IPRA
International Peace Research Association

Peace Education Commission
of the International Peace Research Association
Newsletter
Issue – February 2021

Fouzia Ajmal, Editor

Website of the Peace Education Commission

http://pec.peacesig.org

In this Issue

- Message from Conveners
- Upcoming Conference
- Abstracts of Presentations to Peace Education Commission in Jan. 2021

Messages of the Former and New Conveners

Dear Members, Friends and Subscribers,

This letter is being mailed much later than we had hoped. The transition during this COVID -19 period is still on the agenda. We had to gather information and addresses after the IPRA Conference in Nairobi. We are now able to prepare the next PEC Newsletter, and consolidate our good practices and communication systems with other IPRA's Commissions' officers. During our Commission Sessions in Nairobi we had an opportunity to listen to diverse views and effective practices in peace education from South Asia, Africa, Latin America, USA, Russia. This is our common wisdom.

In the next Newsletter you will be informed more in detail on the last PEC sessions of IPRA Conference in Nairobi 2021. All potential study groups and projects will be named and published in the next PEC Newsletter so that all members and friends will have the opportunity to address our Commission officers directly if they wish doing so.

I am very grateful to be elected as the Convener of our Peace Education Commission. We are doing all we can to ensure that IPRA and our Commission retain their reputation as the leading association and peace education Commission for peace researchers, teachers and those interested in Peace Research. We can do so much on our own efforts, but in the final analysis, the integrity of our Commission rests on you the members and on the elected officers supporting the organization and promoting it in different parts of the world. We need to boost the number of this Commission's members. We have to ensure that we have a high profile at every international conference dealing with peace and conflict studies and peace education as a tool against growing violence. We have to make sure that our voice is heard over those who are arguing for a more coercive and military view of the world.

In Peace and with Best Wishes
Olga Vorkunova, Convener

Former Convener in PEC Business Meeting   PEC Member and Conference Facilitator

Dear Colleagues and Friends in Research,

I want to thank everyone who made the conference in Nairobi a success. It was my pleasure to chair the sessions and the business meeting of the Peace Education Commission (PEC). All the participants were very patient while presenters at the Nairobi conference site and in distant locations online setup and made their presentations with the technologies of Multimedia University of Kenya. The ability to have online and hybrid meetings and conference sessions of the PEC enables continual collaboration between its members worldwide. Indeed, the picture above of me in the PEC business meeting at the conference was taken from a recording that Roy Tomashiro made at his home. He was especially supportive of the IPRA Conference in Nairobi from his home in the USA. I look forward to working and meeting with PEC members while I serve as the PEC Conference Chair. Please send your ideas to me for the next PEC meetings and conference. Also, please send to me information about research that you would like to have included in upcoming newsletters, or have quickly distributed to the PEC members. Thank you.

Yours in peace,
Candice C. Carter
ccarter@peacemaker.st

Upcoming Research Conference

European Peace Research Association, August 25-28, 2021, Tampere, Finland

https://www.euprapeace.org/2020/12/09/cfp-eupra2021/

**Abstracts of Presentations to the Peace Education Commission
in the 2021 Conference of the International Peace Research Association**

Analysis of Curriculum of Teacher Education for Civic, Peace and Tolerance Education
Fouzia Ajmal, International Islamic University, Islamabad, Pakistan

It isn't sufficient to counter violent extremism, we have to prevent it, and it may start as early as possible, preferably from school level. The current research was undertaken to know the extent which Civic, Peace and Tolerance Education been addressed in the curriculum of the B.Ed. (Honors) Elementary Education programme to develop peacebuilding in prospective teachers. Peace education activities promote the dissemination of knowledge, skills and attitudes that will help people either prevent conflict, resolve conflicts peacefully, or create social conditions conducive to peace. Spirit of unity, loyalty to the state and national pride, honest & decent behavior, participation in public life, compassion and generosity, charity and community activities, civil, political rights and freedoms, norms and values and controversial political problems of civic education are missing in pre-service teacher education. The concept of tolerance education such as, values of respect, tolerance and understanding, social conflicts resolution and peace building, controls conflicts in society, freedom of opinion and expression, open mindedness for other genders, develop the interest to live with other creeds, respect for other's and develop the students emotionally stable. But, these concepts of tolerance education are not fully addressed in the curriculum in pre-service teacher education. It is recommended to integrate these in curriculum for peaceful society.

Mitigating Conflict in Healthcare Centres: The Imperativeness of Medical Peace Education
Chinyere N. Alimba, Modibbo Adama University of Technology, Yola, Nigeria

Conflict appears to be the most horrendous element pestering the performance of health care centres in this 21st Century. The severe dimensions it often assumes expose health personnel to deleterious outcomes, with patients bearing greater consequences of the burden. Thus, this study showcased how conflict ridden the healthcare settings are, by analysing its nature, causes and consequences. The conflict management behaviours of health personnel were equally appraised. The degree of exposure of healthcare workers to medical peace education programmes was assessed to ascertain their understanding of the issues of conflict dynamics. The study brought to fore the imperativeness of medical peace education, due to the deficiency in conflict orientations of health personnel. The study therefore raised the consciousness for health personnel to acquire peacemaking values through medical peace education in order to constructively mitigate conflict to promote peace for their good and the achievement of the goal of the system.

Campus Violence Prevention and Student Accountability: Perspectives from Restorative Justice and Peace Education Modelled on *Indaba* and *Imbizo* Dialogic Institutions in South Africa

Jean Chrysostome K. Kiyala, Durban University of Technology, South Africa

Violence in educational environments is a widespread phenomenon which often results in injuries, loss of lives, and sustained negative impact on the mental, psychological, and emotional health of survivors. While universities and colleges globally rely upon punitive justice and restorative sanctions as means of deterrence, little is known about locally based approaches of conflict resolution and peacebuilding to prevent violence on campus colleges. This paper analyses the complexities of violence in the higher learning environment, focusing on the South African case; it examines current approaches used in responding to violence on campus colleges and universities (retributive justice and restorative justice). It further explores the potential of the *Indaba*— dialogical forum of conflict management and peacebuilding in the Zulu Nation in South Africa that deals with various communal conflict while prioritizing peaceful resolution and reconciliation. Based on historical assumptions that credit *indaba* with the potential of building peace in communities and faith-based organizations, and the capability to induce multisectoral and sustainable development in politics and business, similarly *indaba* indigenous peace-building platform shows victual and practical prospects to leading students to self-regulatory conduct, building leadership capacity to mobilize fellow students to adopt non-violent strategies that are susceptible of addressing their grievances and needs. An additional argument supports that interpersonal campus violence can be limited when students engage each other as in a family indaba perspective that helps them rethink the means to access and how to access what they need to consume. This is inquiry is designed as an exploratory case study using both mixed methods, namely secondary data (literary and documentary sources) and primary data (quantitative surveys) based on a sample of 100 participants that include students and university staff from Durban University of Technology and the University of KwaZulu-Natal (Westville Campus). Qualitative survey questionnaires will be coded and analyzed via the IBM Statistical Package for the Social Sciences (SPSS) version 27. It uses African humanism also known as ubuntu and the African communitarian dialogic institution called palaver framed within peacebuilding theory that is cognizant of the significance of peace education and restorative justice.

History Education in Conflict and Post-conflict Societies: Four Dilemmas

Karina V. Korostelina, George Mason University, USA

As societies recover from past violence, history education is embedded in the complex interrelations between changing systems of power and a redefined national identity. When facing the question of how to teach students about a recent violent history, recovering societies encounter four major dilemmas and choices:

1.   Between critical history that helps to improve the society and monumental history that increases loyalty to the nation and submission to the ruling elite.

2.   Between the meaning of history as the 'past' and as the 'possibility' of events reoccurring.
3.   Between remembering and forgetting –what degree of remembrance is most effective for reconciliation?
4.   Between investing in remembering or supporting other important social projects.

The dilemma of monumental history versus critical history appears to be the major dilemma in post-violent and post-conflict societies. Many post-conflict countries, including Kenya, Macedonia, Pakistan, and Croatia, that establish ethnic or religious concepts of the nation or are dominated by one particular political party utilize monumental history in history education in order to support the existing regime and promote loyalty among the younger generation. They create simplistic myths of victimization and unbalanced collective axiology and establish a strong social boundary between other political parties, ethnic groups, or neighboring nations.

The development of democracy, political and social stability, and national dialogue in post-conflict societies assists in the change from monumental to critical history in history education, for example in Ghana, India, and Croatia. It describes conflicts as multifaceted historical episodes, resulting from multiple social and political factors. Critical history promotes active citizenship, critical thinking, and an ability to recognize social manipulations thus making the reoccurrence of violence less likely.

Many post-conflict countries that are still experiencing economic, social and political instability and have a complicated process of recovering from violence prefer to perceive history as the 'past' that should be forgotten. Such nations as Sierra Leone, Uganda, and Burundi, do not provide any descriptions of the violent past in their history textbooks. Such an approach to the past impedes reconciliation and the healing of trauma in fragile recovering states as well as dramatically reducing the possibility of preventing future hostilities.

When facing another important dilemma, that of remembering vs. forgetting, post-conflict societies have to decide which elements of history should be presented in the school textbooks so that future violence can be prevented as far as possible but reconciliation processes not impeded. In Kenya, history education avoids discussion of Al-Shabaab as 'an amorphous group' to evade provoking negative perceptions among various groups. In Croatia, Guatemala, and Rwanda, history textbooks avoid the description of specific events or activities carried out by particular groups that could create misconceptions and erroneous perceptions about historical events. Coupled with critical presentation of other historic events, a selective history of violence creates false assumptions about the roots of violence and the responsibilities of those parties involved.

Finally, post-conflict countries recovering from past violence face complex processes of economic and social development and democratization. The importance of teaching the past competes with other important social projects such as striving to reduce poverty and violence, improve health

care and general education, and promote economic stability. In Sierra Leone, history education is not considered a top priority among other development projects.

Pandemic, Pedagogy, and Positive Peace: Equity in Education During the Epidemic of COVID-19
Wim Laven, Cuyahoga Community College, USA

COVID-19 changed everything about classes at most institutions. This chapter summarizes challenges ranging from the impossibility of living up to the syllabus's promises and limited time to transition from face-to-face courses to resource inequity from both student and teacher perspectives. These distinctions are illuminated through a qualitative description of experiences and reflections showcasing a range of hardships to educators, students, and learning communities. This includes suggestions for accommodating best practices, equity to students, and realistic expectations. Johan Galtung's concept of "Positive Peace" addresses reductions in violence and the conditions making violence possible. Violence in this conception features in three distinct ways: direct, structural, and cultural. Unfortunately, all three are manifested in many contemporary examples during this crisis, particularly in ways impacting students' lives and higher education experiences. This argument follows different cultural and ideological threads to their deadly, unjust, and violent conclusions; it also includes mechanisms for problem-solving and developing interventions at multiple levels. Concluding points include the hope that many educators will be well served to learn from the crisis and use it as a catalyst for realigning their pedagogies and providing trauma-sensitive education.

Exhibiting Peace Is Not Enough: Build Memorials and Museums Peace Study Programs
Syed Sikander Mehdi, Malir University of Science & Technology, Karachi, Pakistan

Peace memorials and peace museums are in full public view. They attract visitors, scholars and students from the neighborhood and from far off places, and exercise considerable influence. They memorialize the struggles of peace heroes and peace events, and bring into sharp focus the horrors of wars, conflict and violence. They form the bridge between past, present and future and also between science, humanities and social science. Peace memorial and peace museum studies is an emerging applied visual social science. It aims at helping the countries and the peoples, especially the younger generations, to come to terms with the violent and gruesome pasts, and work together to ensure that the future would be different. The term peace memorial and peace museum are used interchangeably, but there is some difference between the two. Though very important for peace building, certain forms and structures of peace memorial cannot be called peace museum. Furthermore, the number of peace memorials and museums have increased dramatically, vertically and horizontally. It is clearly a recognition of their contribution to peace and struggle for peace. However, peace memorial and peace museum studies has managed to acquire rather marginal

space in the vast and ever expanding world of academia. It is weird, because the idea of peace memorial and peace museum has acquired popular acceptance in our times. These are the times when new ideas and new knowledge have blossomed and interest in memory, heritage, and peace reignited. This paper examines the credentials of peace memorial and peace museum studies for recognition by the academia. It gives details about a number of peace memorials and museums, and focuses on the role of the peace sites in dealing with three specific challenges: racial arrogance, nuclear weapons, and peace illiteracy. In the light of discussion on these issues, it builds up the case for the introduction of peace memorials and peace museums.

For Post COVID-19 Theoretical Model: A Framework for Assessing Cloud Users' Preference for Higher Education Institutions
Samuel Odoyo Nyiendo, Multimedia University of Kenya

The moratorium declared in Kenya on March 15, 2020 following the COVID-19 pandemic outbreak changed the 2020 into the year of "annus horribilis" for business organizations, social gatherings and education sector. Thereafter, lecturers and students had to switch gears toward online teaching. The e-Learning has created both social and economic disparities where some students lack equitable access to the resources. The Ministry of Education swiftly introduced "a new normal" epitaph for fresh capitation policies but is challenged on how to match e-Learning models with National Employment Authority guidelines. Besides multiple levels of choices, performance, and policies the Massive Open Online Courses that are largely free education do not necessarily count as formal university qualification, making it difficult to evaluate the e-Learning models. The research paper draws on comprehensive literature reviews, and theoretical repertoires for cloud user' preferences to develop an assessment framework in a research front that is gaining interest worldwide. The university managements and government organizations may use the ideas discussed to improve the quality of teaching and institutional performance.

Mental Health, Spiritual Security and Spiritual Intelligence Impact from a Fourth Industrial Revolution: A Systematic Review
Parin Somani, Gujarat University, Pakistan

Permanent connections to the world through technological mediums can an impact upon the notion of peace within individuals. This leads to doubting spiritual security, neglecting spiritual intelligence, affect relationships between communities and wider society. The effect of technology on mental health, spiritual security and spiritual intelligence during the digital era, post-industrial society are explored. Technology in the digital revolution post-industrialization has had a major impact on mental health as brains functioning changes. Thus, spiritual intelligence and security are compromised affecting inner peace, productivity and focus unless utilised in positive meaningful forms. The remembrance of living in presence of a higher spiritual power should not be neglected. Better strategies for education in digital health care are required to limit destructive effects

occurring within today's society. Emphasis on being good societal role models leading to legitimize diverse viewpoints, changing attitudes and directing a mindset towards positive thinking should be promoted.

Oral Histories at Memorial and Museums: Explorations in Experiential Peace Education
Roy Tamashiro, Professor Emeritus, Webster University USA

In this paper I describe a peace education framework and methodology for understanding the historical, psychological, and philosophical meanings of oral histories at sites of profound suffering. *Oral history* is defined as the collection and study of historical information using audio or video recordings of interviews with people having personal knowledge of past events (Oral History Association 2020). Oral history accounts were collected from "peace memorial museums, which document several of the darkest historical events in human history. These museums included: (1) The Hiroshima Peace Memorial Park and Museum in Japan, site of first use of the atomic bomb in 1945; (2) The Sơn Mỹ Memorial Museum in south central Vietnam, site of the 1968 Mỹ Lai Massacre; and (3) The Jeju 4•3 Peace Park which marks the *Jeju 4·3 Events,* a "series of armed uprisings and counterinsurgency that occurred between 1948 and 1954 on Jeju island… in the southernmost part of South Korea" (Kim 2015, 406). As in the classic definition of oral history, first-hand survivor-witnesses' oral histories are the narratives and testimonies given by those who participated in the historic event. However, contemporary visitors to the memorial museum or those who participated in memorial services at the historic sites may be considered *producers of oral history* when they share comments about their visit with others. Oral history accounts from survivor-witnesses and museum visitors were interpreted for peace education themes. Working with oral histories at memorials and museums addresses peace education themes such as (1) the ability to empathize arising from an awareness of a "connected universe," (2) crossing temporal boundaries of consciousness in "historical regression," and (3) the openness to encounters with the supernatural or metaphysical worlds. By deconstructing oral histories at memorials and museums, peace educators and researchers can acknowledge the unbearable suffering uncovered in the memories retrieved, ride the struggle to restore dignity and take comfort in the resilience of the human spirit. Listening to and producing oral histories at memorials and museums with the paradigm of witness consciousness provides the healing, the inspiration, and the *communitas* needed to face the turmoil, bear witness to the inhuman and rise to peace.

Kim, Hunjoon (2009). "Seeking truth after 50 years: The National Committee for Investigation of the Truth about the Jeju 4.3 events". *International Journal of Transitional Justice. Oxford Journals. 3* (3, November): 406–423. doi:10.1093/ijtj/ijp014. hdl:10072/34402.
Oral History Association (2020) "Oral history: Defined" https://www.oralhistory.org/about/do-oral-history/ (Accessed May 1, 2020)
RECORDED PRESENTATION: https://youtu.be/ROw0noxT7xc