elimination of all forms of discrimination against women.
- 1981 Declaration regarding intolerance – a threat to democracy adopted on 14 May 1981 at the 68th Session.
- 1982 Declaration on the freedom of expression and information adopted by the committee on 29 April 1982 at the 70th Session. 1984 –

Convention against torture and other cruel inhuman or degrading treatment or punishment.

- 1989 Convention on the Rights of the Child.
- 1989 Resolution 1235xLii on the economic, social council – violation of Human Rights and Fundamental Freedom including policies of racial discrimination and segregation and of apartheid in all countries.
- 2000 International Year for Peace and Tolerance,
- 1994-2004 International Year for Combating Racism and Programme Action.

According to Röhrs (1989:88) a report on the 26th General Conference of UNESCO, a paper entitled “*Towards a culture of peace*”, pointed out that UNESCO was going through a kind of renaissance. The time was ripe for initiating discussion on the Education for Peace and the attainment of peace globally. It was from within that, that a peaceful future could be charted out. Many minds and many points of view were jostling together seeking to regenerate what Mahatma Gandhi once described as “*The conscience of the world*” (Boulding, 1982:192).

9.2.2 The role of UNESCO in the peace movements and strategies globally

The role of UNESCO (1980:46) in promoting the phenomenon *Education for Peace* can be explained as to

- enhance freedom and the respect for the rule of law in the community of nations via the norm-building power of firmly established customs;
- introduce the United Nation's Development Programmes in the Third World (developing countries);
- award the annual Nobel and various other peace prizes to worthy international statesmen and leading personalities who foster the ideas of détente, tolerance, human rights and peace progress, for example, Luthuli in 1967, Bishop Tutu in 1984, Gorbachev in 1988, De Klerk and Mandela on the 3rd July 1993, and José Ramos-Horta, an advocate for peace and independence in East Timorese in 1996;
- introduce literacy programmes through non-governmental agencies; and
- deploy international peacekeeping forces and observer missions in politically volatile parts of the world, for example, the Middle-East, Kosovo, Democratic

Republic of the Congo, Burundi, Angola, Rwanda and in South Africa during the 1994 April election (UNESCO, 1990:45).

9.3 THE PEACE MOVEMENT IN THE NETHERLANDS

The year 1890 was taken as the starting point of the peace movement in the Netherlands (Heater, 1985:33). Education for Peace was incorporated in peace movements, and peace movements and literature work of Maria Montessori started laying the foundation for the implementation of peace concepts in the Netherlands in 1890.

The first Hague Peace Conference was convened on the eighteenth of May 1899 and that date was, therefore, observed as Peace Day by a number of schools in the Netherlands (Heater, 1985:33).

The campaign for Nuclear Disarmament for Peace took tertiary institutions by storm and in 1981 the said movement, according to the National Union for Teachers and Lecturers (1984:92), declared that international tensions, the continuing expansion of nuclear conventional armaments and the negative response of the developed nations to the needs of the Third World, all demonstrated the relevance and urgent importance of peace education as part of an overall strategy for the elimination of conflict and the protection of resources.

According to Pitout (1987:19) between 1945 and 1950 the media paid much attention to *Education for Peace*. In this regard, Yska (1980:58) points out that “*die begrip opvoeding tot vrede word tans ook in Nederlandse skoolleergange opgeneem veral by kleuteronderwys, maar laer en voortgesette onderwys is ook hierby ingesluit.*” In 1970, Education for Peace was incorporated in the Netherland’s school curricula and the Institute for Peace was established in the Hague.

9.4 THE PEACE MOVEMENT IN BRITAIN

In Great Britain, as in Europe, the Council for Education in World Citizenship became the force behind the co-ordination and propagation of the concept of international education of which Education for Peace has formed a part.

The idea of *Education for Peace* was popularised in Great Britain by the writings of Heater (1985:34) in “Peace through Education” and Matsung (1985:10) in “An Academy of Peace”. Heater (1985:34) campaigned for nuclear disarmament and proclaimed that “*peace is threatened not just by international tension but also, for instance, by environmental pressure, economic imbalances and communal injustices.*” Schools were

encouraged to reshape their curricula to include *inter alia* disarmament and cultural acceptance through multicultural studies and co-operation.

According to Heater (1985:33) from 1893 the concept Education for Peace was founded in the Imperial Institute. Peace Education was popularised by the League of Nations and the United Nations. The Education for Peace movement gained momentum during the period 1950-1979 emphasising political, socio-economic and human rights. The components of the phenomenon *Education for Peace* included, *inter alia*:

- World studies
- Development studies
- Multicultural studies
- Multiracial studies and others.

According to the national Union for Teachers and Lecturers (1984:92) between 1980 and 1983, Education for Peace propagated “*The campaign for nuclear disarmament and international tension, the continuing expansion of nuclear and conventional armament, and the negative response of the developed nations to the needs of the Third World.*” It would appear that Education for Peace was used as an overall strategy for the elimination of conflict and the relocation of resources.

According to Macrum (1984:13), “*Education for Peace became the Council for Education in World Citizenship in 1984 and peace studies had gained a sinister and undesirable reputation from the association with unilateralism in spite of highly reputable teaching in some schools.*”

9.5 THE PEACE MOVEMENT IN WEST GERMANY

For a detailed discussion of the peace movement in the then West Germany, refer to Chapter Four of this research study.

9.6 THE PEACE MOVEMENT IN THE SOVIET UNION

The phenomenon *Education for Peace* in the then Soviet Union was advocated in the Voprosy Filosofi (The philosophy of peace) at the 26th Congress of Peace in the Soviet Union.

According to Pravda (1982:11) the Soviet Union has never assumed that stable peace could be achieved through military force alone or a policy based on it. Such a policy would not lead to peace but to an arms race, to confrontation and, in the final analysis, to war. “*It is for just this reason that our party and the Soviet States have so consistently*

insisted on the principles of peaceful co-existence and have untiringly pursued a course of peace and international co-operation” (Pravda, 1982:11).

According to Burlatskii (1983:57), the philosophy of peace is a new phenomenon in political theory and is the hallmark of the approach undertaken by socialist countries and communist and labour parties in dealing with the problems of policy and the means of struggle for peaceful existence among international communities. Burlatskii (1983:5) in “Soviet Studies in Philosophy” states that

- *Education for Peace* is based on the grand, noble goals and values of the working class;
- labour and peace are linked in all eternity under the banner of communism;
- in a sober analysis of the current relationship of forces in the international arena, an appropriate military party makes the task of preventing a world war not only desirable but also realisable and possible; and
- an understanding of the nature of a thermo-nuclear war and its catastrophic consequences for the whole of mankind is necessary to effect world peace.

Military institutions and academic schools propagate the ideals of Education for Peace education by emphasising the noble values of a classless society and peaceful co-existence.

It would seem that the philosophy of peace in Soviet terms was to eliminate the class system, the stratification of people into the ruling class and peasants, oppressors and the oppressed, the poor and the rich. To the Soviet, a classless society was a sure means to secure everlasting peace in all spheres of life.

9.7 THE PEACE MOVEMENT AND STRATEGIES IN THE U.S.A.

9.7.1 Introductory background

The first real attempt to establish a peace movement, began after the 1735 American War of Independence.

In 1977 Senator Matsunga of Hawaii was instrumental in drafting a bill which legalised the Declaration of Peace Academy (Boulding, 1982:193). It stated that

- a living institution embodying the heritage, ideals and concerns of the American people for peace would be a significant response to the deep public need for the

nation to fully develop a range of effective options in addition to armed capacity, that can limit international violence and manage international conflict;

- many potentially destructive conflicts among nations and people have been resolved constructively and with cost efficiency at the international, national and community levels through proper use of such techniques as negotiation, conciliation, mediation and arbitration;
- the peacemaking activities of Americans throughout government, private enterprise, and voluntary associations can be strengthened by a national institution devoted to international peace research, education, training and an information service; and
- there is a need for federal leadership to expand and support the existing international peace and conflict resolution efforts of the United Nations at grass-root level (Boulding, 1982:193).

According to Boulding (1982:192) Washington wrote in 1783 of the need for a proper peace establishment for the United States. Benjamin Rush, a signee of the Declaration of Independence has been identified as co-author of an essay on the Constitution lamenting

- that no person has taken notice of its total silence upon the subject of an office of the utmost importance to the welfare of the United States;
- that there is not an office for promoting and preserving perpetual peace in our country; and
- that no objection will be made to the establishment of such an office, while we are engaged in a war with the Indians.

According to Matsunga (1985:7) the Bureau of Peace and Friendship was established in 1935 and was responsible for carrying out sociological research on matters pertaining to peace and war. He added that the institute's call for a Peace Office had to be realised. This would become the fountain of peace ideals.

9.7.2 The establishment of the United States National Peace Academy

The concept *Education for Peace* was prioritised by the United States Congress in its National Peace Assembly. According to Boulding (1982:196), the contents of the National Peace Academy can be explained as follows:



- Americans of all ages and walks of life view the maintenance of peace as top priority for their nation today.
- Military forces should be seen as the last resort, not the originators, in conflict resolution.
- The most precious resource of the United States of America (hereafter referred to as the USA) is its human beings, whether they be soldiers, the president of the country, members of Congress, miners, teachers, scientists, children or parents. They all have a role in the development of a National Peace Academy.
- The availability of scholars, teachers and practitioners should help make the academy operate efficiently as documented in the report of the Commission on Proposal to establish a National Peace Assembly.
- The mediation, conflict resolution and the peaceful settlement of disputes are very labour-intensive skills that should be drawn and harnessed together.

According to Pitout (1987:25) “... die jare 1980, 1981, was die bloeitydperke rakende die opvoeding tot vrede. Simposiums, werkskole, seminare en toesprake is deur opvoedkundiges, teoloë, politici, sosioloë, militariste, lede van die private en openbare sektore dwarsdeur die Verenigde State van Amerika rakende vredesnavorsing, opleiding en vredesopvoeding asook konflikoplossing toegesprek.”

9.7.3 The primary purpose of the National Peace Academy

The main purpose of the National Peace Academy (Matsunga, 1985:10) can be described as follows:

- It will perform research of its own and support any other research regarding peace.
- It will provide graduate and post-graduate educational courses for which students at institutions of higher education could receive academic credit.
- It will offer continuing education services such as workshops and seminars for individuals from both the public and private sectors.
- It will establish a service and disseminate information related to the field of peace learning.

It would appear that the establishment of the National Peace Academy has elevated the USA to a key superpower that upholds the principles of peaceful dialogue, détente, human rights, mediation and reconciliation in conflict resolutions. Peace practitioners have emerged from leading American politicians and activists. For example, Dr Kissinger, Dr Crocker, Carter, Kennedy, Luther King (Jr.) and Washington all advocate or advocated the ideals of peaceful settlement and strict adherence to the human rights principles.

9.8 THE PEACE MOVEMENT IN INDIA

9.8.1 Historical background

The phenomenon *Education for Peace* in India can be referred to as the brainchild of Mahatma Gandhi in the twentieth century. Gandhi was undoubtedly the patron of non-violence and pacifist protest manifesting in major civil disobedience.

9.8.2 The philosophy of non-violence (*Ahimsa, Satyagraha*)

The philosophy of non-violence comes from the Sanskrit word “Ahimsa” meaning *no harm*, a long standing principle in the religions of Hinduism, Buddhism and Jainism. According to Conrad (1987:31), in conflict situations Gandhi sought the co-operation and friendship of the opponents by self-sacrifice rather than inflicting any injury on them or humiliating them. Gandhi’s non-violent action is essentially a quest for truth. Gandhi explained that non-violence involved a firm grasping of the truth and active feeling of respect for the opponent. As a firm believer in the future, Gandhi maintained that non-violence provided the basis for social change (Conrad, 1987:31).

Gandhi (Conrad, 1987:33) visualised a new society by propagating the concept of Satyagraha (holding fast to truth) to his followers. This concept means total transformation concerning this human freedom; it has to permeate all walks of life from political realism to the economic, social and other spheres.

9.8.3 Gandhi's contribution to the peace movement and strategies in India

Gandhi's contribution to the promotion of the phenomenon *Education for Peace* has been spread around the globe and has a tremendous impact on the socio-political transformation of South Africa.

According to Devil (1984:76) Gandhi led a non-violent Indian mass-movement that rallied around the principles of “Ahimsa” and “pacifism”. The two principles, though not identical, nevertheless became complementary to each other.

Devil (1984:76) describes Gandhi's educational contributions as follows:

- Publication of journals became powerful organs of the struggle and the propagation of the doctrine of non-violence.
- “Young India” and “Haritan” as published documents were widely read in schools.
- “Sant, Sena”, an army of non-violent volunteers were always prepared to go into conflict situations to make peace.

Conrad (1987:36) highlights the fact that social and educational reconstructionists could benefit from the philosophy and practice of non-violence because it integrates both personal and social transformation. He (Conrad, 1987:33) also indicates that Gandhi clearly visualised a radical social development that calls for decentralisation of authority from the top of an organisation and simultaneous taking of power from below.

In the final analysis, it would seem that Gandhi's philosophy of non-violence, peaceful co-existence “Ahimsa” or “Satyagraha” did not only promote the^x phenomenon of *Education for Peace* in India, but it revolutionised the entire international community. It became very clear that by striving for non-violent means, fundamental socio-political, economic, and educational transformation of society could be achieved. Non-violence is globally recognised today as the best means of transforming societies. Indian schools are regarded as key areas for implementing the educational peace ideals.

9.9 KEY ASPECTS OF THE PEACE MOVEMENTS AND STRATEGIES

In the light of the above exposition of the concept *Education for Peace*, it appears that the key aspects of the Peace movements and strategies can be summarised as follows:

- The World Council for Curriculum Instruction founded in August 1971, is the brain behind the teaching and implementation of Peace Education in schools and society globally.
- The Welfare State Section 25 of the 1948 United Nations Universal Declaration of Human Rights states that everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing, medical care and the necessary social service, and the right to security in the event of unemployment, sickness, disability, widowhood or old age.