CHURCH, MARJORIE ROSS, Ph.D. Teaching Peace: An Exploration of Identity Development of Peace Educators. (2015)
Directed by Dr. H. Svi Shapiro. 198 pp.

The purpose of this research was to explore the identity of those who can be called "Peace Educators," and to contextualize the concept of that identity within the field of Peace Education by presenting an historical background of the field and by exploring various models of Peace Education programming. Five professionals whose work encompasses the theories and practices associated with Peace Education were interviewed for this study. Their stories were examined in light of the various convergences and intersections regarding a conceptual framework that included religion and spirituality, sociology, cultural studies, feminism, critical pedagogy, global concerns, economic concerns, environmentalism, and a central concern for social justice.

The research indicated that although there are various areas of similarity between the participants as well as others whose work has been seminal in creating the field of Peace Education, there is not an essential set of characteristics or behaviors that can be deemed uniquely associated with an identity called "Peace Educator." In fact, the research indicates that it is the practice of Peace Education itself that determines such an identity, and it remains fluid and multifaceted despite its clear connections with the various concerns that were examined.

TEACHING PEACE: AN EXPLORATION OF IDENTITY

DEVELOPMENT OF PEACE EDUCATORS

by

Marjorie Ross Church

A Dissertation Submitted to
the Faculty of The Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

Greensboro
2015

Approved by

_____
Committee Chair

To all of my family, friends, extended family, and colleagues—thank you for your support and your encouragement along the way.

It means a great deal to know that others were holding me in the light.

This dissertation, written by Marjorie Ross Church, has been approved by the following committee of the Faculty of The Graduate School at The University of North Carolina at Greensboro.

Committee Chair   _____

Committee Members   _____

                                _____

                                _____

_____
Date of Acceptance by Committee

_____
Date of Final Oral Examination

ACKNOWLEDGMENTS

TABLE OF CONTENTS

LIST OF FIGURES

Page

CHAPTER I

INTRODUCTION: MY JOURNEY TO SELF-IDENTIFICATION
AS A PEACE EDUCATOR

Prologue

The question on the application form read, "What is your philosophy of education?" I had been warned that I would have to answer such a question when I applied for my first teaching job, fresh out of college and eager to start my career. I had prepared for the answer by reading the works of predecessors in the field like Paulo Freire, Henry Giroux, John Dewey, and others, and I was clear on what I believed to be important in the field of education. Now, more than 25 years later, I remember answering that question, but I have no recollection of what I wrote. I would wager that my answer would not be all that different from what I would say today, because via a class in foundations of education taken during my senior year I had recently been introduced to the philosophies of scholars whose work aimed at creating an educational climate that was democratic, transformative, and relevant to a student's lived experiences, many of which continue to influence my current work. My path ahead seemed to be clear; I was going to change the world by being a compassionate educator who upheld the standards set by my heroes in education.

Looking back at that day, I can see the twists and turns that my professional path actually made, and the way my philosophy changed along the way. Although my core values have not changed, today I consider "Peace Educator" to be part of my identity.

When I answered that question so long ago I had never heard of such an appellation, and I realize that despite the great need for more peace in our world today, most people still do not know much about peace studies or Peace Educators.

I have recently begun to look back at events in my life to see if I can identify the landmarks of that journey, so I can retrace my steps and learn more about myself with the luxury of hindsight. In doing so I hope to gain more clarity on what it is to be an educator for peace, and in examining the way I got here perhaps I will be able to better navigate the remainder of the path ahead. In addition, by looking at my own journey alongside that of others whose work can be characterized as that of Peace Educators, I hope to acquire insight into the implications of assuming that identity. I hope that the information that emerges from this study will be relevant and useful for those who are interested in working for change in our society, towards a more peaceful world, and whose desire to make a difference is similar to mine. First, I must stipulate the purpose of this study and the methods that I have employed in its pursuit.

Research Focus

The central question addressed in this dissertation is, "What constitutes identity as a Peace Educator?" Peace Education itself is the product of many intersecting and converging fields, including but not limited to feminist theory and critical pedagogy. It draws from moral and spiritual dimensions as well as political and sociological theories. As such, it has not lent itself to a simple definition, nor has it been given more than minimal attention within academia; in fact, some theorists such as James S. Page (2004) have stated that "there is no well-developed philosophical rationale for Peace Education"

(p. 5) other than a generally accepted belief that peace is a good thing. The uninformed might see Peace Education as a "symbol without substance" because they do not understand its philosophical underpinnings and have dismissed it as a given theoretical construct that has no real value in academia. This has made the work of those who do recognize its value that much more difficult, and has negatively impacted the growth of the field. This is slowly changing, and one of the primary reasons why is the diligence of scholars whose work has been instrumental in raising awareness of the urgent global need for education for peace. This includes activists, educators, and theorists such as Elise Boulding, Johan Galtung, Ian Harris, Bridget Brock-Utne, Betty Reardon, Gene Sharp, and others whose work represents various disciplines within the academy. The field of Peace Education is inextricably intertwined with the lives and work of these scholars and others who can be identified as peace educators, and thus an understanding of one (Peace Educators) is predicated upon an understanding of the other (Peace Education).

Chapter I is an introduction to my personal and professional journey as an educator. In this chapter, I use personal narrative to trace my evolution from a child growing up in the 1970s and 80s to the present day, focusing on the myriad identities that I embraced along the way, including that of a Peace Educator. Encountering the work of others who can be described as such was the catalyst for my interest in the field. Chapter II is a literature review that centers on the academic discipline of Peace Education, including a brief summary of its history. Key scholars in the field are identified as a way of demonstrating the inextricable nature of the relationship between Peace Educators and the study of Peace Education. Chapter III is a presentation of the research. In this

chapter, I examine the stories of five people whose work impacts the field of Peace Education: Parker Palmer, Svi Shapiro, Colman McCarthy, Mary Rose O'Reilly, and Mary Cowhey. Finally, in Chapter IV I present the theoretical implications of my findings, particularly the considerations to be made in terms of advantages, limitations, and possibilities of the act of defining or not defining "Peace Educator." My purpose is to provide readers with a foundational understanding of what constitutes identity for those who can be called "Peace Educators" by examining the nuances of what that includes or excludes. By examining my research and looking at similarities and differences in the narratives of the participants, I draw some conclusions from the research. I also utilize a reflective lens to speculate about how my theorizing may be implicated in future scholarly work in this field. In all, this study is an attempt to address the question, "What might be the impact of understanding more about the identity of a Peace Educator on the field of Peace Education?"

<div align="center">**Methodology**</div>

Working from a postmodern epistemology and grounded theory, I have employed a qualitative methodology using narrative method. My research is not an attempt to define, describe, or explain what a Peace Educator is, but to explore the question of what constitutes identity of a Peace Educator by interviewing participants whose career accomplishments and written body of work can be interpreted as such. I will also be applying Grounded Theory, devised by Anselm L. Strauss and Barney G. Glaser in the 1960s and re-envisioned more recently by Juliet Corbin, Adele E. Clarke, and Kathy Charmaz. This method analyzes "qualitative data in order to understand human

processes and to construct theory—that is, theory grounded in the data or constructed from the ground up" (Saldana, 2011, p. 6).

This mixed-methods approach is typical of feminist research theory and praxis and is appropriate for an inquiry into the field of Peace Education. Letherby (2003) stated, "Rather than assert the primacy of any [research] method, our choice of method(s) should depend on the topic and scale of the study in question" (p. 87). This is in alignment with the postmodern approach to research, and "innovation is therefore evident in the approaches to the use of methods as well as in the choice of methods" (Letherby, 2003, p. 96). The use of combined approaches will provide a richer understanding of the participants, since many research problems "require methods that reach across traditional disciplinary boundaries . . . to 'get at' . . . subjugated experiences" (Hesse-Biber & Leavy, 2006, p. 376).

My study of this topic is conducted from within my position as a feminist, an educator, and a pacifist with an interest in spiritualities and multiculturalism. I acknowledge that my position in this regard is biased towards the avocation for peace, and thus I acknowledge my subjective lens in the course of writing the dissertation. A detailed discussion of methodology as well as reflective narrative on the research process will be included in an Appendix.

Convergences, Connections, and Coincidences: A Personal Journey

This chapter introduces the question, "What constitutes identity as a Peace Educator" as it arose out of my personal background and practice as a feminist, a Quaker, a student, an educator, and a pacifist. It is meant to explore the convergences,

connections, and coincidences that have shaped my personal and professional identity as a Peace Educator, including an exploration of my cultural foundations as a white Southern woman from working-class roots who was the first in the family to attend college. Relating my own story is meant to contextualize my interest in the subject, and so I begin with my earliest memories that are relevant to the formation of my character.

My Family's Legacy

I cannot say that my family of origin provided me with an intrinsic value for peace and nonviolence; in looking back at the legacies of my parents I can see the possibilities that were presented to me by each of them, and I recognize the differences that they represented as well as the import of those differences. One of my first memories is a day when I was three years old, out in the woods behind our home with my dad, who was teaching me how to shoot a rifle. He had placed cans on a fallen tree trunk, and crouching behind me, bearing the weight of the gun while guiding my hands to the trigger and showing me how to look through the sites, he made me believe that I was the one who made the bullets hit their target every single time. That afternoon I proudly told my mother that we had been "pinging" beer cans, and that we didn't "ping" birds or squirrels but one day we would. Dad told that story many times over the years, I suppose because the way he told it I sounded really cute, but I think there was more to it than that. He had passed on to me a skill that was very important to him. As a military man he was very much invested in the culture of guns and violence, and throughout his life he often made reference to his belief that it was honorable to serve "God and Country" by being in the military. We lived in North Carolina, a part of the South where "God, Guns, and

Guts" were revered above all else. So I grew up in an environment where guns were part of the landscape, and I was proud of the fact that I had been able to shoot "since I was born," despite the fact that I never used that skill for any real purpose other than to please my dad by hitting the mark on paper targets or aluminum cans.

In contrast to my earliest memory of my father, I recall sitting on my mother's lap while she read "The Three Little Kittens" or "Raggedy Ann," or any of the hundreds of Little Golden Books that were my first introduction to the world of literature. The story about me that she tells is about a time when I was a toddler, maybe 2 years old, when I would follow her around with books in each hand saying, "Wead, Mama, wead!" (She admits that sometimes she would hide all of my books just so she could get a break.) By the time I was five I could read by myself, and my childhood and teen years were dominated by that activity; I would rather read than eat, play outside, or hang out with friends, and I spent most of my time expanding my world through the eyes of fictional characters who taught me about the world beyond my small hometown, in both place and time. Mom supported my habit, taking me to the library to check out stacks of books every week, and when I was only 8 and wanted to read *Gone With the Wind* she told the skeptical librarian to let me give it a try. Unlike my father's gift of sharpshooting skills, for which I never have had practical use, my mother's gift of literacy has been the one that has endured throughout all of my years, and long before I began to see the world as I do now it gave me access to the knowledge and sensibilities that equipped me to learn, reflect, and think critically. Although she did not know it, she was passing on to me a legacy of inquiry that would open the door to a world of education and intellectual

growth, both of which were essential in shaping my eventual philosophical and pedagogical viewpoints as well as my spiritual and political identities. With those children's storybooks, she gave me the tools that were essential for my eventual desire to wage peace in the world.

I relate my parents' individual legacies to me because I think it is important to see my earliest days in the context of my upbringing as well as my community. Being a "Southern Girl" has many implications, both good and bad, and from birth those of us who grow up south of the Mason-Dixon line have it ingrained in us that "Girls Raised in the South" are part kitten, part Pit-Bull. We are supposed to be charming and sweet, purring softly and drawing out our vowels as we offer you a glass of sweet tea and some homemade fried chicken, but we will tear your heart out if you cross us or our loved ones. Television stereotypes like Ellie Mae Clampett of *The Beverly Hillbillies* (1962-65) or Daisy Duke of *The Dukes of Hazzard* (1979-85) make us look slightly stupid, but beautiful—which is the most important thing, after all.

I never saw myself as Ellie Mae or Daisy, but I am indeed a girl from the south, having lived in North Carolina all of my life. Our decade of birth (the 1960s) put my peers and me in the peculiar position of living in a country impacted by some of the most significant events in history, including the Civil Rights Movement, the Feminist Movement, the Cold War Arms Race, the Space Race, and the final years of the War in Vietnam, among others. In 1971 I enrolled in the first grade in a school that had only been integrated for a few short years; sitting side-by-side with children whose skin color was darker than my own was a new experience to me because my neighborhood (a trailer

park) had no people of color and my family had no friends or associates who were not white. The historical significance of the racial makeup of my class was not pointed out to me, and I assumed no difference between my first grade class and any other elementary school class in the history of the world. All of this is a testament to my white privilege, including my ignorance of the fact that just a few short years before I started school, children of color had to be given military escort in order to enter the doors of schools that were formerly designated for whites only. (It warrants mentioning that our social studies lessons did not help us to see the civil rights movement in relation to ourselves, and so when we did cover that part of the textbook it was as if it had happened in another place, in another era altogether.)

Unchallenged Contradictions: Growing Up in the 70s

Despite the fact that the prevalence of television in homes enabled my generation to grow up with access to the news of the world, I do not recall knowing that there was a war raging in Vietnam. I did not understand that the "hippies" that my father reviled so vehemently when watching the news or reading the paper were actually a part of a protest movement that sought peace and an end to violence there and around the globe. My mother and I had watched the Apollo 11 landing on the moon on our black and white television set in 1969, but I knew nothing of the connection between that history-making event and the escalating fear of a nuclear attack at the hands of Soviet communists, nor was I taught anything about that until I was in high school, many years later.

The entertainment industry soon began to boom with violence-filled movies like "Apocalypse Now," "Star Wars" and "Raiders of the Lost Ark," and although

videogames were a new phenomenon, the trajectory towards violence had begun with the popular "Spacewar" game that was developed at MIT in 1962. We were surrounded by images and tales of violence at every turn, both overt and implied, and as a result we grew into adults who are generally not shocked when we witness the atrocities of war abroad or crime within our own country.

Even my early religious training was infused with the language of hate and violence, although I did not recognize that until many years later. Phrases like "put on the armor of God" and "do battle for Christ" were common in Sunday School classes or in the sermons of the backwoods country preachers whose primary rhetorical tool was sheer volume and whose main argument for conversion was fear of damnation to Hell. I do recall sitting in a service one Sunday, in a small Baptist church that my aunt and uncle attended, hearing the preacher talk about "those dirty homosexuals," who were going to "burn in the lake of fire for eternity" because of their awful "lifestyle." A teenager at the time, I remember thinking that his condemnation of people clashed with the whole "love one another" message that Christianity supposedly supported. I also remember feeling a little confused about my beloved aunt, whose religious fervor was a part of her daily life, when I heard her laugh at racist jokes (told by my father) and casually use the "n" word herself when referring to African Americans. Words like "commie" and "nigger" and "gook" and "hippie" were common and unchallenged in the vernacular of my family, some of whom were dues-paying members of the Ku Klux Klan, and racist or homophobic sentiments were normal. In fact, one relative of mine, who is now a Baptist preacher, asked me once, "Marjorie, why *aren't* you a racist?" He was seriously

questioning my stance on issues of race because to him, racism is not only the status quo in our community, it is justified by his interpretation of the Bible.

In brief, my young life was filled with unchallenged contradictions. We dutifully attended "Christian" churches and called ourselves followers of Jesus, but our faith and our belief in Christ apparently did not extend so far as to make us accepting of African Americans, gays and lesbians, Communists, or anyone who was not a white, "Christian" American. My brother and I went to Vacation Bible school every year with friends or cousins, and my family attended various churches, and the message was the same everywhere—stick with your own kind (white) and "love the sinner, hate the sin" when it comes to homosexuals. In actuality, I never saw any love towards the gays, only fear because they might try to "recruit" us to their sex-crazed way of life. That basic message formed the foundation of the social education that was doled out to me and those in my age group who grew up in the South at that time.

In addition to being taught to avoid homosexuals, we were told to keep ourselves separate from African Americans. My elders told me that African Americans wanted it that way also—"they" taught their children to associate only with other African Americans, and if everybody did that (in other words, if African Americans "knew their place," as per my grandmother), everything would be fine. The African Americans had their own churches and neighborhoods, and so long as we didn't marry one of "them" or bring them home to play, it was fine to be friendly at school. Even the most liberal families knew better than to cross that invisible race line that kept whites and African Americans in our communities from ever really integrating. I suspect that it was the

same in similar towns across the country. The "us" vs "them" mentality applied to people of other races, other sexual orientations, other religious beliefs—anything that was not "normal" by the standards that were taught to us as truth. The interesting thing is that had many of us been asked then if we were racists, we would likely have denied it; we knew that it was not okay to openly admit to that identity, but that did not stop us from believing that we whites were essentially different from (and better than) our contemporaries with dark skin. I believe that this is still the case in my community; racism has not been erased from our culture, but has gone underground as it has become increasingly unacceptable to overtly admit to being prejudiced and discriminatory. The result is that many whites claim that racism has ended—we have a black president, after all—and African Americans need to stop "playing the race card" every time something doesn't go their way. This mentality has kept the embers of racism burning just as hotly as ever, and has caused more and more generations to be infected with the invidious disease of racism. Growing up and being an adult in a world where this state of things is tacitly accepted and approved was a powerful influence on me as a child, and it continues to be such today as I seek to find ways to shape a world with less distinction of differences and more embracing of diversity.

Conscientization

Despite all of the negative influences that impacted my life as a child, when I was about fifteen I experienced an awakening of consciousness that served as a catalyst for change in the way I saw the world. My cousin "J," who had always been my best friend, came out to me as a homosexual, and in doing so he initiated a shift in my way of

thinking that diverted me from the path that I had been on—one that I fear would have

led me to a lifetime of narrow-mindedness and acceptance of bigotry and racial

intolerance. Immediately I began to wrestle with the burning question, if "J" was gay,

how could those preachers be right in saying that his soul would be damned? I loved "J,"

and I knew that he was a good person, undeserving of God's wrath merely because of his

sexual orientation. For the first time in my life, I questioned what I had been taught, and

I extended that questioning to all of the societal norms that my parents had raised me to

accept. I now began to see how hypocritical it was to call oneself a Christian and also to

be a homophobe or a racist, and my entire perspective on religion (as I had known it) was

completely changed. I also began to see the contradictions in our society—how we tell

people to "love one another," but we promote violence towards strangers in other

countries because we readily believe it when our leaders tell us that our "freedom" is at

risk. Or the way we tout "Peace on Earth and Good Will Towards Men" on our

Christmas cards, but give guns as Christmas gifts and revile people who need public

assistance to buy food, labeling them as "lazy" and even questioning their worth as

human beings because of their financial situation. On a more personal level, I noted the

contradiction in the way we discipline our children—telling them not to hit or bite others,

but punishing them for doing so by spanking them—paralleled by our justice system,

which uses capital punishment to supposedly deter violent crime. I began to see that

killing people to show that killing people is wrong is the height of hypocrisy, especially

in a country that so vehemently insists that it is a nation of "Christians" founded by

"Christian principles." Like a domino effect, after that conversation with my cousin

almost all of my previously held convictions fell very quickly as I realized that it was possible to think critically about opinions that had been presented as truth.

My college years were marked by an awakening to a world beyond my small southern town. My older cousin "J" was the first in our extended family to go to college, but in my own immediate family I was the first and only one to do so. I was sometimes mocked by friends and relatives who must have been jealous or somehow threatened by my success in high school and subsequent move to college. As my intellectual capital grew, the more confident and outspoken I became when encountering the ignorance of family members or others who didn't bother to hide their bigotry. Unfortunately, my attempts to enlighten them usually fell on deaf ears, and instead of initiating change in my hometown I managed to create an even larger divide between myself and those who thought I was, in the vernacular of the South, "getting above my raisings." I attribute this partly to the anti-intellectualism that is pervasive in the rural South; being more successful or intellectual than one's family is viewed by many as a betrayal of one's roots. According to Hofstader (1962) anti-intellectualism has been a part of our American culture for most of our political history. He wrote, "It is ironic that the United States should have been founded by intellectuals, for throughout most of our political history, the intellectual has been for the most part either an outsider, a servant, or a scapegoat" (p. 146), as a result of the "resentment and suspicion of the life of the mind" (p. 7) that has ebbed and flowed in cyclical nature over the years. Hofstader attributed much of this attitude to political conservatism and religious fundamentalism, and in looking at my own past I can see how that is the case.

As I completed my undergraduate degree and moved into the world of work, I began to understand that the many versions of "truth" in our society are results of the unique factors that impact every individual's life, and that even my own ideas about what is right and good in the world were in a constant state of flux. After growing up with the unquestioned belief that there is one "Truth" that is defined by the Bible and those who proclaim themselves to be followers of Christ, I grew to understand that there are actually multiple "truths" that often overlap and compete with one another. This was not a minor revelation for me; truly, it was one that caused disruption in various ways in my life. It caused me to see myself and others in ways that were very different from before, and once I began to express my new doubts and to openly question the dogma that had for so long been accepted as fact, it caused those around me to see me differently as well. One friend told me that if I abandoned my belief in the absolute authority of the Bible, then my entire faith was lost. She did not think that I could retain spiritual connection to god unless I based it on the stories of Scripture. When I realized that I could do so, and that in fact, I felt closer to the deity because of my new perspective, I began to explore other fundamental values to determine which ones were universal for me. Eventually, after more than two decades of reflection and two forays into higher education, I came to believe that the very simple message to "love one another" was of primary importance if we are to live in a world with less pain, with more hope, and with more peace. It is so simple, and so clearly stated by spiritual leaders from various religious traditions, including Jesus, if one only strips away the theology and the dogma that has accumulated over the years. In my opinion it is very obvious that the essential act of loving others can

be viewed as a manifestation of the love of God, for those who see the world through a religious perspective, and also viewed as a manifestation of moral responsibility, for those with a more secular view. As an educator, I have found myself seeking to infuse my teaching practice with this message, which I believe to be a core element in the shift in consciousness that is necessary if we are to create a better world.

Finding a Spiritual Identity

It was during those two decades as a seeker that I found my place in the Quaker church. My husband Duane and I left the more fundamentalist church where he grew up, in the hope of finding a group of like-minded people who saw god as a benevolent, omniscient force rather than a judgmental, angry deity who loved only those who laid claim to religious theology, went to services three times a week, and gave ten percent of their income every month as a tithe. The Quaker tradition offered that to us; despite the fact that not all of our fellow Friends saw the world in the same way that we did, the basis of Quakerism seemed to be what we were looking for. Particularly appealing to me from the beginning of my affiliation with the Religious Society of Friends was the Quaker Peace Testimony (Fox et al., 1660):

> We utterly deny all outward wars and strife and fightings with outward weapons, for any end, or under any pretence whatsoever; and this is our testimony to the whole world . . . .The spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it; and we do certainly know, and so testify to the world, that the spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world. (paras. 2, 5)

Knowing that Quakers had historically been conscientious objectors in war gave credence to the testimony; rather than saying one thing and doing another, Quakers had lived their opposition to violence through centuries of civil disobedience, despite the very real consequences of their actions. Many died at the hands of government and citizens who saw them as a threat to the status quo, and of course there were many who compromised their beliefs in order to stay alive, but the core of the Quaker faith remained the same—violence is not an option. This resounded with me in a way that no other religious dogma had done before, and I was particularly impressed with the absence of the hypocrisy that I had seen and experienced in my childhood introduction to Christianity. That first experience with church (at the hands of self-appointed preachers and Sunday School teachers whose religious fervor were not inhibited by critical thinking or education) had tainted my view of organized religion quite a bit, but the more I learned about early Quakers the more I recognized parallels to my own perspective, and I felt an affiliation that was affirming and comforting.

Seeing myself as a Quaker and aligning myself with others with similar beliefs was a way of understanding what I believed to be true; now I could examine those beliefs in the context of the credibility of people like George Fox, Margaret Fell, and others. Learning about the early Quakers who stood up for justice, as with their support of the Underground Railroad, gave me a sense of ownership because now that I was a Quaker I saw all the Quakers who came before me as fore-fathers and fore-mothers. For the first time I experienced pride of religious identity, and I finally understood more about why people could be so fierce in defining themselves in terms of their association with others.

Amin Maalouf (2000) wrote about the desire for association with others and the frequency with which this occurs within a religious framework, ". . . there is the need, felt by every individual, to feel part of a community which accepts and recognizes him [sic] and within which he [sic] can be understood easily" (p. 96). Maalouf went on to write about the way religion has historically been one of the major ways by which people found this sense of community, and he critiqued that "amalgam" because of the way it fosters terrorism, fanaticism, and ethnic wars (p. 96). As I became more acquainted with my newfound religious identity, I found that even inside of the Quaker circle there were factions of people whose beliefs were, to my disappointment, no different from those of my family members mentioned previously. Were I to limit my own self-proclaimed religious identity to the word "Quaker," I would be defining myself not only by the beliefs and actions of Fox, Fell, and others, but by those of members of the Quaker community who used religion as a means of oppressing others. From this I learned that it was best to avoid labeling oneself by one particular identity, but that it was possible (and desirable) to glean the best elements from many affiliations in the course of developing one's own, unique identity. Thus, the Quaker faith began to inform my life in various ways without becoming the only identity that I claimed for myself.

Having begun to understand what I believed to be the central essence of spirituality and the key to achieving peace and harmony in the world, I set about trying to put into practice the idea that we should "love everyone." Years after first coming to this realization, I read bell hooks's (2000) book *All About Love*; it helped me to see the act of love as so much more significant than the emotion of love. I had always known that "to

love" was a verb, but it was one that related to an intangible feeling. hooks's (2000) definition of love connotes action, and it can be interpreted as something that one *does* even in the absence of feeling that elusive emotion that we think of as "love." In other words, making the choice to love someone can shape the feelings that we have for him or her—the feeling does not have to be something that spurs loving behavior into being. Seeing love in that way was transformative for me, and it came at a time in my life when my ability to love those around me was challenged greatly. Events that took place when I was still figuring out what it meant to love on hooks's (2000) terms caused me to put into practice my newfound beliefs, and I found that I agreed with her premise that "all awakening to love is spiritual awakening" (p. 83). Practicing the act of love helped me to be aware of my connectedness to humankind, and the common desire that we all have, which is to love and be loved. As an educator, I began to seek to infuse my teaching practice with this message.

My Professional Journey Begins

When I began my first teaching job right after college graduation, at a city high school with a 50/50 ratio of whites and African Americans, some of my family members made ridiculous comments about working with "monkeys," and many found it appropriate to ask me, in seemingly innocuous ways, about how many African Americans I had in my classes. The implication was that they felt sorry for me, for having to teach so many of "them." (Not surprisingly, they didn't use the term "African American.") In the face of this mentality I found myself struggling with my own feelings of rage, directed at ignorant people like my extended family whose close-mindedness and smug

sense of superiority founded on their white skin and religious affiliation made them

believe that they were better than my students. For several years my anger at this faction

of the population clouded my ability to see what motivated them, until I understood that

underlying all of their rants was a basic fear of the unknown, or of losing power to those

who were unlike them. I also began to recognize that I had allowed their hate to control

my feelings, and I saw that in some ways my attitude was no different from theirs.

Driving by a church one day I read on the sign outside, "Do we look down upon others

for looking down upon others?" This hit home for me, as I realized that was what I had

been doing, placing myself in a position of superiority as I congratulated myself on my

"progressive" views in contrast to theirs. That, I finally came to see, was almost as

unproductive as my cousin's view that racism was appropriate and normal. As Reverend

King (1963) said,

> Somewhere somebody must have some sense. Men must see that force begets
> force, hate begets hate, toughness begets toughness. And it is all a descending
> spiral, ultimately ending in destruction for all and everybody. Somebody must
> have sense enough and morality enough to cut off the chain of hate and the chain
> of evil in the universe. And you do that by love. (p. 49)

As an educator I found that I had a platform from which to speak of my concerns,

and although I was constrained by curriculum standards for English composition and

literature, I found ways to incorporate social justice issues into assignments. For

example, I had students write essays on their choice of current events and social issues,

and we often spent a good amount of class time discussing the issues themselves. There

was value in such discussion because we were talking about strategies for argument—it

was logical to talk about all sides of an issue in order to help students to anticipate rebuttals to their supporting points. Looking back, however, I realize that I was teetering on a very fine line that could have cost me my job, but I was a brash new teacher who was determined to change the world by challenging students to confront new ideas and to think critically about old ones. I still wasn't thinking about Peace Education per se; I was centered on challenging racism and homophobia since those issues were closest to my personal experience.

Ironically, despite all of my "enlightenment," like my students I still had a lot to learn about the world beyond my hometown. One of those things was the fact that I was not above prejudice myself; despite what may come across here as self-congratulatory attitude about racism and bigotry, I cannot omit a mention of my own tendency to stereotype a certain group of people; ironically, the very people who represented my own socioeconomic origin—the poor. Having escaped poverty through the portal of higher education, it would seem that I would have more sympathy for the people whose plight would have been mine without those opportunities. This was not the case; I condemned poor people for not availing themselves of the public education that had given me my step up, and despite having grown up in a mobile home, I reviled "trailer trash" for the "poor choices" that kept them in poverty. I was angry at people who were in many ways like my own parents, and I did not see the irony in the fact that I was judging them in a way that was similar to the way racists judged African Americans and homophobes judged non-heterosexuals. I had bought into the elitist mentality that poor people "chose" to be poor. Herbert Gans (1995) wrote, "The ideology of undeservingness holds that if

people were without the moral and other deficiencies that make them poor, there might

be no poverty; and if the jobless were not lazy there would be virtually no

unemployment" (p. 91). It would seem that as someone who came from a poor family, I

would have more compassion for others like me, but instead I spent the better part of my

twenties holding the poor accountable for circumstances that in many cases, I can now

see, were beyond their control. It was many years before I began to hold myself

accountable for this attitude, and to include the poor with the others whose causes I

championed. The lesson that came from this is that I can see with much more clarity how

people justify their own prejudices and discriminatory behaviors. Although I am not

proud of myself for the way I saw people who were experiencing poverty during that

stage of my life, I have to concede that the transformation from that narrow point of view

to my current perspective was valuable in helping me to broaden my understanding of the

ways that stereotypes, prejudice, bigotry, racism, and other invidious forces create a

climate of distrust and alienation that in turn foster an atmosphere of hate.

I was a high school English teacher for five years, but left the job disenchanted

with the possibility of really making a difference in the world. Entrenched in their ways,

my colleagues in the department were intolerant of my ideas for change, and the students

were largely unreceptive to my attempts to challenge them to think critically.

Additionally, the teacher that I had become after my stint in public schools was very

different from the teacher that I had aspired to be, and I knew it. Like so many other

young teachers, I was burned out. After a two-year hiatus to take care of my young

children, however, I returned to the classroom, this time teaching English as an adjunct

instructor at a small liberal arts college. That phase of my career was initially

satisfactory; although my students were resistant to reading and their writing was riddled

with errors and clichés, they were somewhat more open than my previous students to

entertaining ideas about social justice. It was easy to tailor assignments so that they were

required to write about issues such as capital punishment or women's rights, and I did a

better job of keeping class discussion of the issues themselves to a minimum, hoping that

mere exposure to the topics would foster critical thinking. Unfortunately, I found that

their treatment of these subjects rarely went beyond the predictable "for or against"

mentality. They were parrots of what they heard from their parents or read on the

Internet, and many were vehemently resistant to considering opposing viewpoints.

Despite having more opportunities to expose the students to social justice issues, I felt

that I was gaining no ground in my quest to cause them to desire a more just society.

A New Path

After more than ten years of teaching in this manner I knew that if I were to stay

in Education, I needed to find a way to give meaning to my courses. I was no longer

satisfied teaching people how to write an essay, or how to interpret literature. I wanted to

make positive changes that reached beyond ensuring that students used commas properly,

or correctly identified the rhyme scheme in an Elizabethan sonnet. With deference to

scholars in the field of English, generally speaking, it has not been standard practice to

work for a more peaceful world while delivering the traditional composition or literature

curriculum, but I wanted my work to be a part of the progressive movement for peace.

This interest created quite a conundrum for me; my livelihood depended on teaching

English in a department that used a "standard" curriculum for all sections of the same course, and I had learned that making the writing assignments about peace would not get the results I was hoping for. As I set about trying to find ways to make my developing pedagogical identity and my passion for social justice work within the confines of that position, I found a Ph.D. program that seemed to be tailor-made for such a purpose. In 2007 I began studying for a degree in Education Studies within the Department of Educational Leadership and Cultural Foundations at UNCG. While there I became interested in the field of Peace Education, specifically the historical significance of those whose work has been aimed at achieving more peace in the world. As an individual who had cobbled together a unique identity and sense of self by borrowing from various identities that I had encountered throughout life, I also began to look at what constitutes identity of those who can be called "Peace Educators." This educational opportunity was the intersection of various areas of my life that had heretofore been on parallel tracks, with no cohesion to give them meaning. Finally, my political, spiritual, and social views came together with my professional goals in a way that made sense to me and enabled me to find my footing on a new path towards the goal of educating for peace, using peaceful means.

The significance of the influences on my life that I have mentioned here became clear to me when I realized that the pervasive culture of violence that was for so long an accepted and mostly unnoticed part of my world is also part of the fabric of society as a whole, and it is built into institutions of racism, homophobia, and oppression that are constantly at work. Violence, according to Galtung (1969) is much more than the

physical harming of another person, which is what most associate with the term. It is

much more insidious than that. Parker Palmer (2001) extends it to even our most sacred

institution of democracy, when he says "The efficiency of making decisions by majority

rule, may in the long run be not efficient at all if that decision making is done in such a

violent way that an alienated minority is driven underground to continue to pursue its

sense of what is right and true" (para. 11). Thus, even institutions of government that we

believe to be superior to all others (such as American "democracy") can be a source of

violence if we believe, as Palmer does, that oppression is violence. If this is true, then it

is imperative that we examine those institutions and the motivations that drive human

beings in order to determine the reasons for the alienation that Palmer mentions. In other

words, why would we want to suppress the voices of others? What is to be gained by

doing so? One obvious answer to this question, when it is viewed through a feminist

lens, is patriarchy.

> As hooks (2000) has written,

> Patriarchy, like any system of domination (for example, racism), relies on
> socializing everyone to believe that in all human relations there is an inferior and
> a superior party, one person is strong, the other weak, and that it is therefore
> natural for the powerful to rule over the powerless. (p. 97)

The origins of violence, it follows, are rooted in the socially driven norms and values like

patriarchy, racism, homophobia, misogyny, and xenophobia—all of which flourish

because so many people are frozen by fear of the unknown, mistrust of others, and a

fatalistic sense that those in power will always be in power—that it is the "natural" order

of things. In addition, many people are controlled by a misguided belief in distorted

versions of spirituality that have grown out of organized religion's incestuous relationship with capitalism, a situation that favors those at the top of patriarchal structures. Those of us who would work for peace in the world dominated by violence today must counter those influences by using intelligence and creativity—a challenge that has proven to be quite daunting. It is reassuring to know that there are others with whom I share the desire to take on this challenge. However, because of the way Peace Education (and Peace Studies) has been marginalized in academia, it was a long time before I knew that I was not alone.

Becoming a Peace Educator

The field of Peace Education is, according to Parker Palmer, "low on the pecking order in higher education." It has been kept on the margins since its inception, largely because of its conflict with political ideology that promotes warfare and competition as values that are uniquely "American." In fact, when I tell people that I am studying Peace Education I find that the term has to be explained (and sometimes defended) to people across the educational spectrum; although those with advanced degrees usually recover quickly and say something benign like, "That sounds really . . . interesting," many say, eyebrows raised, "Ahhh," as if I've said I'm devising ways to overthrow the American government. I've often felt that I must clarify by saying "I'm a Quaker," just to help others to figure things out, but the truth is, my Quaker connection is only a small part of my desire to study this field. As I have explained in this chapter, the process by which I came to be passionate about peace is one that encompasses a lifetime of personal growth, and it cannot be described within the confines of only my religious affiliation. What I

have learned, though, is that the term "peace" is one that connotes complex associations and meanings, and despite the obvious benefits and moral implications of working for peace, there exists in American society a general mistrust of those who overtly proclaim that they are pacifists or peace activists. Those of us who speak against our country's penchant for war and violence are often disparaged as being unpatriotic socialists or communists who hate America and want to see its downfall. These negative associations are part of the process that has pushed pacifism and peace advocacy to the margins in academia, explaining why many who are interested in the field feel that they are alone and unsupported.

When I began studying Peace Education I found that I was not the first to aspire to create a peaceful and peace-promoting classroom; encountering the works of scholars across many disciplines who prioritized the teaching of peace helped me to see just what could be accomplished. Knowing that others had been working for peace in this manner for many years gave me hope that I, too, could do this kind of good in the world from within my position as an English instructor. I also found that I had an affinity with feminist scholars and critical pedagogues, and I discovered that there were fascinating convergences and intersections between feminist theory and critical pedagogy and that of the scholars whom I deemed to be Peace Educators. This marks the time in my life when I began to embrace my own interpretation of the identity of "Peace Educator" and joined the ranks of those who also aspired to teach peace, through peaceful means, in order to make the world more peaceful. Just as I found affirmation and a certain degree of comfort in embracing the Quaker identity, I felt a sense of "coming home" when I

encountered peers in the academic realm whose work was similar to my own. This

helped me to define (for myself) what my pedagogy really is, and from the literature I

have cobbled together my own pedagogical stance that represents my interests, my

beliefs, and my methodology. I realize, though, that not everyone has the luxury or the

desire to get a Ph.D. in this field, and so there are many educators who no doubt feel as

lost as I did. It would seem, then, that more study in this area of Peace Education,

particularly in regards to what constitutes identity as a Peace Educator, would be useful

to academics across many disciplines who are concerned with issues of social justice and

peace, and who would like to see the field brought in from the margins in order to shine

more light on its potential in education studies.

In considering the multifaceted nature of identity in those who can be called peace

educators, the question of whether or not there should be a named identity of "Peace

Educator" must be carefully considered. This project stresses the fact that the

participants have both similarities and differences, and does not attempt to categorize or

define them by setting artificial boundaries or characteristics that are essential to such an

identity. In the course of the research, the question of the implications of naming itself

are raised and discussed in Chapter IV; one important consideration is the fact that

naming an identity both empowers and limits those who use the label. It might offer

recognition and credibility that allows access to resources that otherwise are not

available, but it might also result in marginalization or essentialization that will

negatively impact both the actor and the field itself. For example, naming an identity of

"Peace Educator" may result in academic recognition and potential funding opportunities

that will open doors to more possibilities for learning about and practicing the teaching of peace. On the other hand, assuming such an identity may also lead to exclusion in the academy because of the connotations of the word "peace" that invoke misconceptions and negative reactions concerning politics and social justice. This could result in the shutting down of any existing resources in an effort to maintain distance from a potentially inflammatory discipline. One is left to wonder what the solution should be, and in light of the research there does not seem to be a simple one. If nothing else, however, those who educate for peace can move forward in their work empowered by having considered both sides of this coin, and make the choices that best serve them in their chosen path. Chapter IV presents a more detailed analysis of this problem, contextualized by the results of the research.

Identity and Implications

Thinking about my own professional journey that has culminated in my calling myself a "Peace Educator" prompted me to begin to think about the implications of labeling oneself in such a manner. Does my identification with this particular pedagogical identity mean anything in terms of my practice? What do I mean when I call myself by that name? Am I referring to "positive peace" or "negative peace" as defined by Harris (2004, p. 12) or both? Should there be a distinction? Is it imperative to be a Peace Educator if one wants to make a positive social impact that goes beyond the subject matter being taught? I also call myself a Southerner, a Quaker and a Feminist; is my own experience emblematic of that of others who seek to promote peace and social justice? In other words, are all Peace Educators also Southerners, Quakers and

Feminists? Of course the answers to these questions are not definitive. Each educator

has unique experiences, circumstances, and aspirations. However, drawing from my own

experience, it appears that having a greater understanding of what it is to be a "Peace

Educator" would be helpful for those of us who are interested in promoting peace through

education.

Unfortunately, although there is literature around the subjects of peace, peace

studies, and Peace Education in general, there is very little that makes mention of what it

means to be an educator for peace, or what constitutes identity regarding Peace

Educators. A general search for the term "Peace Educator" produces relatively little in

terms of scholarly work, which implies that there has not been a substantial amount of

exploration of that vocation as an identity. The literature about key figures in Peace

Education usually focuses on their writing, pedagogy, and accomplishments, and little is

written about the spiritual, political, social, philosophical, and pedagogical influences that

led them to teach peace. I propose that those components are of utmost importance in

this particular field, since Peace Education itself has such a diverse range of definitions

(which I will describe in chapter two). Thus, my research identifies and examines those

factors by analyzing the narratives of the participants in this study.

Summary and Chapter Overview

In this chapter I have discussed my interest in the subject of what constitutes

identity as a "Peace Educator" in the context of my own journey, from a small-town

Southern girl growing up in an uneducated, unenlightened family during the 1970s to my

current collage of identities that were formed out of my experiences and education,

particularly as they pertain to my professional goals as an educator for peace and social justice. I have also provided a brief introduction to the purpose of this study.

In Chapter II, I provide an introduction to Peace Education theory and pedagogy by reviewing the literature in the field of Peace Education, including a discussion of the small body of work that pertains to identity. As there are obvious implications for describing or defining the role of educators in this field, I provide this foundational overview in order to provide a necessary backdrop to the stories of the participants in this project. The contributions of historical figures will be discussed in a brief survey, with more detailed attention given to key figures in peace activism and the development of academic peace studies who came onto the scene around the middle of the twentieth century. As the participants in this study are a part of that group of scholars and activists, a review of their major works will be included.

It is my hope that this dissertation will contribute to heightened awareness of Peace Education and, more particularly, what it means to claim identity as a peace educator. Additionally, I intend to provoke the reader to consider the role of Peace Education in his or her own identity, for I agree with Parker Palmer (2007c) that "good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher" (p. 14).

CHAPTER II

A SHORT HISTORY OF PEACE EDUCATION: KNOWLEDGE, DISCOURSE, AND PRACTICE

Introduction

Author, scholar, and educator Dr. David Purpel (1989) argued "education should be a moral and spiritual endeavor that holds our social and personal lives up against the highest ideals we can conceive" (p. 89). Educators who advocate for peace embody this philosophy, challenging the traditionalist forms of education that heretofore have privileged certain types of knowledge while omitting critical factors that would enable us to eventually have a world with more peace, less violence, and a greater sense of compassionate community. Although institutions of higher education in particular claim that their aim is to allow students the freedom to think for themselves, thus far it appears that students only have access to only a limited version of this freedom. By privileging subject areas that serve our capitalist society, such as the STEM areas (science, technology, engineering, mathematics), our educational system fails to provide students with a critical introduction to the ideals that have the power to change their often fatalistic attitudes about peace and social justice.

Drawing on many intersecting and converging fields, including critical pedagogy and feminist theory as well as moral and spiritual dimensions, Peace Educators urge students to call their own beliefs into question; we seek to educate without indoctrinating, to present students with the *possibility* for seeing the world in a

new way, without imposing upon them the requirement to see it in through a particular

lens. The purpose of this is to "draw out" of the students the knowledge that is within

them in order to equip them to make critical judgments about dealing with violence in the

world.

In the world of academia, Peace Studies is not a new discipline; in 2014 about 400

colleges and universities around the world offer Peace Studies programs of some sort.

Within that number, only a handful of institutions have a program or course designated as

"Peace Education." Therefore, the literature surrounding the field has been produced by

scholars from a variety of academic areas, including Peace and Conflict Studies, Conflict

Resolution, International Peace Studies, History, Sociology, Anthropology, Women's

Studies, Anthropology, Psychology, Law, Theology and Education Studies, among

others. Those who can be described as "Peace Educators" actually work in various

professions, not limited to education itself, and from my research it appears that many of

those who do work in academia pursue research interests in more than one academic

discipline. This is not surprising; the origins of the field can be traced back throughout

recorded history to many scholarly origins, converging into what became the early

discipline of Peace Studies.

In the U.S., the first academic program devoted to the study of peace was

established in 1948 at Manchester College (Harris, 2004, p. 54). The evolution of the

field has continued over the past half of a century into what is still a fluid and broadly

based branch of scholarship that is called by many names around the world, including

"Human Rights Education," "Environmental Education," "International Education," "Conflict Resolution Education," and "Development Education" (Harris, 2004, p. 66).

This chapter provides an overview of the field of Peace Education and its emergence from various multidisciplinary roots and complex philosophical, moral, spiritual, political, and social backgrounds of those whose work formed its foundation. These influences include areas of inquiry such as Peace and Conflict Studies, which looks at the roots and forms of violence as well as the relationship of power, patriarchy, and hierarchy to violent behavior; Feminism; Critical Pedagogy; Religion and Spirituality, and others. This section is not an exhaustive history of Peace Education; to provide such would require a comprehensive study of all of those contributing fields. Instead, the focus is on the various influences that have converged to form the key elements of Peace Education, as well as on figures whose work has been considered to be definitive or foundational to the field.

In order to provide a contextual background for this particular study, I have limited my scope to the work of scholars who have had the greatest influence on my work as a peace educator. This group of theorists and practitioners of Peace Education includes Elise Boulding, Ian Harris, Birgit Brock-Utne, Johan Galtung, Betty A. Reardon, and others whose body of work addresses the urgent necessity of teaching about peace, for peace, using peaceful means. This purpose of this chapter will be to establish a theoretical foundation for the exploration of the five author/educators selected for this study as well as a contextual background against which to examine the particular stories of the participants.

Historical Roots of Peace Education

The greater body of evidence concerning peacebuilding and its impact on society has been de-emphasized in recorded history, in favor of stories of violent clashes that resulted in shifts of power from one group to another. Those stories (told mainly by the victors), leave us with the impression that human nature is inherently violent, and validate those whose fatalistic view is that there can never be global peace. As a result, proponents of violence justify their position by pointing to the many examples of violent clashes throughout history, arguing that there always has been war, and there always will be because it is in human nature to be violent. Others, such as Elise Boulding (2000) argue that human nature is equally prone to nonviolence, citing anthropologist Margaret Mead (1940) who wrote that war is a "social invention, not a biological necessity" (p. 19). Ian Harris also contended that violence is a learned behavior, promulgated by cultural influences such as "parents, friends, teachers, cultural norms, social institutions, and the mass media" (Harris & Morrison, 2003, p. 14). Harris went on to say that this propensity towards violence is not mandated, referencing the findings of Mead and other anthropologists who have discovered "supportive, caring cultures that practice nonviolence" (p. 14). If violence is programmed into human nature, and is therefore inescapable, how do we explain those cultures that exist without it? Those who educate for peace would argue that peaceful cultures are evidence that peace can be taught, and that just as it is within human nature to be violent, it is also within human nature to be peaceful. There is no imperative that one must win out over the other; the capacity for both exists within us. The solution to fatalistic attitudes about violence may lie in the

existence or non-existence of hope; it can only be countered by the belief that there is hope for a different outcome. This belief in the power of hope is common to many who can be called Peace Educators.

Betty Reardon wrote, "Hope arises from awareness of positive possibilities, from the potential for renewal" (Reardon & Norland, 1994, p. 39). Her work emphasized the power of education to "kindle hope and to dissipate the despair that envelops the minds and spirits of so many of the young" by nurturing creativity and cooperation in the classroom. Shapiro (2010) posed the idea of a "pedagogy of hope" that teaches hope "as the living struggle by human beings, often against all odds, to win greater justice, freedom, or opportunity or to stop a war" (p. 198). Teaching this hope involves looking into history for those stories that show the triumph of nonviolence, and encouraging students to see the "present as history" (p. 198) in order to recognize the fact that others throughout time have also faced troubles with seeming futility, and yet their perseverance paid off.

The work of Reardon, Boulding, Harris, Shapiro, and other key figures in the movement to promote peace in education has been seminal to those who followed in the years since the field began to gain a foothold in academia. In order to have a more comprehensive understanding of the theories and philosophies that provided the underpinnings to modern Peace Education, it is prudent to look not only at these more contemporary theoreticians but also at that of philosophers and spiritual leaders from antiquity whose ideas initiated the conversation about the possibilities and limitations of working for peace.

Religion and Spirituality in Relation to Peace

It seems natural to look to the beginnings of modern religion to find the roots of peacebuilding. Despite violent actions committed over the course of history by people proclaiming themselves to be followers of these religious traditions, the core message of all of the major world religions is decidedly pro-peace, and "the basis for movements to bring an end to war and violence and to find alternative ways to deal with conflicts is present in all religions" (Boulding, 2000, p. 57). In 520 B.C., the Buddha said "Lead others, not by violence, but by law and equity" (p. 3). The Hebrew Bible recounts many violent acts, but the Jewish culture's concept of "Shalom" clearly states that followers should "love peace, pursue peace, and make peace between people" (Harris & Morrison, 2003, p. 41). Jesus Christ is recorded in the book of Matthew as saying "If anyone slaps you on the right cheek, turn to them the other cheek also . . . love your enemies and pray for those who persecute you" (verses 39 and 44). The prophet Muhammad taught his followers to seek inner peace in order to spread peace in the world and serve the poor (Ramadan, 2007, p. 88). Taoism, Jainism, and Hinduism also teach the value of peace (Boulding, 2000, p. 57). Given this commonality, it is intriguing that a world with dominant religions theoretically and dogmatically grounded in peace, has so much violence. A closer look seems to be warranted.

Christianity, in particular, has a rich history of peacebuilding efforts. The early Christian church forbad military service, and was pacifist up until the time of Constantine (Boulding, 2000, p. 58). During the Crusades there were many Christians who opposed violence and war, despite the violent actions of the Church, and out of this alternative to

the Crusades came the Protestant Reformation in the early 1500s, led by Martin Luther and others who rejected the state of corruption within the Church and proposed sweeping changes that included the formation of Protestant churches, many of which were "peace churches."

Among those people whose religious beliefs were infused with a desire for peace was the Anabaptists, a sect that claimed to live "as Jesus lived" (Boulding, 2000, p. 59). In doing so, they rejected government as well as the baptism of infants, and they were concerned with dealing with issues of social justice through nonviolent means. Anabaptists included the Mennonites, the Amish, and the Brethren. In similar fashion, towards the end of the 1600s George Fox began preaching and gathering a following of believers who later came to be known as the Society of Friends. Later on, the derogatory appellate "Quakers" was used to describe the Friends, who were said to "quake" at the name of God (Friends General Conference, n.d.). Their peace testimony has endured until the present day; *Faith and Practice* (n.d.) stated that "military training and all participation in war and its preparation are inconsistent with the teaching and the spirit of Christ" (Query #8: Peace). Not surprisingly, modern practitioners of these various religions vary in the degree to which they adhere to their peaceful roots. In the 20th century, peace churches include the Quakers, the Amish, the Mennonites, and the Brethren, as well as other individual congregations that are affiliated under umbrella of Protestantism.

Although every religious tradition has its prophets, teachers, and theologians, and representatives from each denomination could be brought forth here, one that is

particularly relevant to the religious quest for peace is John Woolman, a Quaker who

lived in the early 18th century. The connection between social justice and peace is made

plain in his journal (2001), in which he often reflects on the injustice of slavery. In

writing to Friends at their monthly meeting at New Garden and Cane Creek in North

Carolina in 1787, Woolman (2001) expressed his personal thoughts on piety and

simplicity, with emphasis on the Quaker peace testimony. In an effort to discourage

Friends from giving in to the temptation to own slaves he wrote,

> Where people let loose their minds after the love of outward things, and are more
> engaged in pursuing the profits and seeking the friendships of this world than to
> be inwardly acquainted with the way of true peace, they walk in a vain shadow,
> while the true comfort of life is wanting. Their examples are often hurtful to
> others; and their treasures thus collected do many times prove dangerous snares to
> their children. (para. 17)

His words in retrospect are prophetic, for so much of the violence and civil war that mar

the history of the United States were and are a direct result of our forefathers' decision to

own slaves, a decision born out of a desire to profit from their labor and collect treasures

in the form of land and money.

Philosophers

Peace Education's roots in religion may seem to be an obvious correlation; as we

have said, most of the world's religious traditions were based at least in part on the

concept of peace during their foundational periods. However, peace is not purely a

matter of religion; theorists and philosophers whose primary concern was not necessarily

religion also were concerned with the importance of peace in society, particularly in

regards to the essential connection between social justice and peace. For example, Plato

(b 428 BC, d 347 BC) did not write extensively about peace per se; however, his *Republic* outlines an ideal society in which there is harmony and justice. One could argue that such a society would by necessity be a peaceful one; where there is justice, no violence is necessary. This idea has been visited by other writers over the centuries, most of whom demonstrated a desire for social justice and peaceful coexistence. The connection between these two concerns is made obvious in the work of many theoreticians, a few of whom will be briefly described here.

During the fourth century CE the Christian philosopher St. Augustine presented a fatalistic view of peace that is much like that of many people today, claiming that because of the nature of humankind war is inevitable, and peace is unattainable in the present circumstances (Deane, 1963, p. 84). Augustine's view did not offer much hope for world peace, but despite that fact he emphasized the importance of continuing to *strive* for peace, and asserts that the role of government should be to keep the peace on earth as much as possible (p. 84).

Using a rather unique literary approach, Desiderius Erasmus, a scholar of Renaissance Humanism living in Europe in the 15th century, spoke through the personified voice of "Peace" in *The Complaint of Peace*. On Earth to admonish human beings for failing to follow the examples of nature concerning peaceful co-existence, Peace appealed to rulers, clergy, and humankind in general to prioritize peace, and in summary called for all to seek the common good rather than individual gain: "Let the public good overcome all private and selfish regards of every kind and degree; though in truth, even private and selfish regards, and every man's own interest, will be best

promoted by the preservation of peace" (Erasmus, 1917, p. 80). Throughout his career, Erasmus was particularly critical of the Christian Church (Harris & Morrison, 2003, p. 45), which he admonished for glorifying war in the name of Christ. In doing so, he highlighted the tension that exists between the theory of peace and the practice of peacebuilding, a core issue that is problematic in contemporary peace studies as well.

One of the foremost theologians on the topic of peace, particularly in relation to education, is Czech theologian John Amos Comenius. His work often addressed the problems surrounding peace, especially pertaining to peace with "the other," and particularly about how schools might promote this (Rohrs, 1989; Nijmanm, 2007; Neval, 2007, as cited in Rietveld-van Wingerden, Avest, & Westerman, 2012, p. 61). Comenius wrote extensively about education and peace, promoting tolerance for the beliefs of others despite his own personal strong belief in Christianity. His pedagogical theories focused on collaboration, experiential learning, and a respect for individual students' lived experiences, all of which he believed to be a part of "pansophia," meaning that "all subjects should be educated to all children regardless of their religious background and their cognitive abilities" (p. 64). In his view, such an education would create critical thinkers who would then go on to change the world for the better.

The question of whether the quest for violence is an innate, biological drive is one that has troubled advocates for peace for many centuries. Despite St. Augustine's belief that only the eternal life would bring peace (Deane, 1963, p. 85), many proponents of peace refused to adopt that stance. Immanuel Kant's (1795/1917) *Perpetual Peace* stipulated that:

> The state of peace among men living side by side is not the natural state *(status naturalis);* the natural state is one of war. This does not always mean open hostilities, but at least an unceasing threat of war. A state of peace, therefore, must be *established,* for in order to be secured against hostility it is not sufficient that hostilities simply be not committed; and, unless this security is pledged to each by his neighbor (a thing that can occur only in a civil state), each may treat his neighbor, from whom he demands this security, as an enemy. (p. 117)

This idea parallels Margaret Mead's (1940) premise that warfare is an invention, not a biological necessity. So it seems that neither warlike nature nor peaceful nature is complete imperative in our DNA; each must be created, invented, established—and according to Mead and later on, Boulding (2000, p. 259), this can only take place if human beings can *imagine* the *possibility* for change.

Those who hold fatalistic attitudes towards the possibility of peace often support their contention with the argument that there are just wars that must be fought in order to free the oppressed in other countries or to maintain the "freedoms" that we enjoy as a nation. Parades are held, flags are waved, and medals awarded for heroic action for the cause of one's country. However, nationalism and patriotism as ideals are not left unscathed by those who link them to the detriment of peace. Leo Tolstoy (1896) wrote,

> And so, not to have any war, it is not necessary to preach and pray to God about peace, to persuade the English-speaking nations that they ought to be friendly toward one another; to marry princes to princesses of other nations—but to destroy what produces war. But what produces war is the desire for the exclusive good for one's own nation—what is called patriotism. And so to abolish war, it is necessary to abolish patriotism, and to abolish patriotism, it is necessary to it is necessary first to become convinced that it is an evil, and that is hard to do. (para. 11)

Tolstoy acknowledged that even in his time, his idea would not be popular with those who advocated for patriotic duty and loyalty to one's countrymen to the exclusion of all others. However, then just as now, the essence of his claim is very pertinent if we subscribe to claims made earlier in history by Plato, St. Augustine, Erasmus, and others—that a just society, with people living in harmony, will lead to peace. Patriotism, as Tolstoy describes it, is a divisive force that exploits our desire for identity, which is easily fulfilled by nationalistic association. Kant's determination that human beings must *establish* peace by seeking harmony with their neighbors, like Jesus Christ's admonition to his followers to "love thy neighbor as thyself" (Mark 12:31) are in opposition to the patriotic ideals of love primarily for those who live within the same boundaries that one does, an association that too often leads to violence in the name of that identity. As Amin Maalouf (2000) wrote, the belief that an individual is defined essentially by nationality, race, language, or religion "presupposes that 'deep down inside' everyone there is just one affiliation that really matters, a kind of 'fundamental truth' about each individual, an 'essence' determined once and for all at birth, never to change thereafter" (p. 2). This, he wrote, leads people to define themselves by the part of their identity that is currently "under attack," and leads to "a recipe for massacres" (p. 5).

Like Tolstoy, Mark Twain was not only a novelist, but a scathing critic of social and political injustice. He wrote *The War Prayer* (1923) as a critique of the hypocrisy of those who call upon God for assistance in violent warfare against their enemies. In the story a large congregation is depicted praying aloud for victory in war, and asking for

God's benevolence upon their cause. A stranger wanders in, and he offers what he claims is the other side of their prayer:

> . . . help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with little children to wander unfriended the wastes of their desolated land, in rags and hunger and thirst, sports of the sun, flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask it, in the spirit of love, of Him Who is the Source of Love, and Who is the ever-faithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Amen. (para. 10)

Twain's sense of irony is never more obvious. To beg God in "the spirit of love" to enable soldiers to brutally destroy other human beings seems quite absurd in this context, but the story aptly illustrates the mentality of patriotism in times of war. When asked if he planned to publish the story, he said, "No, I have told the whole truth in that, and only dead men can tell the truth in this world. It can be published after I am dead" (Paine, A.B., 1912, as cited in Twain, 1923, 1951, front matter). Peace cannot be found in a society such as the one Twain invents in his story, and Tolstoy's theory concerning the antithetical nature of patriotism in regards to peace is illustrated quite vividly therein.

In reviewing some of the major historical voices for peace I would be remiss if I did not mention John Dewey, who is nationally recognized as the Father of Modern Education. Interestingly enough, during World War I Dewey went on record as saying that armed force and war were morally correct and legally justified (Howlett, 2008, p. 1).

Stung by criticism for this position, which seemed to be in opposition to his stance on

nationalistic identity, his post-war work focused on eliminating the institution of war.

According to Charles F. Howlett (2008), Dewey promoted curricular changes during the

1920s that foregrounded international patriotism and rejected the glorification of

militarism (p. 3). Like Tolstoy, he recognized the danger in nationalism, and believed

that education should not focus on the differences between various societies, because that

fed the fatalistic view that war is inevitable. This destructive mentality could be lessened

by teaching students about the similarities and accords between nations, and by

promoting a sense of citizenship of the world, rather than of a particular nation (Howlett,

2008, p. 2). When critics claimed that war is inevitable because it is human nature,

Dewey (1922) responded:

> War and the existing economic regime have not been discussed primarily on their
> own account. They are crucial cases of the relation existing between original
> impulse and acquired habit . . . A truer psychology locates the difficulty
> elsewhere. It shows that the trouble lies in the inertness of established habit. (p.
> 125)

Thus, Dewey joined the ranks of Tolstoy, Kant, Mead, Twain, and others who

envisioned the possibility of peace in lieu of violence. Dewey, like Comenius, theorized

that education was the most effective place from which to begin the shift in

consciousness that must take place in order to effect the agenda of peace.

Women Working for Peace

The early 1900s marked a time when many women and men were agitating for a

change in the consciousness of humankind in order to bring about social changes that

would de-marginalize women and minorities and would foster an environment that was conducive to peace. Not all of those efforts were successful, and the second World War, the Korean War, and the war in Vietnam all embroiled the global community in violence for many years, during which time much ground was lost in the movement for peace. Despite those setbacks, activists such as Gene Sharp, Ian Harris, Elise Boulding, Johan Galtung, Betty Reardon, and others diligently worked to promote peace and peacebuilding. Their work during the 1960s and 1970s marks the beginning of peace studies as an academic discipline, but that was by no means the beginning of the idea. As we have seen, advocates for peace had been writing about the possibilities inherent in creating a peaceful global community for hundreds of years.

Around the time of the first World War, according to Renna (1980), Peace Education as an idea became popular, coming out of a desire to prevent more war (p. 61). Social reformers such as Jane Addams and others were critical of the fact that the burgeoning peace movement—led by men—emphasized the arms race and solutions to violence through violent means, in many cases. They therefore emphasized connectedness and compassion, and the need to change social structures that bring about violence as a pre-emptive action for peace (Morrison, 2006, p. 170).

Jane Addams, Lillian D. Wald, Crystal Eastman, Emily Green Balch and other women working for peace and equal rights formed the Woman's Peace Party, later the Women's International League for Peace and Freedom, in 1921 (Cook, 2006, p. 41). Their core mission was to end war and violence in order to preserve what ground had been gained in their efforts to "broaden the promises of democracy to insure education,

health care, recreation and economic security for all Americans" (Cook, 2006, p. 41).

Joined later by Eleanor Roosevelt, and supported by President Woodrow Wilson, these

women worked throughout the first half of the twentieth century towards the same vision

of global citizenship promoted by Dewey and Tolstoy.

Jane Addams, founder of Hull House in Chicago and a staunch humanitarian, was

a key figure in movements both for Peace Education and women's rights. In 1915 she

chaired the International Congress of Women at the Hague, and continued until her death

to work for institutional reform. Her work critiqued the structures of government and

society that sustained injustice and she highlighted the role of women in the quest for

peace, arguing that women were uniquely equipped to speak to the needs of people, not

because of an essential biological nature, but because the work of women historically had

put them in the thick of daily life, where clean water, health care, access to food and

shelter, and education were of primary importance. Her mission to improve the living

conditions of her neighbors and others was integral to her activist work, and she often

spoke of the need for a "reconstruction of experience" that would be both a means and an

end in the progression towards a better democracy (Fischer, 2006, p. 3). Like Dewey and

others, she placed tremendous value on the day-to-day life experiences of human beings

and recognized the impact of that context on the way people thought about war and

violence. Shifting the mentality away from militaristic aims towards peaceful,

conciliatory co-existence would require a fundamental change in the living conditions of

the poor, and it would require changes as well in the values and ideals of those at higher

socioeconomic levels, particularly in terms of how they perceived the connection

between themselves and those who might live in a Hull House.

Like Addams, Maria Montessori also worked for peace and spoke out for the

rights of women at the beginning of the twentieth century. An Italian physician and

educator, she created a revolutionary approach to education that

> abandoned traditional practices used in mainstream classrooms, particularly the
> teacher-centered approach which required children to sit motionless, listening
> mutely to the teacher talking, and learning through rote and memorization. Her
> huge contribution was to transfer education into a child-centered endeavor.
> (O'Donnell, 2014, p. 163)

Drawing from scientific observation of children and analysis of the various stages of

learning aptitude that each child experiences, Montessori envisioned a stimulating

environment that fostered creativity, critical thinking, collaboration, and self-led learning

(Duckworth, 2006, p. 39). Her theory included the idea that working for peace was the

natural aim of education reform, largely because it would foster the development of the

"moral self." She wrote:

> Peace is a goal that can only be attained through common accord, and the means
> to achieve this unity for peace are twofold: first, an immediate effort to resolve
> conflicts without recourse to violence—in other words, to prevent war—and
> second, a long-term effort to establish a lasting peace among men. Preventing
> conflicts is the work of politics; establishing peace is the work of education.
> (Montessori, 1972, p. 27)

The Montessori method was adopted at schools around the world, and after 100

years it is still being practiced. Recognizing the impact that the method has on

peacebuilding efforts is essential for a thorough analysis of Peace Education, which from

its beginning has incorporated both means and end into its definition. Those who educate for peace do so by using peaceful pedagogical practices like Montessori's, and they acknowledge the fact that "Peace Education is about everybody working with peaceful processes at each and every level of daily living" (Mason, 2000, p. 1). Unlike peace studies, which is primarily focused on learning about peace and conflict, Peace Education is very much concerned with the means by which the subject matter is taught.

A New Academic Discipline Emerges

Despite the violence that marred the landscape of the peace movement of the twentieth century, advocates continued to practice the methods of peacebuilding in their quest to counteract the dehumanizing effects of discrimination, rape, violence, war, and poverty, all of which served to breed more violence, more hate, and more marginalization of the oppressed. In the early 1960s, the work of these prophets, theologians, theorists, and educators converged into a new academic discipline—Peace Education.

Peace Studies, which examines the processes of peace, began to take shape as a discipline in academia around the late 1940s and early 1950s. It may seem logical to assume that Peace Studies and Peace Education are the same thing, but according to Harris and Morrison (2003), Peace Studies focuses more narrowly on the search for peaceful resolution to conflict, unlike Peace Education, which more broadly refers to "teachers teaching about peace—what it is, why it may not exist, and how to achieve it" (p. 80). Ian Harris and John Synott (2002), described Peace Education as "teaching encounters" that produce a desire for peace, devise or imagine nonviolent alternatives for managing conflict, and enhance skills for "critical analysis of the structural arrangements

that produce and legitimate injustice and inequality" (p. 4). Unlike Peace Studies, which might merely look abstractly at the historical context of movements for peace, or discuss peace in terms of its anti-violent nature, Peace Education is concerned with teaching methodology as much as the content of the curriculum. "How one teaches is just as important as what one teaches" (Page, 2008, p. 2). The roots of this pedagogical stance are embedded in the work of Johan Galtung, a social scientist who is often described as the "founder of peace research" (Weber, 2004, p. 31, as quoted in Page, 2008, p. 10). According to Harris (1996), Peace Education is considered to be

> both a philosophy and an process involving skills, including listening, reflection, problem-solving, cooperation and conflict resolution. The process involves empowering people with the skills, attitudes and knowledge to create a safe world and build a sustainable environment. (p. 1)

One of the limitations of Peace Education is the fact that peace and violence are difficult to define in a conclusive manner. The terms tend to be used in opposition to one another, and theorists have broken down the concepts into classifications that make them more understandable, but still the terms tend to be used "rhetorically rather than critically" (Page, 2008, p. 16). This may be one of the reasons why Peace Education as an academic discipline has remained in the margins despite more than 50 years of scholarly work by theorists from various fields, ranging from Galtung's early writings on violence to more recent critical literature by Elise Boulding, Birgit Brock-Utne, Ian Harris, Mary O'Reilly, Betty Reardon, and others, whose scholarly expertise runs the gamut from literature, social science, women and gender studies, history, et cetera. There is simply no concrete definition of what Peace Education is, and some have theorized that

this is because the abstract ideas of "peace" and "education" combined together create an even more indefinable abstract concept. Whatever the case, efforts to pin down the discipline have arisen largely out of the academic tendency to categorize and label ideas in order to legitimize them. Thus, those who do research on Peace Education often feel the need to introduce their work with an attempt at a definition in order to clarify their purpose.

In his book *Peace Education: Exploring Ethical and Philosophical Foundations*, Dr. James Page (2008) wrote a comprehensive study of the main issues around Peace Education as an academic discipline. Drawing on the work of the most noted scholars in the field, he organized his book into six chapters, focusing on the Problem of Peace Education, Virtue Ethic, Consequentialist Ethics, Conservative Political Ethics, Aesthetic Ethics, and the Ethics of Care, all in their relation to Peace Education. Beginning with a broad discussion of the current status of Peace Education and critical issues that impact its status as a discipline, he gave an excellent overview of the field that is enhanced by a study of the even more comprehensive *Peace Education* (2003), written by Ian Harris and Mary Lee Morrison. Page's work draws deeply from Harris's work, and this text in particular provided a very good introduction to the concept, including its foundations and its challenges.

The expansion of Peace Education after 1960 resulted in the establishment of centers for the study of peace and nonviolence, including the Pacem in Terris Institute at Manhattan College, as well as the Center for War/Peace Studies (New York Friends Group, Inc.) and the Center for Teaching about Peace and War at Wayne State University

(Fink, 1980, p. 70). Over the decades since these were born, many more programs and institutes have been created, although the number of Peace Education programs in colleges and universities across the US is relatively small, with only 400 programs in existence as of 2014. The literature that surrounds Peace Education gives a fundamental introduction to the main concepts that are integral to its formation, such as a concern for social justice, the problem of racism and racial discrimination, structural and psychological violence, cultural violence, and economic and political forces that would act to repress movements for peace. Over the course of the last fifty years or so, Peace Education has "achieved intellectual legitimacy" (Harris & Howlett, 2013, p. 134) and educators for peace are working to empower students to avoid violence and find peaceful means to resolve conflicts at all levels.

Defining Peace and Violence

In order to create a new academic discipline it is imperative to define the concepts that are to be addressed. Peace and Violence, as I have written, are abstract concepts that required a substantial amount of literature in the formation of Peace Education. Contextually varied definitions of peace were the norm in the mid-1900s, and the concepts of violence and nonviolence were equally imprecise. Johan Galtung (1965, 1969, 1983, 1985, 1990) wrote extensively on the subjects of peace, violence, and nonviolence, and his work is foundational to the field. He continued to contribute his ideas over the course of several decades, and theorists like Elise and Kenneth Boulding, who were his contemporaries and friends, grounded much of their work in concepts that he had outlined, such as the theory of positive and negative peace. Other outstanding

voices in the field, such as Ian Harris, James Page, Gene Sharp, and Betty Reardon, (to name only a few) use Galtung's definitions as referents at least in part in order to establish a starting point for discussion. It is in the interest of this study, therefore, to summarize Galtung's main ideas.

According to Galtung and Höivik (1971), the concepts of peace and violence are not simply correlatives; they must be expanded to include indirect or structural violence and therefore to the expansion of the definition of peace to include positive and negative peace. Over the course of his work he focused on personal and structural violence in their many manifestations, and pointed out the fact that not all violence kills, and that which does, does not always kill quickly (Galtung & Höivik, 1971, p. 73). He further specifies that violence does not always require an actor, but is "present when human beings are being influenced so that their actual somatic and mental realisations are below their potential realization" (Galtung, 1969, p. 168).

Gaining an understanding of violence through this extended definition is essential if we are to understand the concept of peace as more than the opposite of physical violence, which Galtung calls "negative peace." He goes on to explain that "positive peace" is the absence of structural violence, which can be understood through his identification of four dimensions of power that impact positive and negative peace, including cultural, economic, military, and political power. Positive peace is represented in his work as a higher ideal than negative peace because it is concerned with preventing the conditions that lead to or foster violence. Breaking it down in this way helps us to see that violence is not only physical harm carried out by an actor onto a victim; it is also

inherent in social structures where people are not self-actualized, or where there is a threat or potential for violence (Galtung, 1990, p. 293). The "unequal exchange" in a society where some are "underdogs" and others are "topdogs" is a violent state, and in order to address this, educators must recognize the fact that the absence of physical violence does not ensure the presence of peace. He defined "Peace Studies" as that which evolves from a focus on research and building knowledge to an emphasis on skills. Insight into the roots of violence must be balanced with work on devising ways to overcome, reduce and prevent violence; the essential challenge being the reforming of cultures and social structures that are antithetical to peace (Galtung, 1965, 1969, 1983, 1985, 1990; Galtung & Höivik, 1971).

Using Galtung's work as a starting point, theorists moved on to further expand the definition of peace in relation to the developing field of Peace Education, and from this has emerged a classification of three levels of Peace Education which includes peacekeeping, peacemaking, and peacebuilding, all of which are directly correlated to essential pedagogical methods such as collaboration, cooperative learning, self-awareness, pacifism, democracy, and student-centered learning. There can be no separation of theory from praxis in Peace Education, as the methods and environment are considered by many to be more important than the information or philosophies that are presented. This is clearly exemplified by those whose names we associate most readily with historical movements for peace; Ghandi's nonviolent work and Martin Luther King, Jr.'s subsequent promotion of nonviolence in the Civil Rights Movement are two excellent illustrations of the power of peaceful means in the quest for a peaceful result.

Peace Pedagogy in Action

In 1982 Elise Boulding proposed a federal peace academy for the United States as a proactive means to allow research, education and civic action constituencies to "regenerate our peaceableness and make feasible a serious program in arms reduction," which she saw as "a new kind of leadership for the United States in the world community" (p. 62). By calling for such an academy to be established in every member state of the United Nations, Boulding was promoting the implementation of ideas that had been forming over more than two decades, and her idea is an example of the essentiality of pedagogy to the discipline of Peace Education. John Hurst (1996) wrote, "mounting evidence indicates that the content alone [in a peace studies program] is not sufficient to maximize these programs' effectiveness, but that the traditional structures and processes within which university education occurs need to be transformed as well" (p. 82). His work discussed a model for pedagogy that was grounded in the theory surrounding Peace Education at the time, and included a tribute to Paulo Freire, who along with John Dewey advocated for learning that was democratic and liberating, and inclusive of students' lived experiences. "The structures and processes, as well as the content, of education need to foster in their practices the social-relationships and related structural forms we would ideally like to see manifest in society at large" (p. 84). This is a prominent theme among those who have written about peace pedagogy, and a generally accepted tenant of the field. Unlike "normal" schooling, which perpetuates violence through the "reproduction of 'structural violence' (i.e., the existence of oppressive and unequal socio-economic and political relationships" (Galtung, 1975, as cited in Harber & Sakade, 2009,

p. 172), Peace Education offers "opportunities to develop the skills, knowledge and values required for the practice of conflict resolution, communication and co-operation in relation to issues of peace, war, violence, conflict and injustice" (Harber & Sakade, 2009, p. 174). A critical aspect of Peace Education is the "open participatory process" that is "central to [its] method, and even [its] content" (Scott, 1986, p. 93). This theme runs throughout the work of Boulding (1992, 2000), Joseph and Duss (2009), Harris (1993), Harris and Morisson (2002), Harris and Synott (2003), and others writing about Peace Education over the course of the past four decades. Those who are practitioners of Peace Education, including the subjects who will be written about in Chapter III of this dissertation, are distinguished by their dedication to practice peaceful means in their work, and not use traditional pedagogical approaches (such as exclusive lecture, teacher-centered classrooms, and focus on individual achievement) as conduits for the delivery of information about peace.

Key Voices in the Field

I have mentioned the contributions of Johan Galtung, Kenneth and Elise Boulding, Betty Reardon, Ian Harris, and others in my attempt to provide a brief glimpse into the history of the discipline of Peace Education, and it warrants mentioning here that these voices did not emerge from an already-established field of research called "Peace Education." Indeed, their voices spoke the field into existence, and it is notable that their backgrounds are from diverse origins. Johann Galtung is a Norwegian sociologist and mathematician who is widely considered to be the principal founder of the discipline of peace and conflict studies. He founded the Journal of Peace Research in 1964, and is

widely published in the fields of not only mathematics and sociology, but also political science, economics, and history. Elise Boulding was an American Quaker of Norwegian ancestry whose primary field was sociology; she collaborated frequently with her husband Kenneth Boulding, a British economist, and her work is notably concerned with the role of women in the peace process. Kenneth Boulding, whose work was mainly centered in the field of economics, was also concerned with issues of spirituality, philosophy, and social psychology. Betty Reardon, the founder and director of the Peace Education Center and Peace Education Graduate Degree Concentration at Teachers College, Columbia University, as well as the International Institute on Peace Education, is internationally acknowledged as a founder of Peace Education, and she has published over 300 works in areas of inquiry including peace studies, Peace Education, human rights, gender, and ecology. Ian Harris, director of the International Peace Research Association Foundation, is concerned with Peace Education and male identity as well as cultural foundations of education, community development, and domestic violence.

These theorists are not in any way the only voices in Peace Education that merit mention; however, their contributions cannot be overlooked in a general overview of the origin of the academic field, and it is essential to have at least a foundational knowledge of their place within that context. It is also essential to consider the convergence of fields of inquiry that they represent, ranging from the to-be-expected areas of sociology, philosophy, and social psychology to the more surprising fields of economics and mathematics. This is a characteristic of the field of Peace Education as well as of those who can be described as peace educators—in that there is no boundary to the areas of

interest that are connected to the desire to promote peace. It is not surprising, then, that the participants in my research (the subjects of Chapter III), are representative of a diverse range of professional fields; although they are all "educators" in some fashion, their work is diversely focused and has emerged from varying areas of interest.

Summary of Conceptual Framework

In order to more fully understand the way that various concerns and disciplines inform the field of Peace Education, it is useful to use a conceptual graphic. The graphic combines two iconic symbols in order to contextualize the practice of Peace Education within the areas that they represent. The apple represents the field of education, and superimposed upon it is the traditional peace symbol made popular by the nuclear disarmament movement of the 1960s and 70s. The peace symbol can be seen as the "core" of the apple, and it is labeled to indicate the various academic and theoretical fields from which Peace Education is drawn. The central core is a unifying concern for social justice, and branching off of that are related concerns of politics, global matters, environmentalism, and economics.

The graphic is meant to show that those concerns are part of the structural foundation of the practice of Peace Education, which is in turn backgrounded by religion, spirituality, sociology, and cultural studies, and taken up through the lenses of feminist and critical pedagogies. Those who practice Peace Education do so in an integrative manner (Danesh, 2006) that is informed to varying degrees by these concerns, and I would argue that they would consider this model, depicting peace studies at the core of education, as an appropriate approach to education in general.
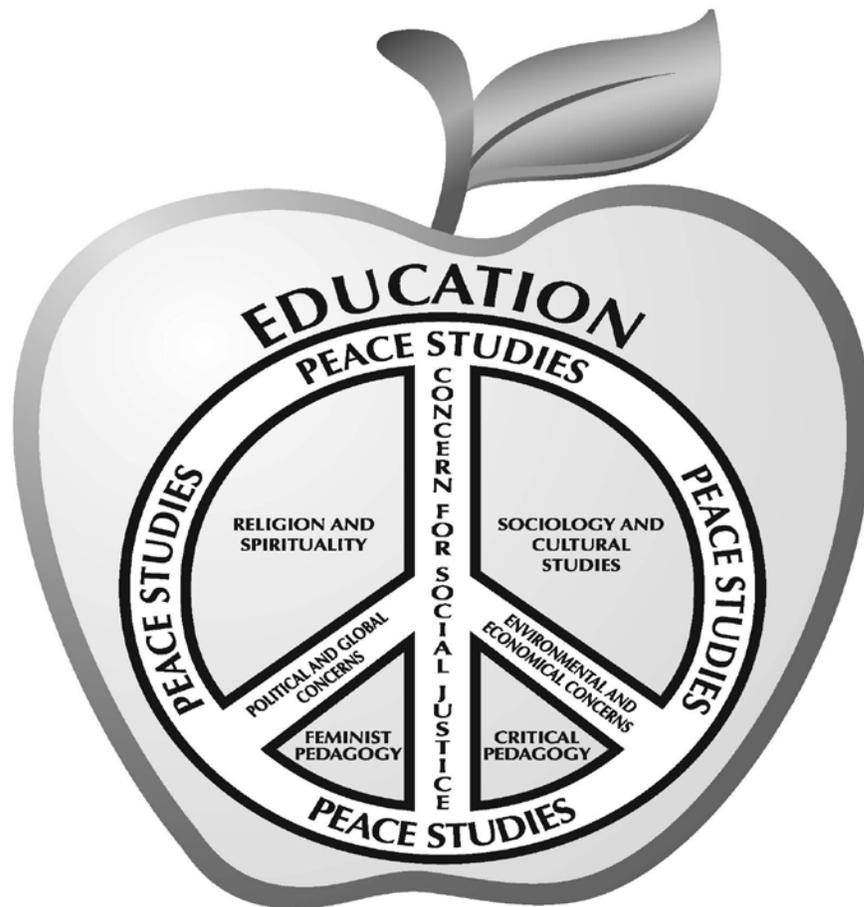
Figure 1. A Conceptual Framework of Peace Education.

It may be useful to review the definitions of "peace" and "violence" used by theorists whose work is referenced in this chapter, acknowledging the fact that those definitions, while foundational to many of the concepts described herein, are contextual and fluid themselves. There is no single, exclusive definition of either term, and the various perspectives discussed below approach the subject of peace and violence from differing viewpoints.

In Chapter II of the *International Handbook of Peace and Reconciliation* (2013), Elizabeth Claggett-Borne provides a thorough overview of the various definitions and

coding mechanisms of "peace," with an emphasis on the distinction between "positive" and "negative" peace as initially defined by Galtung (Galtung & Höivik, 1971). The subsequent chapters in that book discuss the terms "peace" and "reconciliation" in the context of various regions of the world, and the concluding chapter analyzes the ways that people in those areas define the terms. The most useful point to take from this analysis, in terms of this study, is the fact that in all of the regions of the world except the UK/Anglo cultural region, the major portion of the definitions of peace equated it with positive peace—the prerequisites for such being fairness, equality, and democracy (p. 664). Therefore, although part of the aim of peacemaking is to end violence in all forms, meaning direct/physical violence such as war as well as indirect/structural violence that results in oppression and the suppression of human rights, most people view peace itself not just as an *absence* of violence, which is negative peace, but as a condition in which people have access to resources, security, calmness, tranquility, and positive emotions (p. 657). In discussing the categories that impact Peace Education below, I will comment on the various ways that those who are positioned within each perspective might define people and violence, in an effort to shine some light on how a convergence of these viewpoints is enriching to our understanding of peace and violence, but only if we bear in mind how they are situated within the context of each perspective or field of study.

The categories found within Figure 1 (p. 58) are certainly not exhaustive, nor do they represent the only areas of interest that are attributable to those who practice Peace Education. They are, however, representative of the major influences on Peace Education as an academic discipline, insofar as they each can be seen as overarching

categories under which many of the more focused or specific areas of concern might lie. A brief summary of each category follows, in order to clarify the conceptual framework that is being applied to Peace Education and to demonstrate the fact that it is not an amorphous field but one that is multidisciplinary and that draws on a range of social, cultural and spiritual perspectives as it seeks to define itself.

Religion and Spirituality are perhaps the more obvious areas that are foundational to the practice of Peace Education, and it is relatively simple to trace the connections between the various religious traditions, whether it be Buddhism, Hinduism, Judaism, Christianity, Islam, or others. Despite the apparent disconnects between religious dogma and actual practice, the core theology of many religions focuses on the pursuit of peace. Spirituality is not the exclusive domain of religion, and among advocates for peace there have always been key figures whose spiritual base was not grounded in organized religion. The participants in this study are good examples of this; while two identify as Quakers and one is Jewish, two made no mention of religious affiliation during the interviews. This seems to support the notion that although religion is not an essential part of Peace Education, some religious traditions are at the forefront of the quest for peace, and spirituality itself can be separated out from the institution of religion and examined on its own merits. It is important to note the fact that the terms "peace" and "violence," when defined from within a religious or spiritual perspective, are frequently focused on the concrete, as in physical violence (or the absence of it), and not on the more theoretical structural violence as defined by Galtung (Galtung & Höivik, 1971). This is not to say that religious dogma cannot be interpreted by using a lens that takes structural violence

into account; in fact, doing so sheds light on the many contradictions within and between various religious traditions; however, religion and spirituality seem to be primarily concerned with ending physical violence rather than addressing the political and social institutions that perpetuate oppression.

According to the American Sociological Association (n.d.), sociology is "a social science involving the study of the social lives of people, groups, and societies" (bullet 2) as well as "overarching unification of all studies of humankind, including history, psychology, and economics" (bullet 5). Putting the various academic and theoretical disciplines that influence Peace Education beneath the umbrella of sociology is a logical move; those who study the concerns listed above are not all concerned specifically with peace, but those whose work is focused on educating for peace can be located within the various disciplines that study humankind. In terms of defining peace and violence, sociologists use the definitions of positive and negative peace as benchmarks. MacDougall and Ender (2012) cite Barash (2000) and Boulding (1990) in presenting a foundational definition of positive peace that is defined as "the creation of constructive and socially just relationships" and goes on to define negative peace as "the absence of war and violence" (p. 5). Barash (2000) then stipulates the difference between overt and structural violence; "Overt violence is visible hurts to living beings and human constructs like houses, while structural violence is the less visible suffering that results from social injustice" (pp. 129–130).

Philosophers and theorists such as Plato, Erasmus, Comenius, St. Augustine, Tolsoy, Twain and others wrote about the human condition, coming from various

approaches and theoretical standpoints that can be located beneath the umbrella of a field

of inquiry that draws from their work as well as that of many others. This is the

discipline of Cultural Studies, loosely defined as an interdisciplinary field that "explores

the ways in which 'culture' creates and transforms individual experiences, everyday life,

social relations, and power" (Cultural Studies UNC, n.d., para. 1). Like Peace Education,

cultural studies draws on a wide range of areas of scholarship, including literary studies,

sociology, communications studies, history, cultural anthropology, and economics, in

order to produce a discursive theoretical base that is very much concerned with theory

and subjectivity (Johnson, 1986-1987, p. 69). Like those referenced by sociologists,

definitions of peace and violence used by cultural theorists are naturally concerned with

the interplay of power structures within the human experience, and not limited to

concerns of overt physical violence.

There have historically been varying misconceptions about what the word

"feminism" really means, and this problem continues in the present. This has been

recently evidenced by political figures as well as media and pop culture icons who

publicly express their opinions and interpretations of feminism from within increasingly

right-wing agendas. Despite their attempts to label feminists in inaccurate and

misleading ways, there is a reliable definition of feminist pedagogy that is particularly

applicable to this study. Carolyn Shrewsbury (1987) wrote:

> Feminist Pedagogy begins with a vision of what education might be like but
> frequently is not. This is a vision of the classroom as a liberatory environment in
> which we, teacher-student and student-teacher, act as subjects, not objects.
> Feminist pedagogy is engaged teaching/learning—engaged with self in a
> continuing reflective process; engaged actively with the material being studied;

engaged with others in a struggle to get beyond our sexism and racism and classism and homophobia and other destructive hatreds and to work together to enhance our knowledge; engaged with the community, with traditional organizations, and with movements for social change. (p. 6)

Shrewsbury's definition stresses engagement in various ways as well as the liberatory nature of education, both of which are critical to teaching for peace. Most notable is the stress on teachers/students as subjects, not objects. More on the subjective nature of identity will be discussed in Chapter IV, which will explore the question of how the identity of peace educators is constructed and construed, and the limitations and possibilities inherent in naming such an identity.

Like Feminist pedagogy, the principles of Critical Pedagogy can be seen as foundational to the pursuit of education for peace. According to Henry Giroux

Critical Pedagogy signals how questions of audience, voice, power, and evaluation actively work to construct particular relations between teachers and students, institutions and society, and classrooms and communities. . . . Pedagogy in the critical sense illuminates the relationship among knowledge, authority, and power. (Giroux & Aronowitz, 1994, p. 30)

In tracing the evolutionary history of Peace Education it is clear that those whose work was most influential had many commonalities; one of them is certainly their inquiry into the relationships between knowledge, authority, and power, from within their own particular perspectives. Contemporary scholars who self-identify as critical pedagogues may not all also identify as peace educators, but there are enough correlatives between the two identities that warrant a closer look into the influence of critical pedagogy on Peace Education.

Those who practice feminist pedagogy or critical pedagogy have a common interest in human engagement, in particular with collaborations between human beings and those whom they may perceive as Other. This concern for collaborative relationships is in alignment with the sociological definition of peace, and the practice itself is determined by the impact of the prerequisites of positive peace. If the environment fosters "constructive and socially just relationships" (MacDougall & Ender, 2012, p. 5), these pedagogical philosophies are impacted in a positive way. If the environment is not conducive to such, those whose practices are structured from feminist or critical standpoints will likely experience less success in achieving their intended goals. Therefore, practitioners of Peace Education are concerned with teaching about peace, with an intention to promote peace, and perhaps most importantly, their methodology (praxis) is infused with the qualities associated with positive peace.

Finally, the central part of the graphic above is a concern for Social Justice, which is placed at the core of all of the above-mentioned elements. An expansion of that concern into the areas of politics, global matters, environmentalism, and economics is a natural progression of Peace Education, and in fact many who advocate for peace are heavily invested in matters of conservation, economic inequity, and political and social upheavals across the world. The participants in this study certainly fall into that category, as do others whose work has been referenced in this chapter. Taken together, these concerns form a natural framework upon which the field of peace studies can be taken up, as illustrated in the outer circle of the peace symbol in the graphic. There are no rigid boundaries between these areas of concern because they so naturally connect to one

another and are upheld by the central area of social justice. Again, MacDougall's

definition of positive peace, which equates peace with the "creation of socially just

relationships" (MacDougall & Ender, 2012, p. 5) places social justice at the core of the

field of Peace Education, providing both a backbone to which other concerns may

connect as well as a locus of meaning that gives purpose to the field itself. The common

definition of peace that has emerged out of the various disciplines and philosophical

approaches provides a link to Social Justice that enables those who are concerned with

either area to see the reciprocal nature of their connection. Therefore, those who practice

Peace Education do so by educating for social justice, and a byproduct of educating for

social justice is education for peace, whether it be intentional or not.

This conceptual graphic is intended to clarify the ideas that have been discussed

in this chapter so that the presentation of the research in Chapter III will be readily

connected to the historical roots of the discipline of Peace Education. It is not intended to

essentialize Peace Education to these concerns alone, or to illustrate it in a cartoonish

manner. In developing the graphic it became clear to me how far-reaching the field truly

is, and how small this overview is in relation to its vast history. However, the graphic is

useful in illustrating the relationships between the disciplines and pedagogies that are

more prominently represented by this study, and thus it may provide a starting point for

understanding the relationship between Peace Education and what constitutes identity as

a Peace Educator.

Goals and Challenges in the 21st Century

An historical look at the evolution of peace studies and Peace Education will naturally gravitate to a critique of the impact of modern issues that continue to challenge the quest for global peace, such as patriarchy, militarism, capitalism, and economic inequality. In addition, contemporary environmental crises such as global warming and exploitation of natural resources are a part of the larger framework of issues that are addressed by Peace Education. Those issues continue to be both roadblocks and essential elements in the quest for peaceful solutions to conflict.

One only has to look at the headlines on any major media outlet in order to get an idea of the often-polarizing issues that plague our world today. It is interesting to note the cultural disparities that mark the issues that are deemed to be the most urgent in our world today. For example, according to the Pew Research Center (Middle Easterners, 2014, paras. 4–6), Middle Easterners believe that religious and ethnic hatred is the biggest global threat, while Europeans and Americans deemed inequality to be most threatening. Africans predominately found diseases such as AIDS to be most threatening, while Asians put pollution and the environment at the top. Only Latin America determined that nuclear weapons posed the greatest threat to our world. All of these issues pose grave dangers in our society, and the values of each country can be seen reflected in the problems that they have found to be most pressing. Peace Education seeks to open dialogue on such issues, and to foster understanding of the importance of global issues at the local level.

An exhaustive look at the major problems plaguing our world today would be impossible, and in light of the ever-changing political and social climate it would be futile to attempt to highlight representative issues that would adequately portray the connection between the field of Peace Education and global crises. However, I would like to use one example from my own work as Director of International Student Affairs, which has afforded me an intimate look at the impact of political problems on the individuals with whom I work.

I have a student who hails from a war-torn country, and although she is now safe in the US, thousands of miles from the fighting that marred her childhood and continues to terrorize her as a young woman, she is dealing with tremendous anxiety and homesickness, mixed with fear about the safety of her family and friends at home. Her grades are suffering, she cannot sleep, and she is experiencing health problems that I fear may result in hospitalization. This young woman is the same age as my children, and although it is easy for me to feel compassion for her, and to try to help her overcome her fears, I recognize the fact that to the vast majority of Americans she is part of a faceless group of people whom they have demonized and reviled as "terrorists." Her religion, her gender, her political affiliation, and the accident of birth that caused her to be a citizen of a region of the world that has historically been fraught with violence cause her to suffer the consequences of hate, greed, corruption, and oppression every day of her life. Getting to know her has been a significant event in my life, for it has helped me to see the importance of the work for peace even more clearly than before. Her life encapsulates so

many of those global issues that are addressed by Peace Education, and she is but one young woman in the world.

This chapter has provided a tip-of-the-iceberg overview of the vast history of education for peace, with nods towards key figures as well as movements that ultimately impacted the leaders whose work gave rise to the academic discipline of Peace Education in the mid-1900s. As a disclaimer, I reiterate the fact that this is in no way meant to be comprehensive; it was my purpose to provide the reader with a basic knowledge of the field and some of the theorists whose work informed it. Every day, scholars continue to make their mark on the growing body of work around Peace Education, and the continually shifting political and social climate of the world cause new developments to be made even as they open up new areas that need to be addressed. The student whose story I described above is just one of millions of people whose lives are marred every day by violence, and the urgency of the situation is becoming increasingly clear to me. This knowledge serves as an undercurrent to my desire to know more about those who can be called Peace Educators, and to understand more thoroughly what constitutes that identity. Moving forward, I hope that this knowledge will empower me (and others) to affect change that will ultimately impact the life of my student and those like her.

Chapter III is a close look at the participants whose stories provide insight into the identity formation of those who can be called Peace Educators. I have interviewed five people and examined the transcripts of the interviews in order to discern similarities, differences, and emergent themes that shed light on the topic at hand. The findings from the research are presented, with implications of those findings discussed in Chapter IV.

CHAPTER III

PEACE EDUCATION AND THE IDENTITY OF PEACE EDUCATORS: PRESENTATION OF THE RESEARCH

This chapter presents the results of the research and sets the stage for theorizing regarding the factors at play in the development of identity as a peace educator. It also presents a look at the connections between the field of Peace Education and the representatives whose identities have been influenced by that field even as they have been integral in defining both the identity and the field itself—for themselves and for one another. This work is unique in its focus, as there is very little literature that discusses those who educate for peace, despite a growing body of work that surrounds Peace Education itself, and there has been no discussion of what constitutes identity of peace educators. According to Joseph and Duss (2009),

> Although the literature on Peace Education describes the history of the movement as well as curricular goals and models of practice (see Harris 1988; Stomfay-Stitz 1993; Harris & Morrison, 2003), less is known about the lived practices of peace educators, particularly those who focus not only on conflict resolution but also on creating a culture of peace in their classrooms. (Harris & Morrison, 2003, as cited in Joseph & Duss, 2009, p. 189)

It is the goal of this dissertation to examine five examples of such "lived practices" in order to theorize about the underlying similarities and differences as well as the influences and philosophical foundations that contributed to their work. The research will also look at the ways in which the participants are connected to one another, either

via association or influence, and will consider the role that such associations play in

reifying the identity of a peace educator.

Methodology/Method

After IRB approval was secured, five participants were selected for this study,

which was conducted under the understanding that their identities would be revealed in

this dissertation. They were chosen in part because of their positions in the field of Peace

Education, and partly because of the impact of their work on the author's professional

and educational growth. This chapter will discuss the similarities and differences in the

backgrounds, educational philosophies, and professional careers of the participants as

they relate to Peace Education. In order to accurately represent the impact that they have

had on the field it is essential to have transparency concerning their identities, and so

prior to beginning the study their permission to use their names was procured.

The participants were invited to engage in two online interviews of approximately

one hour each. These were recorded and transcribed. During the first interview they

were asked the initial question, "Tell me how you came to be the educator that you are

today." Within the first interview hour, some were asked additional questions, all of

which had been provided to the participants ahead of time. Follow-up interviews took

place within two weeks of the initial conversations, and consisted of further discussion of

the original questions that had been provided to them.

The participants are all published authors whose work was used to prepare for the

interviews. These publications were mentioned by all of the authors during the course of

the interviews, and information from those which were specifically referenced has been integrated into the discussion of the author's background where noted.

Teasing out the complexities of the ways that the various components work in isolation and in conjunction with one another to form identity provides a lens through which my own identity and work are viewed. Working from a qualitative approach, I utilized a semi-structured interview in order to collect data. Guiding questions included:

- How might those in the field define the term "Peace Educator?"

- Do those who teach peace use the term to self-identify?

- How did the participants come to be Peace Educators?

- What are the spiritual influences on the participants' work as educators?

- What are the political and social influences on the participants' work?

- What are the participants' pedagogical philosophies regarding Peace Education?

- Are there common factors at play in constituting the identity of a Peace Educator, including the process of becoming such?

- What constitutes identity of Peace Educators?

After the interviews were transcribed, the data was analyzed in order to determine similarities, differences, and emergent themes. The results of that analysis will now be presented. It is the aim of this chapter to demonstrate the ways in which these participants exemplify the identity of "peace educator" and to discuss the complex social, cultural, political, philosophical, pedagogical and spiritual connections that inspire and make up the unique and varying identities of those who can be called by such a name.

Description of Participants

The first participant in this study is Colman McCarthy, a longtime columnist for the *Washington Post* and, for the past 30 years, a teacher at various Washington, DC area schools and universities. McCarthy graduated with a B.S. from Spring Hill College, and holds five additional honorary degrees from St. John's University, Wheeling Jesuit College, Belmont College, Walsh University, and Spring Hill College. He was awarded the Peace Abbey Courage of Conscience Award, an Alicia Patterson Journalism Fellowship, and the El-Hibri Peace Education Prize. McCarthy describes himself as a pacifist and an ethical vegan as well as a "conscientious nonvoter" who abstains from participating in elections because the elected candidates are sworn to uphold and defend a violent constitution (Stainburn, 2003, p. 22). In 1985 he and his wife Mavorneen founded the *Center for Teaching Peace*, an organization that "works with schools on all levels to begin, as well as to expand programs in peace studies" (Washington Peace Center, n.d., para. 1). The principles of the Center are based on the belief that "through education, nonviolent efforts towards establishing peace can be achieved" (para. 1).

After more than thirty years as a "peace journalist" rather than a war journalist, during which time he interviewed peace advocates such as Martin Luther King, Jr., Mother Teresa, Ghandi, and others, McCarthy began teaching classes about peace. The career shift seemed almost fortuitous; when asked to teach a class on writing at a local high school he said "I'd rather teach peace." From this statement came not only a new career direction but also the title of one of his books (McCarthy, 2002). His philosophy is very simple; he believes that if we don't teach children peace, someone will teach them

violence (Stainburn, 2003, p. 22). At a time when many professionals with his level of accomplishment would be content to retire and work on their memoirs, McCarthy is still working to increase peace and decrease violence; his weekly schedule currently involves teaching seven classes at five different schools, including Georgetown Law School, the University of Maryland, American University, Wilson High School, and Bethesda Chevy Chase High School. This syncs with his philosophy that "you need to go where people are" in order to educate for peace.

The next participant is Parker Palmer, a self-defined "writer, traveling teacher, and activist" whose work has spanned more than four decades. He holds a Ph.D. in sociology from the University of California at Berkeley, as well as eleven honorary doctorates, two Distinguished Achievement Awards from the National Educational Press Association, and an Award of Excellence from the Associated Church Press. In 2010, Palmer was given the William Rainey Harper Award; previous recipients include Margaret Mead, Elie Wiesel, and Paulo Freire. In 2011, he was named an *Utne Reader* Visionary, one of "25 people who are changing your world." His latest book, *Healing the Heart of Democracy: The Courage to Create a Politics Worthy of the Human Spirit*, was chosen by Spirituality & Practice as one of the best books of 2011 on contemplation and social activism. "In 1998, the Leadership Project, a national survey of 10,000 educators, named Palmer one of the thirty 'most influential senior leaders' in higher education and one of the ten key 'agenda-setters' of the past decade" (Center for Courage & Renewal, n.d.b, para. 4).

Throughout his career Palmer has purposefully resisted being "pigeonholed" into a narrow field that would limit his ability to reach the widest audience possible. His early career included a ten-year stint as Dean of Studies at Pendle Hill, a Quaker adult study center near Philadelphia, where he embraced the spiritual practice of the Religious Society of Friends, also known as Quakers. He is the senior partner and founder of The Center for Courage and Renewal in Seattle, Washington, a facility with a mission "to create a more just, compassionate and healthy world by nurturing personal and professional integrity and the courage to act on it" (Center for Courage & Renewal, n.d.a, para. 1). Palmer has authored hundreds of articles, nine books, and many poems, and his work impacts the fields of education, religion, and social justice as well as other areas and academic disciplines. Each year he leads retreats with the Center and occasionally lectures as Visiting Professor at Berea College in Kentucky and Carleton College in Minnesota. His work has been widely utilized by educators, activists, and religious leaders.

Mary Cowhey is an elementary school teacher whose life of activism has defined her classroom philosophy and pedagogy. A graduate of Smith College, she is the author of *Black Ants and Buddhists: Thinking Critically and Teaching Differently in the Primary Grades* (2006), which is the winner of the 2008 National Association for Multicultural Education Philip C. Chinn Multicultural Book Award and the 2007 *Skipping Stones* magazine Multicultural Book Award. Cowhey worked as a community organizer for fourteen years before beginning her career as a teacher, and she has been the recipient of several awards for her teaching and activism, including the Milken National Educator

Award, the Anti-Defamation League World of Difference Award, a National league of Women Voters Award, the University of Massachusetts Distinguished Alumni Award, and others. Her teaching was featured in the documentary film, *Oliver Button is a Star*. She also served as an NGO delegate to the United Nations World Conference Against Racism in 2001. Her articles and essays on teaching have been published in *Rethinking Schools*, *Why We Teach*, *What Keeps Teachers Going*? and *Teaching With Fire: Poetry That Sustains the Courage to Teach.*

Along with Eneida Garcia, Maria Aguilar and Kim Gerould, Cowhey co-founded *Familias con Poder/Families with Power* in 2007. This is a grass roots organizing effort among low-income families of color, using a popular education approach that aims to cultivate leadership among parents, guardians, and youth in order to help children succeed (Cowhey, n.d.). She is also involved in a project with the Mind and Life Institute, developing a curriculum for bringing mindfulness into the schools for both students and parents. Cowhey's work at the elementary education level has historically broadened out into the larger community as a result of her dedication to community activism and her desire to effect change in issues of social justice.

Mary Rose O'Reilly taught English and environmental studies at St. Thomas College in Minnesota for many years before retiring in 2006 in order to focus more on her writing, which includes both nonfiction and poetry. A graduate of both the College of St. Catherine and the University of Wisconsin-Milwaukee, she is the recipient of the Walt Whitman Award (2005) and a Contemplative Studies Grant from the American Council of Learned Societies, as well as a Bush Artist Grant and a McKnight Award of

Distinction. O'Reilley began her teaching career during the Vietnam War; when she

realized that many of the young men in her classes were one failing grade away from

being drafted and sent off to fight she began to think about the impact that her teaching

might have on that war in particular, and in extension, the impact of education on war and

violence in general. She wrote about this experience in her book *The Peaceable*

Classroom (1993), and during our interview she spoke about it: "One of my mentors in

graduate school, Ihab Hassan, posed a query to us teaching assistants—it was at the

height of the Vietnam War—'Is it possible to teach English so people stop killing each

other?' There went my life."

In her career as a professor O'Reilley sought to integrate the teaching of writing

skills with the teaching of critical thinking habits, and she considered the teaching of

John Woolman, a 17th Century Quaker, who emphasized self-reflection in one's career

path, particularly in relation to how one's own process contributes to war or peace.

O'Reilley extended that to her own teaching practice, which she described in our

interview as being a "conscientious curriculum." After years of teaching, some of which

was marred by disillusionment that she chronicles in *The Garden at Night: Burnout and*

Breakdown in the Teaching Life (2005), she left academia and became an ACLS

Contemplative Studies Fellow and then a consultant with the Society for Contemplative

Mind. After this hiatus she returned to the classroom "with renewed subversive energy"

and stayed until 2006, when she retired and began focusing more on the contemplative

life that she has always found to be compelling. Living a "hermit's life" on the Puget

Sound now, she says "I've been lucky enough to try out a lot of vocations, but a call to more inward life, mostly evaded, has been at the root."

H. Svi Shapiro is Professor of Education at the University of North Carolina at Greensboro, where with his colleague Dr. David Purpel he co-founded the Educational Leadership and Social Foundations of Education Ph.D. program. His life's work has centered on teaching for social justice and in recent years, on teaching Peace Education. As a young man he was a member of the Jewish Youth Movement, where he began to connect education to issues of social change. Upon graduating from the University of London, he moved to Israel and lived on a Kibbutz for two years, where he experienced socialist ideas in practice. Shapiro recounts an experience that he had there in the early 1970s; having become cognizant of the Palestinian-Israeli conflict he found that he was "more critical of Israel," not anti-Israel but "thinking more deeply of issues of social justice and how people could live together." During an Israeli television interview he stated that he thought Israel should "listen to the Palestinians," and that resulted in instant notoriety. "People would roll down the windows of cars and call me a traitor and such . . . I thought we needed to think about the rights of Palestinians."

Shapiro is candid about his left-leaning politics, saying that even as a schoolboy in England he was political. In a mock election in which he participated, he recalls that "part of [my] platform was to eliminate the school I was in." These political viewpoints served as a foundation for his early years as an anti-apartheid activist in both the UK and in Africa and as a teacher in the United States during the mid-1970s, and later prompted him to pursue a Master's Degree at the University of Pennsylvania and an Ed.D. in

Humanistic Education at Boston University. Encountering the likes of Henry Giroux, who was an Assistant Professor at BU at the time, Shapiro and other academics "thought, misguidedly, that we would change education radically" because of the influence of the change movement of the 60s from which they had just emerged. Shapiro has been involved for many years in writing and speaking in the struggle for a just peace between Israel and Palestine and is a member of the international Peace Education research workshop at Haifa University. He was an activist in the struggle to free Soviet Jewry and a member of the US delegation to the Soviet Union during the period of Perestroika that focused on the challenge of educating for democracy.

Shapiro's career as an educator has been focused on teaching people to "think about the world critically," and he has published more than 12 books on education, most recently *Educating Youth for a World beyond Violence* (2010), which focuses on humanity's vision for education in the 21st century in a time of war, religious conflict, environmental crisis and global inequality. He was invited to the White House conference on Character Education, but as he said, "I was not invited to subsequent events after I criticized Character Education as about teaching conformity to kids!" He has also published more than 70 articles in national and international journals. His research interests have taken him to Israel, the UK, Russia, Brazil and South Africa, and he is a member of the advisory board of the Network of Spiritual Progressives and a member of the steering committee of *Triangle Tikkun*. Shapiro has lectured on social justice, democracy and education in South Africa, Poland, Brazil, Israel and Greece, and

in 2014 was the recipient of a medal for his contributions to educational thought from the Adam Mickiewicz University in Poznan Poland.

These five people have all played a part in my own pedagogical development, particularly in the birth of my desire to be an educator for peace. I encountered their works at various points in my career and education, and their books and life stories have made a significant impact on my educational philosophy. In studying their ideas I began to understand what education might be, and I saw potential that went far beyond the mere delivery of facts and ideas. Like Mary O'Reilley, I started to look for ways to make the curriculum that I taught as an instructor of English composition and literature more meaningful in terms of the real world, and I sought ways to make it a conduit for educating for peace, via peaceful means. My experience is not unique; scholars and theorists draw on the works and lives of others in order to shape their own theories and philosophies, and in doing so they contribute to the greater conversation that becomes the body of knowledge that is shared by all. In interviewing the participants I found that some of them knew each other, and those who did not personally know the others sometimes mentioned having read their work; in short, the network of thought concerning Peace Education is an ever-changing yet persistent presence that is shaped by and for those who participate in its existence. What follows is a discussion of themes that emerged from my interviews with the participants. I will outline those and conclude with a discussion of the greater significance of the similarities and differences that I have observed.

Analysis of Data

All participants were asked, "Tell me about how you came to be the educator that you are today." This approach to narrative research is supported by Holloway and Jefferson (2000), who argue that interview questions should invite the interviewee to talk about specific times or situations rather than asking about their life over a long period of time, as some researchers have done (p. 37). The method that they advocate was used in this project because of its constructivist approach, focusing on the "how" rather than the "what" in terms of their identity formation. Thus, I was more interested in hearing the response to my question concerning "how" they came to be the educators that they are today rather than asking them to describe their pedagogy or define their philosophy of education.

The responses that were given by the participants were varied in length and attention to detail. Some spoke using prepared statements that closely aligned with biographical material that can be found in their books or online. Since they were provided with the questions that would be asked prior to the interview, this was not unusual, and it was somewhat more efficient in terms of the use of interview time. Others seemed to be taken by surprise by the nature of the questions, and rambled on a bit before coming to the point of their answers. Some began with their childhood stories, while others jumped directly into professional work and digressed later into narratives about their upbringing and educational background. An analysis of the responses led to the grouping of answers and stories into the following categories of emergent themes:

- religion and spirituality

- faithfulness

- personal lives and early professional work

- education and pedagogy

- politics, activism, and advocacy

- democracy, social justice, and community

- fatalism

- major influences

- Peace Education/peace educator identity

In what follows I will provide an overview of each theme in terms of what came out of the interviews, and in the following chapter I will elaborate on the implications of those thematic similarities and differences.

Religion and Spirituality

Religion and Spirituality were common themes for all of the participants, although not always in a traditional sense. For example, while Mary Cowhey expressed no particular religious affiliation, she did speak several times of "mindfulness," saying "for me, the mindfulness piece has (a) spiritual component to it, spiritually for me in learning about Buddhism, but also in a secular way." She was speaking of the use of mindfulness as contemplative practice in order to decrease stress and increase concentration in school and at home; this was a key component of an initiative that she had begun at the school where she teaches, which involves both students and parents.

According to online biographies, Colman McCarthy spent five years in a Trappist Monastery as a young adult, but he mentioned nothing about this or anything concerning a personal religious belief during our interviews. Since this is a key thematic issue for this research, I investigated the issues online, and found a 2008 interview on C-SPAN during which he was asked about his religious practice. In response to a question by Brian Lamb, who noted that McCarthy had once been a practicing Catholic, he said that he would "like to be a Christian," but it is too difficult to do it. "Christianity is very tough. It is a hard religion. I would never call myself a Christian. You have to give away everything . . . How can anybody do that?" (McCarthy, 2008b).

Three of the participants spoke at length about the impact that religion has had on them in their spiritual growth, and some interesting parallels came out of those narratives. Svi Shapiro is Jewish, and much of his formative education was based in the Jewish tradition. He spoke of the fact that his parents were engaged in Jewish socialist movements in London during his childhood, as well as his own involvement in a Jewish youth organization that was politically charged. Shapiro mentioned the emphasis that the group placed on being "cooperative," sharing everything, including their money. Cooperation and community are themes that are reiterated by all of the participants at some point in the interviews, not just in relation to spiritual communities, but in regards to other aspects of their lives. There will be more on this later in the chapter.

In speaking about his spiritual and religious affiliations Shapiro emphasized that

the moral, the spiritual, the existential—those things became central to my own thinking that education's primary focus ought to be on the struggle for meaning in our lives, in the context of the world that we live in . . . everything else, all the

stuff we obsess about, including test scores, grades, formal curriculum, all that is beside the point to thinking about what education's real mission is, which is to examine and pursue meaningful human lives in the context of this kind of world that we are confronted with.

He also spoke of his interest in the Israeli-Palestinian conflict, saying that he sees that situation as a "powerful metaphor for the issues of peace and violence."

Svi Shapiro is not the only one who spent time talking about his religious and spiritual leanings. Parker Palmer and Mary O'Reilley each spoke of how they came to be a part of the Quaker faith community, and the impact that Quaker theology and practice had on their spiritual and pedagogical growth. Parker Palmer grew up in the Methodist church and earned a PhD in the Sociology of Religion at Berkley after spending a year at Union Theological Seminary in New York, a time that he refers to as a "wakeup call" in terms of his spiritual growth. Like Shapiro, he mentions the value of "living and working in community with others"; his time at Pendle Hill, a Quaker retreat and conference center that focuses on issues of peace and social justice, ended up lasting more than eight years, a time during which he says he "extracted a kind of pedagogy that [he] went on to write about and use at the Center for Renewal." His philosophy on being an "agent of justice" is that individuals must have a "deep root system" of spiritual grounding, no matter where that comes from.

> For some that comes from the western traditions, for some it comes from Zen or Tibetan Buddhism . . . I don't really know how one can sustain a non-violent practice or commitment to peace without spiritual roots of some sort. And I'm not thinking of doctrinal roots or creedal roots, as much as I am thinking of people who have this kind of insight or vision to see what [Thomas] Merton called "the hidden wholeness."

The spiritual life, he says, is not about retreating from the external world—instead, "it's a process that takes you back into it. This is the core of all non-violent social change."

At the time of the interview the other person who identified as a Quaker, Mary Rose O'Reilley, had recently embarked upon a spiritual journey that seemed on the surface to be antithetical to Palmer's theory about being "in the world." She had just moved from her long-time home in Minnesota to a "hermit's" existence in Puget Sound, and she planned to focus on the "inner journey" that is "more about establishing your own contemplative perspective that allows you to ride out the storm." However, this appears to be a temporary refuge for her, as she is focusing more on her poetry after a long career as an educator. On the day of our first interview, she mentioned that she would be working on creating and delivering seminars on "Writing as Spiritual Practice," and although she had left her teaching job in order to be more independent, she did not plan to stop teaching entirely.

O'Reilley overtly connected her religious beliefs to her daily life. "The reason I do the things that I do is because I'm a Quaker. The Quaker discipline respects the vision and journey of each person. The habits of listening to their story. Thinking before you speak. Contemplation." This viewpoint on spirituality in connection to human interaction and the personal journey is reflected in the way her life has been mapped, and in the pedagogical approach she used in creating a "peaceable classroom." Now her life is "like a retreat," because her "strongest impulse is to create a space where people can be contemplative. People come to me and just collapse. And I make tea. Just make tea."

In her book *The Garden at Night, Burnout and Breakdown in the Teaching Life* (2005) she writes about religion and spirituality, saying,

> I've never been able to make a distinction between religion and spirituality that satisfied me . . . what's clear to me, however, is that religion and spirituality address our experience of suffering and surrender, the latter being another, and more spiritual word, for *napping*. (p. 74)

Her emphasis on rest and relaxation comes out of the idea that spirituality is relaxation, and our work often takes us from that which is (or should be) most holy to us. Relaxation from work gives us the chance to move closer again.

Faithfulness

In relation to the concept of spirituality, two of the participants spoke of the importance of being "faithful." They were not speaking about faith in god, but to the course that they had set for themselves. Parker Palmer said, "Instead of measuring myself by effectiveness, my standard is faithfulness—to my values, to my own gift, to the places and to what I see of the needs of the world around me, and to the points at which my gifts and values intersect those needs." Colman McCarthy said, "Mother Teresa once said don't ever worry about being successful. Worry about being faithful. And I never forgot that line." In his book, *I'd Rather Teach Peace*, McCarthy (2002) writes, "Being faithful matters more than being successful" (p. 93). It is interesting that the concept of faith finds its way into their personal and professional lives in this manner—not in relation to "having faith," but in "being faithful," which is a distinct difference.

Personal Lives and Early Professional Work

Listening to the participants talk about their professional careers, it became clear to me that they all seemed to be drawn to teaching despite earlier aspirations to work in other fields, or despite their intent to teach only for a short while before moving on to other careers. No matter where they started, though, they all ended up spending their lives teaching others, as if the pull towards teaching was irresistible. Only two of the participants, Shapiro and O'Reilley, started their careers as educators; two began as community organizers (Palmer and Cowhey) and the other (McCarthy) worked as a journalist for 14 years prior to beginning to teach; however, when asked to describe themselves, all of them used the word "teacher."

After a successful fourteen year career as a journalist at the Washington *Post*, Colman McCarthy decided to take the experiences that he had had in interviewing peacemakers such as MLK, Desmond Tutu, Mother Teresa, Thich Nhat Hanh, Ghandi, and others, and use it to teach others about nonviolent alternatives to war and violence. His work as a teacher (he teaches seven classes a week at five schools in the DC area) is often pro-bono, but philosophically this is fine with him, as he says he "tries to keep [his] income low in order to pay lower taxes to a war-mongering government." He and his wife Mavoureen run the *Center for Teaching Peace* out of their home in Washington, DC, and he still writes occasionally for the *Post*.

After twelve years as a community organizer, Mary Cowhey made the shift to become an elementary school teacher and has stayed in the classroom ever since, with a hiatus for about a year or so to take care of her ailing mother and spend more time with

her young daughter. Upon returning to the classroom she was faced with challenges involving curriculum, supervision, expectations for the students, and parent involvement, but addressed those problems by insisting on having the opportunity to engage with parents as much as possible. This is not the norm in the position that she now holds as Math Coach. Her professional story is colored by many years of initiatives that were intended to support parents and to engage them in their children's education as much as possible.

Mary O'Reilley credits intuition as having been important to her years as a teacher of composition and environmental studies at University of St. Thomas. "I realize now that I moved very intuitively through the places that I went." She sought to teach students how to think critically, and was censured for teaching young teachers to follow their own leading and seek the contemplative life—both of which were frowned upon by the Catholic university's leadership. Despite having to sometimes "teach in ways that are not soul-making," she says, "I love teaching. There was never a time when I didn't want to do it." Her retirement has now given her more time to focus on writing poetry and other nonfiction, and to pursue other interests such as pottery and music.

Svi Shapiro's teaching career has been heavily invested in creating and maintaining an education foundations class meant for pre-service teachers titled "The Institution of Education." The brainchild of Dr. David Purpel and James McDonald, both professors at UNCG in the late 1970s, the class is meant to introduce students to the social, cultural, and institutional structures that impact education and schooling. Since its creation, the class has struggled to keep its status within the teacher education

curriculum, as emphasis has shifted towards methods classes and courses about the NC

Teacher Standards. As chair of the Educational Leadership and Cultural Foundations

PhD program, Shapiro has worked with graduate students with careers in education,

social work, ministry, and many other fields. Although he strives to "practice what he

preaches" in his classes, he recognizes the fact that human beings are not infallible.

> Someone's personal life doesn't invalidate their work. That's the story of the
> human race in many ways. All kinds of people fall short in their personal lives,
> and I don't want to excuse that, but it is all part of the human condition. We're
> not perfect; we're not saints.

When asked about the connection between their personal lives and their

professional lives, the five participants had slightly differing viewpoints. Parker Palmer

stated that "Anyone with a true passion about what they're doing, they're not just

phoning it in, it's not just a job, the personal and professional are intimately interwoven

fully, very hard to tease apart." Colman McCarthy said, "People, we all have two lives—

our political and our personal. Sometimes they both go together and sometimes they

don't." He went on to use the examples of Ghandi, whose personal life was fraught with

negativity despite his work for peace and social justice in his outward life; MLK, who

according to McCarthy was "an awful husband and a distracted father"; and Einstein,

who "was cruel to both of his wives emotionally." Despite this, he said, they were

peacemakers outside of their personal lives.

Mary Cowhey similarly described a separation between her personal and

professional lives, but acknowledged that there is "fluidity between those two identities,"

mentioning the fact that her willingness to accept her own "unfinished" state in both her

personal and professional identities is part of the reason that she continues to grow. As an educator, she says, "Professional and personal lives don't have to be divorced or competing, but we can bring our whole selves to the work."

Mary O'Reilley was concise in making her point; "The two lives are congruent when teaching. There was nothing that I lived that I wouldn't teach, and vice-versa." Stories that she told me during the interview supported this viewpoint. Long before it was professionally "safe" to support the rights of LGBTQ+ people, she was an advocate; this grew out of her personal belief that "love between two people is always beautiful."

Finally, Svi Shapiro used the feminist theory of "the personal is political" to illustrate his viewpoint on the subject. "It has to be something which permeates one's life," he said, but at the same time he acknowledged that he might show one side of himself in private that he would not show in the classroom. It is this way with all people, but the important part is how we treat other people. "We cannot separate how we handle our personal relationships. So I try to deal with students individually in ways that are as kind and as compassionate as can be. I think that's the right thing to do."

Parker Palmer's thoughts on the relationship between the personal and the professional concern the need to "rejoin soul and role" after working within systems that deaden one's ability to preserve the senses of creativity and passion that are necessary in order to sustain oneself. He said, "I deeply believe that the biggest enemy of the highest values of all of our professions is the institution in which those professions are practiced." Therefore, the biggest enemy of the deepest value of public school teachers is the public schools, and the institutional church is the biggest enemy of the spiritual values

of clergy. So at the *Center for Courage and Renewal* Palmer and his staff work to "help them to be creative agents of change in those institutional settings, and to try to bring them back to True North." This is a good illustration of how the personal and professional are one, and when time and opposing forces take their toll on one's attempts to do a job, the impact is not only on the professional life, but also on the inextricably intertwined personal life. Palmer's Circles of Trust are meant to assist people to "preserve their core values" and go out into their places of employment to be change agents for others with whom they can share the Center's message.

Education and Pedagogy

In answering the general question about how they became the educators that they are today, all of the participants spoke about education and pedagogy as part of their narrative. Their enthusiasm for changing the current paradigm in education is evident in both their interviews as well as their bodies of work, and the common threads are a desire to educate for what some call "wholeness" as well as a movement away from the competitive, standardized educational system that is now the norm.

Parker Palmer commented on the "compartmentalization" of programs such as women's studies and Peace Education, in what he terms an "add-a-course strategy" that has developed out of a desire to avoid critique from outside the academy. Instead, he said, these programs need to be woven through the whole curriculum. He feels that "education needs to reclaim that larger, more fundamental, more classic focus on what it means to be human again," and that the purpose of higher education is to "raise up full and whole human beings rather than just creating people who know how to think about

math or history or physics or whatever." He went on to say "A word that's widely misunderstood [is] the word 'liberal.' What it really means in its root is an education that fits people for freedom. When we're at war with each other all the time there's no freedom; there's only fear."

Svi Shapiro spoke about his experience in the British educational system, and his subsequent introduction to American education beginning in the late 1970s. "I remember about 1970 picking up a copy of Paulo Freire's book, and thinking 'this is it; this begins to explain what education was about and what it shouldn't be about.'" His desire to radically change education stemmed from association with academics who were influenced by Dewey and Freire as well as Henry Giroux, and "of course by the change movement of the 1960s." For several decades his work has centered on critical pedagogy, and as he said,

> There are risks in what we do in taking an advocate position, but there is also risk in doing nothing. To hold back and not try to expose the huge amount of resources in America in terms of our human needs, to not talk about it is basically to reinforce the pervading climate. There is no neutrality, as Freire would say. Not to be critical is to allow the status quo to be supported.

Shapiro spoke of the importance of dialogue and community in the classroom, and of teaching from a position of recognizing human dignity by showing compassion. Encouraging students to go "beyond the taken-for-granted" and to use their imaginations, and to move out from the position of what seems to be common sense. Breaking out of fatalism by encouraging and cultivating people's imagination, to see another way of being in the world. In speaking of his pedagogy he used rich description and detail, and

his passion for the subject was evident. At the end he said, "those are the foundations of teaching for peace."

Mary O'Reilley and Colman McCarthy cited Maria Montessori as "the great educator" whose work inspired them, and McCarthy stressed the point that her pedagogy did not include an emphasis on testing or homework or grades. In his classes he does not give tests, homework, or exams, and "the grades, you know, I don't pay attention to them." This has resulted in his being fired from American University, where his course wasn't considered to be rigorous enough, but because of student outcry he was eventually "invited to come back" and continued to teach as he had done before. His position on traditional grading and testing systems is that they are "systems of fear—students do homework or study for tests out of fear, not out of a desire to learn." Instead of using methods that invoke fear, which he deems violent, he asks the students, "what do you want to learn?" and he takes it from there. Pedagogically, he teaches "peace through peaceful means," as shown in a documentary produced by his class at Bethesda Chevy Chase High School in 2012 titled "*Teach Peace Reach Peace.*" The documentary shows McCarthy interacting with high school students in a Socratic-questioning method that engages them in the class. Those who don't want to participate, he says, can leave. He does not force students to learn. At the end of the semester, students are allowed to choose their own grades (Stainburn, 2003).

Mary O'Reilley also cited having used the method of allowing students to grade their own work, and stressed that she never had to change a student's grade to one lower than s/he had given.

> But, a few times, upon careful consideration, I raised the student's own grade. And, be it noted that students had to write a pretty challenging essay defining and defending their self- grading standards. There was a blessed transparency about the process, and I think that all parties went home clear about what had been asked of them, and why they had succeeded or 'failed.'

Students who are taught using this pedagogical tool usually take the task seriously, she said. Her pedagogy arose out of encountering the methods of Maria Montessori, but as she matured as a professor she "constantly had to think about how [she] had learned to do things [herself] in order to develop" her own teaching methods. Over time, her desire to make the material relevant and meaningful to students guided the way she presented it.

Mary Cowhey, the only participant who has worked exclusively as an elementary school teacher, also mentioned the necessity of trying new methods, discarding those that didn't work, and moving forward. She said that the three components to being an educational innovator are "humility, confidence, and having the leadership to support your innovative efforts." As an example she spoke about the *Mind and Life Institute*, a curriculum for mindfulness that she developed for the schools as an eight-week course for parents. The rationale for this initiative was the fact that parents deal with stress every day, and teaching them to handle it in more constructive ways is beneficial all around. Her methods "have changed and evolved over time," and she has adapted to the "teachable moment" whenever possible. Her book *Black Ants and Buddhists* includes many examples of this type of approach, with the most memorable being her story of the day the classroom was invaded by black ants. As one student attempted to kill them he was stopped by a young Buddhist boy, and that was the beginning of an unplanned but very productive unit on religious and cultural differences, eventually incorporating class

visitors who spoke about Buddhist beliefs, an environmental study on ants, and a

democratically produced policy on classroom cleanliness that was meant to address the

problem of the invasive insects. Reading that chapter as a graduate student, I was

inspired by her ability to be so flexible and welcoming of spontaneous opportunities for

learning, and I continue to be impressed by her creativity and ability to engage students at

all ability levels. This can be attributed to her pedagogical approach, which includes the

philosophy, "We can feel oppressed by all the things we think we should do, so you have

to continue to let go of some things and have faith that others will carry it on . . . and I

have to have that faith and continue to evolve and take on other work."

Cowhey's work is not defined as "Peace Education"; nor is that of most of the

other participants. In fact, when provided with some questions prior to our interview, she

saw the term and thought, "I don't even know what that is." When we spoke she said,

"that is what I do, but I didn't realize that academics called it that." This is a significant

point, considering the fact that other participants also indicated that they had not heard of

the term before our interview. She went on to say that "I can see why people would have

this term, but to me it's not so much what I call myself as what I do. And I tend to not

get caught up in the labels of it. I don't wait for theory to precede me in order to do

anything." This innovative mindset is an integral part of Cowhey's pedagogy. She sees a

need for something, such as a mindfulness course or a unit on Buddhism, and she does it.

"I don't need to read a book by some academic to tell me that that's ok." She also used a

phrase that is reminiscent of Miles Horton and Paulo Freire, "Putting your sneakers on

while running or making the road by walking—there's a balance of humility and confidence that it takes to do that."

Cowhey's passion for teaching was most evident when we spoke about pedagogy. She gave many examples of her experiences in the classroom, particularly in talking about the way she seeks inspiration from her students, and like McCarthy, tries to find out what they want to learn. She mentioned "transparency" and the necessity of teachers not having a hidden agenda, but stipulated that the teacher's role includes the responsibility of prompting students towards the organic, authentic generation of ideas and questions. The biggest challenge for new teachers, she said, is "to find what is developmentally appropriate for the age of the students they're working with" and to allow things to develop organically in that direction.

Mary O'Reilley's (1993) book *The Peaceable Classroom* tells the story of her experience as a graduate student during the war in Vietnam. As new teachers, she said, she and her fellow graduate assistants "didn't know how to teach well," and many of the new students, admitted under what she terms a "quasi-open admissions policy," "didn't know how to learn very well." The gravity of this situation was found within the fact that if those students failed, they would be expelled and drafted into military service. "Grading was a life-or-death proposition" in this case, and "we did not want our students, as a consequence of our inept pedagogy, to be killed. We began to see that grading is at least metaphorically a violent act because in 1967, it was *literally* a violent act" (p. 9).

Other participants in this study spoke of the traditional system of schooling and grading as being violent as well. McCarthy's comments have already been noted, and

Palmer also likens the current system to a "totalitarian regime" that is anti-democratic in nature. "Teaching a political science course on democratic values by saying to students, 'sit down, shut up, take notes and feed it back to me' is teaching students to be subjects of a totalitarian regime. They are learning those habits." He also spoke about competition:

> I think if a person is using a communal pedagogy that's non-competitive, and invites students to develop a sense of responsibility for one another and for what's going on in the classroom, and for the larger world, I think that person is making a contribution to Peace Education.

In his latest book, Shapiro (2010) wrote, "We must . . . see violence as something that is present in more than the visible acts of physical harm. Violence is present in the very way we treat one another—in our work situations, schools, families, sports, and social lives" (p. 5). He went on to write about the fears and anxieties that exist around testing and grades, and the culture of competition that exists as a result of this system. Like the other participants, Shapiro stresses the need for pedagogy that is not violent.

To summarize, the clear similarity in pedagogical stance amongst all of the participants is the idea that education must be something that engages students beyond their intellect—it must be relevant to their lives and it must equip them for new ways of being in the world, which includes non-violence. In addition, that pedagogy itself must be non-violent, which means that the traditional model of the teacher-centered classroom with standardized curriculum and attention to "rigor" in terms of testing must be modified to one that is student-centered, with subject matter that is relevant and engaging for students, and that can accommodate multiple ways of learning as well as multiple

intelligences. An emphasis on student-led classroom activities such as those espoused by Cowhey in particular is especially appropriate for this type of teaching.

Politics, Activism, and Advocacy

These educators do not shrink from political discussion, although none are politicians. Their interest in politics seems to draw from a desire to improve the human condition, and a faith that true democracy will produce policies that will allow that to happen. In order to effect change, they have "taken sides" in highly charged political issues—a position that has earned them negative consequences ranging from professional reprimands to name-calling in the streets and even vicious attacks in the press. Working for peace is not for the faint-hearted, and these people's stories are proof of that.

Colman McCarthy, a self-described pacifist and anarchist, is a conscientious non-voter because he has "very little faith in laws. Laws are made by people and people are very often wrong." In speaking about his views of education he extends the feminist idea of "power over versus power with" to describe government as well, and he says, "governments like power over people. The peace movement desires power with, and in order to have that we must educate people about the many types of violence." His columns in the *Washington Post* over the years have taken on political decisions made by politicians point-blank, and his critique of government has been scathing. Each Friday he takes his high school class to the front of the school where they protest American militarism, and he has spoken at anti-war rallies, animal rights rallies, and anti-death penalty rallies. Writing is his primary form of activism, but his work as a teacher is his way of being an advocate for peace.

At the height of the Vietnam War, McCarthy began writing for the *Post*, and he committed himself to being not a "war journalist," but an "anti-war journalist," focusing on peacemakers like Ghandi, MLK, Desmond Tutu, Mother Teresa, and others. He was an opinion columnist, and so he did not seek to present a falsely "objective" point of view that would appease readers on both sides of issues. As he said, he was paid to write his opinion, which afforded him a great deal of freedom, along with the potential for oppositional backlash. One example is when North Carolina Senator Jesse Helms (now deceased) wrote a letter to the *Post* denouncing him as a communist because he wrote an article critiquing the NC turkey industry's treatment of birds as well as the environmental harms of the turkey farms. McCarthy also is sometimes criticized for the content of his courses, accused of not "presenting both sides" of the issues. His answer is to say "I am presenting the other side—the side of war has already been given to them."

Like McCarthy, Svi Shapiro was vocal about global politics from a young age, and his unpopular views on the Israeli-Palestinian conflict made him a controversial figure while living in Israel as a young man. His parents were political, and throughout his education and career he encountered others who, like him, sought to lessen the violence in the world through education. As an educator he does not seek to present a neutral façade in order to avoid conflict or to create a false sense of objectivity that would imply that he has no political opinions; instead, he says,

> I see myself as an educator as taking sides of those who are impoverished or without power. To be a peace educator is to be a moral and spiritual and political advocate for peace. That's why I'm in this business, not just to give people an interesting experience in the classroom, but to give them an encounter with the Prophetic—to see the distinction between our highest aspiration and noblest

goals. Do we as a nation believe in Jesus's 'blessed are the peacemakers?' My vocation is to point out the dissonance between what we say and what we do in the world, and hopefully to influence students to see themselves in this struggle against violence in all of its forms.

Mary Cowhey's activism is not generally controversial, and is contained mostly within her classroom. She stated in our interview,

> I see a distinction between advocate, activist, and educator for peace. Some would be considered a peace activist, and they are maybe educating the community at large about different causes or movements that they are part of or situations that they're protesting. But I would see those people more distinctly as peace activists than as educators. Thinking in terms of this idea of peace educator, I think it's for me being an effective teacher is being a lifelong learner, sharing that journey with your students. So when I started learning more about local food, and I started keeping chickens in my yard, and I shared that with the students, and some of them had chickens, and we started using the eggs in our cooking . . . and as a teacher I bring my whole person to that class, which includes me being a lifelong learner, and curious about ways I can make the world a better place.

Cowhey went on to say that she sees herself as more of an organizer than an activist, perhaps because sometimes people engage in activism for the sake of activism, a sort of "get in your face" approach that might not necessarily build towards anything. She said that she is "in it for the long haul" and so the grassroots work that helps to build community and effect change is more appealing to her. She stated, "Political with a small 'p' and democratic with a small 'd'—that's how people become change agents, by starting to organize and control within their lives, and do those things, and see how much of a difference that makes and reevaluate and go on from there."

During her early days as a college professor, Mary O'Reilley encountered political opposition to her teaching methods when she attempted to implement many of

the Montessori methods in which she had been trained. She was "severely censured" and opposed by religious fundamentalists who felt that her emphasis on contemplation practice was inappropriate for the Catholic school curriculum. When asked if she saw that as a political situation she said "perhaps so" and went on to say "when I was young and was torn between the contemplative versus the activist I struggled. I stopped suddenly and found a unified path with no separation. If an action presented itself, I hope I would do it now." Her advocacy for peace as an educator was not formal "Peace Studies," but she sought always to teach in a manner that enabled the individual to resist oppressive forces, which she terms "Inner Peace Studies." This was accomplished by selecting literature for her English classes, for example, that portrayed war in ways that were not aggrandizing, or by being an advocate for LGBTQ+ community long before it was common for people to be open about their sexual orientation, or for advocates to speak up in support of them.

As is evident from the way that the participants represented their political and activist views during the interviews, they hold strong opinions on topics that involve social justice, particularly when it comes to educating students about injustices in our world. None of them have been content to keep silent when it comes to political matters that are concerned with human rights, the environment, and governmental misuse of power, and despite the fact that there has been professional risk inherent in making their personal views known, they all indicate that they have been honest about their opinions. Are they all activists? By their own indication, they may not call themselves such, but they are certainly advocates for peace and non-violence in that they teach students about

those issues and do not pretend that they have no opinion on the subject. The word "activist" is so loaded that some seemed to shrink from it, or they pointed out the fact that most people think of activists as sign-wielding protestors or people being dragged off to jail. They see their activism as expressed through writing or teaching, whether they would call themselves activists (in the usual sense) or not.

<div align="center">**Democracy, Social Justice, and Community**</div>

In direct relationship to the participants' interest in politics is their concern for social justice and democracy, and closely associated with these concerns is their common belief in the importance of community. Parker Palmer spoke against the current educational paradigm of using an anti-democratic, "totalitarian regime" to control students and the curriculum, and he explained how the Quaker church's involvement in movements for social justice, is "an embodiment of the Quaker *Faith and Practice*" (although the Quakers do not have a set theology, the basic principles of the faith are outlined in *Faith and Practice*). His time at Pendle Hill was an experience in living and learning in community, "not only about studying war and peace, studying violence and nonviolence; it was an opportunity to life out their Peace Testimony, in equality and harmony." His vision for education includes this same kind of correlation—education, instead of being a totalitarian system that is in direct opposition to the message that it purportedly sends, should be a manifestation of the democratic principles that would support efforts for social change.

Mary O'Reilley connected the practice of living in community with others with her life as a poet. "I have been living more deliberately—living with a poet mind." She

used the words "hermit" and "contemplative" in reference to herself, and yet she also

spoke of how she saw herself as a "retreat"—a place where people could come to seek

that spiritual rest that would help them to "fall back into their own process." This is an

extension of that Quaker practice of silent worship, I believe, as is Mindfulness in the

Buddhist tradition, which O'Reilley mentioned as well. At the time of the interview

O'Reilley was thinking of moving to a co-housing community that houses like-minded

individuals who cooperate, share in community leadership, participate in environmental

preservation activities, and otherwise live a peaceful life that is not centered on any

particular religious connection. She stressed that this was not a "commune" or "assisted

living," but a way of life where people live in the community together, and not just in the

vicinity of others. In a subsequent communication she indicated that she had not made

that move, but was continuing to live a contemplative live and "roaring back on the trail

of combining poetry, environmental urgency, and spiritual practice in the public

conversation."

Mary Cowhey's professional and personal interests are very much centered on the

idea of fostering community. Even her classroom space becomes a place where families

and community members feel a sense of ownership because of the parent engagement

activities that she organizes, including the *Families With Power* organization that "works

with lower income families of color to cultivate grassroots leadership among youth and to

help children succeed with a parent's definition of success, not the school's or

Department of Education's definition only." This type of work that she engages in is not

connected officially to the school in any way other than that she is allowed to use her

classroom for meetings. As Cowhey says, she is not waiting on someone to tell her to create these types of organizations; she sees the need, so she does it. "If it's making sense to me, I will do it. With one foot in community and one foot in school, so the school will benefit as well as the parents and the community."

Svi Shapiro lived in a Kibbutz in Israel for several years in his twenties, and so his knowledge of community living based on this model is firsthand; he described it as "a socialistic community of shared resources and responsibility." In terms of his interest in social justice issues, he points to his interest in patriotism, masculinity, the economy geared to war, and American exceptionalism as roots to his issues around Peace Education. "I began to see an opening there, an area that needed to address more directly issues of peace, violence and war, rather than just indirectly through critical pedagogy." His classes historically have addressed social justice issues as they relate to education. His most recent book, *Educating Youth for a Word beyond Violence: A Pedagogy for Peace*, pointedly highlights these concerns, and his work in the past several years at UNCG has emphasized this interest in Peace Education. His position comes out of a desire to respect and care for all human beings, and his motive is to do nothing that is detrimental to others.

Fatalism

As an educator who often raises the question of how we might end wars and create a peaceful world, I have encountered many times the fatalistic attitude of my students who say, "People are violent by nature. We will always have war. There's no getting around it." I asked the participants what they would say in response to such a

statement, and their answers were similar, for the most part. Shapiro and McCarthy both responded by saying that although we have the capacity to be violent, we also have the capacity to be peaceful. McCarthy stipulated that there are "5 E's" that shape our decisions of whether we will act on violent or nonviolent impulses: Environment, Education, Ego, Emotion, and Experiences. "It's not natural to kill. The one thing that all militaries, no matter what country, the major fear of militaries is that when the battle begins soldiers will run away. If it was natural to kill you'd stay there and do it." He went on to say that the trauma that is imposed on soldiers by requiring them to kill results in more suicides after returning home from war than soldiers killed in combat.

Parker Palmer calls the fatalistic statement a "huge cop-out." Citing the fact that the history of human civilization has been humankind struggling to minimize the shadow side of human nature and to maximize the bright side, the side where we "find the light," he claimed if there had never been anything in human history to mitigate the fight or flight response that is deeply embedded in the autonomous nervous system of all animals, including us, "we'd still be living in caves clubbing each other with stone axes." In other words, our civilization has been a struggle to move away from that primitive impulse to kill, and we have been successful. He went on to say that the choices that humans have made are the basis of institutions, social dynamics, all of human history. Those choices are based on what we value, "and if we continue to value real estate over human life, money over human life, natural resources over human life, then we're going to continue to have war. But those are choices that we make."

The fatalism that seems to prevail among some of my students is just an acceptance that human beings will continue to make those choices that result in violence. Palmer calls these "cheap excuses that it has always been this way," and although he goes on to admit that he does not think that all war will be ended in his lifetime, he says that is not fatalism—it is recognizing that "you have to do things in life that you will never see the final result of. So you must have a different calculus for the meaning of your life than the short term results you can get." Palmer again mentioned that his standard for his own life, for his success, is his own "faithfulness"—to his values, to his own gift, to the places and to what he sees of the needs of the world around him, and to the points at which his gifts and values intersect with those needs.

O'Reilley's opinion on this subject was similar, perhaps because of their shared Quaker beliefs. She cited George Fox, who spoke about an "ocean of darkness and an ocean of light." She said that the evolution towards that ocean of light moves slowly, but the consciousness that will enable us to live more peacefully is growing towards a time when people will make more decisions for the world where they don't kill one another.

> In the community where I live the people are more conscious of the values of peace if they are educated to do so. The biggest challenge to this movement is the War Education that is all around us—in the form of media, pop culture, etc.—that makes people harsh, cruel, and greedy. Children have innate goodness . . . and they seem to resist the war education, but we have created this monster institution [pop culture] that churns out the worst of human nature.

Major Influences

The participants were major influences on my pedagogy and personal philosophy, and so I thought it was relevant to ask them about who their major influences were. For

Parker Palmer, the first person he mentioned was Gene Sharp. He also listed Douglas Steer, Rufus Jones, Howard Brinton, and Thomas Merton. Gene Sharp was also mentioned by McCarthy, along with Ghandi, AJ Muste, Dorothy Day, and Albert Einstein. McCarthy gave tribute to his wife, Mavoureen, as his biggest influence because of her "peaceful heart and peaceful mind." Interestingly, O'Reilley also cited Gene Sharp, but she included McCarthy and Palmer as also being major influences on her work and her life. Cowhey listed Miles Horton, Paulo Freire, Ghandi, John Cabot Zinn, Sonia Nieto, and others, and Shapiro spoke at length about David Purpel, his friend and colleague. He also listed Thich Nhat Hanh, Michael Lerner, Ghandi, MLK, and Nelson Mandela.

In examining this list I found two main points of interest. One is the fact that Ghandi is listed not by everyone when asked about major influences, but his name was mentioned during the interviews quite often when participants were giving examples to illustrate various ideas. The other name mentioned most often (by three out of the five participants) is Gene Sharp. I was not surprised by the mention of Ghandi's name, and the others on the list were familiar to me as well, but since I was unfamiliar with Sharp's work, I thought it was particularly interesting that he was mentioned as the top influence for three of the participants. Sharp is the founder of the Albert Einstein Institution, which studies non-violent action, and he has been nominated three times for the Nobel Peace Prize. Now Professor Emeritus of political science at the University of Massachusetts, Dartmouth, he has been called the most influential political theorist of his generation, according to Ruaridh Arrow (2011), who interviewed Sharp for the BBC News and

produced a film about him entitled "Gene Sharp—How to Start a Revolution." Sharp's "central message is that the power of dictatorships comes from the willing obedience of the people they govern—and that if the people can develop techniques of withholding their consent, a regime will crumble" (Arrow, 2011, February 1). Sharp's body of work is massive, and his first book, *Gandhi Wields the Weapon of Moral Power* (1960) included a Foreword by Albert Einstein. The BBC article describes Sharp as having faced "almost constant financial hardship and wild accusations of being a CIA front organization."

As it is evident that Gene Sharp was influenced early on in his career by the work of Ghandi, the web of connections contained within these various figures whose work has influenced the participants in this study seems, therefore, to center back to Mohandas Ghandi as a common thread. Ghandi's work for non-violent resistance is quite well-known to most people, and the most compelling characteristic of the man was his "eloquence and embrace of an ascetic lifestyle based on prayer, fasting and meditation [that] earned him the reverence of his followers, who called him Mahatma (Sanskrit for "the great-souled one")" (Mohandas Ghandi). The connection between spirituality and work for peace is quite clear in this case, and it is important to make note of this as I move forward into the next chapter of this dissertation.

<p align="center">**Peace Education/Peace Educator Identity**</p>

I have saved the most obvious question that I asked the participants for the final part of this section because I also held it until last in our interviews. Before bringing up the leading question, "Do you see yourself as a peace educator," I wanted to see if any of

them used the term on their own. I also wanted to hear from them about their work in general before centering the talk on the field of Peace Education exclusively. Since they were provided with questions beforehand, my question was anticipated somewhat, but over all the participants held off on speaking to this subject until we had covered the other topics such as their religious and spiritual beliefs, their professional interests, et cetera.

Without exception, the five participants said that although they did not call themselves "peace educator," they had no problem with that term being used to describe them. There was some discrepancy, however, in terms of whether or not a label such as that would be in any way a negative thing—would it be limiting and too narrowly focused? According to Colman McCarthy, it would be "no more limiting than a Math teacher being called a math teacher—it is descriptive, meant to focus clearly on a specific discipline." McCarthy said, "I identify myself as a journalist really, and a peace educator, yes." He did go on to say that by using labels we tend to excuse ourselves from being thoughtful and reflective, because it leads to stereotyping people, "like feminist or peace educator. It's a way of being intellectually lazy."

Mary Cowhey had never heard the term before receiving my questions for the interview, and although she recognizes why the term exists, "to me it's not so much what I call myself as what I do. And I tend to not get caught up in the labels of it."

According to the other three participants, however, the term might be too limiting. Svi Shapiro teaches a class on Peace Education, and has authored a book on the subject, but still he does not use the term to identify himself because it seems "too narrow a

definition" for the kind of advocacy work that he does, which intertwines with social justice work and critical pedagogy. "I'm happy to call myself that at times, but I wouldn't define myself that way," he says. His distinction between defining himself and calling himself a peace educator is interesting—it implies that there is a limiting nature to the term "define," whereas using the term as a descriptor leaves an openness that is desirable.

Mary O'Reilley's answer was similar to Shapiro's. "I don't define myself as a peace educator." She went on to say that she avoids terms that might be confusing to people, or that might imply that she is putting herself in opposition to something. For example, although she advocates for peace she dislikes the term "pacifist" because people don't understand the word and assume that it means she is anti-military. When asked if she would be opposed to people calling her a Peace Educator she replied, "No. I'm a 'shapeshifter.'" Her response at the time seemed to indicate that she would not mind the appellation; however, upon reading it in my notes I wonder if she was saying "no, don't call me that—call me a shapeshifter." Or perhaps she meant to be opaque in that response. Since O'Reilley is a poet, the power of words is obviously something she feels strongly about, and her reluctance to frame herself within one identity by naming herself seems logical.

Parker Palmer spoke to this question at length. From the beginning of the interview he stressed the fact that throughout his career he had resisted being "pigeon-holed" into a rigid brand. The nature of his work requires him to be accessible to a wide audience, ranging from educators to religious leaders to scholars, and he has deliberately

avoided calling himself anything other than "a writer, a traveling teacher, and an activist." He went on to say, "Peace Education is like branding. I'm not opposed to being called a Peace Educator . . . for others, a self-proclaimed identity of peace educator is accurate, not limiting. But my way of marketing my work is by not branding it."

Palmer's next comment articulated an answer to a major question that will be addressed in Chapter IV of this dissertation, "is it important to name 'Peace Education' or 'Peace Educator'?" Would the field and the identity benefit from being identified in this manner, or should we reconsider our attempts to "brand" the field more prominently than we already have? In responding to my query he gave an answer that seemed to evolve as he spoke:

> Maybe it's important to name something. I think nonviolence is a term that comes more readily to me as a posture in my work over the years than the term 'peace educator.' I aspire to be in the world in a nonviolent way. I'm an aspiring non-violent. That's a word that works for me sort of generically, running through a lot of things. Whereas Peace Education is more of a role-specific language for me.

Palmer's thoughts highlight the importance in a name, despite the fact that he has clearly stated that he shrinks from limiting his own work by naming it or defining it too narrowly.

Svi Shapiro remarked on the "tension between the struggle for legitimacy and the larger political, moral, and social questions that these fields [such as Peace Education, Queer theory, etc.] are concerned with, and that can get lost in the struggle." He was speaking about the academy and the movement in recent years to address areas that had previously been subsumed beneath disciplines that had traditionally been foregrounded.

This movement often resulted in a struggle for recognition, which unfortunately tended to take center stage in the public sphere. Even those who work for acknowledgement of a discipline sometimes find themselves embroiled in the struggle just to have it named—which might cause them to lose sight of the principles that it represents, at least temporarily.

Parker Palmer summed up his position on the question by returning to the point that although the subject matter of Peace Education is "well worth teaching," his work

> has been more aimed at everyone who teaches, the common thread that we can talk about is not content but pedagogy . . . and I think if a person is using a communal pedagogy that's non-competitive, and invites students to develop a sense of responsibility for one another and for what's going on in the classroom, and for the larger world, I think that person is making a contribution to Peace Education.

This seems to support the idea that *what* a person does is so closely intertwined with *how* he or she does it, that the two are not distinguishable from one another—which was a common theme throughout all of the participants' interviews.

Convergences and Divergences within Emergent Themes

I consider the five participants to be examples of what I term "peace educators"; therefore, it is incumbent upon me to justify that label with the research that I've done. Their own narratives serve to give the reader an idea of their philosophies and pedagogies, and the things that they foregrounded in answering my questions reveal quite a bit about their inner motivations and perhaps even about the subconscious forces that drive them to do what they do. I would like to stipulate that this study was not undertaken with the idea of uncovering "hidden" similarities and differences, or doing a

psychological profile of the participants; had that been the case, the entire structure of the research would be different. It was not my intent to speculate about the participants' possible subconscious emotions or to pick apart their personal lives in order to hypothesize about their professional motivations. I have collected their narratives and examined them for areas of overlap as well as divergence in regards to a conceptual framework that represents the work of peace educators, and will now summarize the conclusions that can be drawn from that study.

First I would like to briefly mention some of the demographic information regarding the group, particularly in regards to the impact of social forces on the participants and their work. All five are white, college-educated, American citizens born prior to 1970. Two have earned PhD degrees; one, who has an earned Bachelor's degree, has been awarded several honorary doctorates; and two have Master's degrees. Their professional status in white-collar jobs has afforded them all what can be described as "middle class" lifestyles, and all are involved in (or have retired from) education. All are or have been at one time in heterosexual marriage relationships, and all have one or more children. The degree to which each participant is involved in religious or civic organizations varies.

It must be mentioned that although the five participants do not have any close connections to one another, Mary O'Reilley indicated that she and Parker Palmer are friends, and she mentioned that she knew of Colman McCarthy's work. The other participants did not indicate that they recognized the names of the other participants, and I did not pursue that line of inquiry further. It can be assumed that the participants may

be familiar to some degree with the written work of the others, but that was not explored
in our interviews.

This conceptual framework, originally outlined in Chapter II, was created in order
to give the reader a concrete starting point for understanding the field of Peace Education.
The remainder of this chapter will be dedicated to discussion of the application of this
conceptual framework to the personal and professional practices of the five participants
in this study, emblematic of those who can be called peace educators. I will discuss areas
of convergence as well as divergences that were observed in analysis of the interview
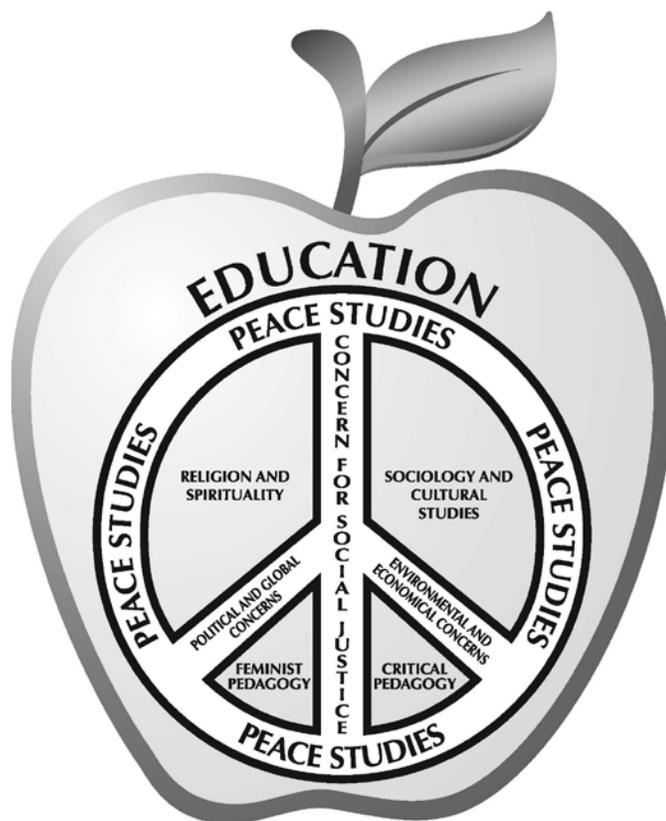data.

Figure 2. A Conceptual Framework of Peace Education.

At the Core—Concern for Social Justice

In the case of all five participants in this study, there is a central core of concern for social justice that serves as a foundation for their work for peace through education. All participants mentioned the necessity for nonviolent pedagogy, and Parker Palmer, in particular, summed up the purpose of education in general by saying that it needs to "reclaim that larger, more fundamental, more classic focus on what it means to be human again," which is at the center of teaching for social justice. Shapiro called it "teaching from a position of recognizing human dignity" and McCarthy spoke against the traditional educational model that invokes "systems of fear" in order to motivate students to learn material by rote. McCarthy also stated that those who teach students to "develop a sense of responsibility for one another . . . and for the larger world," educate for peace. As stated previously, these participants have a common belief that education must engage students beyond their intellect, and it must equip them for nonviolent ways of being in the world; therefore, at the center of their work is this concern for social justice, with branching concerns that include politics, global awareness, the environment, and economics, among other things.

Branching Concerns

The tie that connects the issues of political, global, environmental, and economical concerns, other than their core of social justice, is the concern for humanity in all regards, across all political borders and in all areas of life. Those who work for peace are of course aware of the connection between a violent world and the ravages of racism and poverty, for example, and in varying degrees all five participants have been

outspoken about their opinions on these issues. Svi Shapiro's past is most prominently featured with political engagement, and he attributes his strong sentiments concerning global concerns including violent conflict and social inequality to a desire to be "a moral and spiritual and political advocate for peace," which is how he defines what it means to be a peace educator. He uses the Israeli-Palestinian conflict and his work in that area as an example.

Colman McCarthy self-identifies as an anarchist who refrains from voting out of protest against a constitution that supports violence, and he has used his position as a journalist to openly discuss political issues in the public forum, focusing primarily on American militarism in his quest to be an "anti-war journalist." The remaining three participants have also expressed their interest in politics concerning war and violence, global matters such as colonialism and environmental decimation, as well as economic inequity within and outside the U.S.

Even the most cursory look at other educators for peace, such as Elise Boulding or Johan Galtung, will reveal the fact that they, too, share these concerns. It can be concluded that practitioners of education for peace are, then, interested in matters such as this to varying degrees, and although some might more intently focus on eradicating poverty while others are intensely interested in environmental issues, at the root of these concerns is a desire to make the world better for all of its inhabitants. Nationalism and competition, and the violent pedagogy that fosters them, have no place within the philosophical framework of peace educators.

Feminist and Critical Pedagogy

In designing a conceptual framework for this study I placed Feminist and Critical Pedagogies inside the graphic that is meant to represent Peace Education. This places them within the overarching framework of Peace Pedagogy. In looking at the graphic some might question whether there is a distinct difference between the pedagogy of peace educators and feminist pedagogy or critical pedagogy, and might go so far as to ask for a clearly defined boundary between the latter two; that is a difficult line to draw. Although they occupy distinct spaces on the graphic, that is more out of necessity since it is difficult to visually represent them relationally. It is even more problematic when one tries to distinguish what is essentially "peace pedagogy" as opposed to "feminist" or "critical" pedagogy. Therefore, I acknowledge the limitations of this graphic while defending its main premise, which is that Peace Pedagogy incorporates the concerns of both Feminist and Critical Pedagogies. Those who are familiar with feminist and critical pedagogies will recognize the areas of similarity or overlap. This is all to say that the field of Peace Education, while distinct from other academic disciplines, is nonetheless quite multifaceted, and although it shares many features of feminist and critical pedagogies, such as a concern for collaborative engagement, a rejection of rote learning, etc., it is distinguishable by its overall concern for bringing about more peace and a desire for nonviolent solutions to global problems.

The participants in this study can, by my definition be described as "Peace Educators," but they can also be called feminists and critical pedagogues. The identities are not exclusionary, and in fact one might argue that it would be quite difficult if not

impossible to be a critical pedagogue and not a feminist, or vice-versa, or to be a Peace Educator and not also the other two. Identity, as I will discuss in Chapter IV, is contextual, not binary, and very much contingent upon self-perception. The participants were unanimous in their desire to reject being labeled in any way that would, as Parker Palmer said, "pigeonhole" them into only one area of inquiry; however, when asked if they were open to being called "Peace Educators" they agreed that they could see themselves in that light. This is in alignment with their shared philosophy that it is impossible to completely separate their personal selves from their professional lives, which as Svi Shapiro noted during one interview, is a key element underlying feminism, "Feminism more than anything really has brought home to many of us the fact that we cannot separate the personal from the political." The participants were not asked to self-label using the worlds "feminist" or "critical pedagogue," but their work and the facts that they revealed about themselves are very indicative that they exemplify many of the traits of both.

<div align="center">**Religion and Spirituality**</div>

The participants in this study were questioned about their religious and spiritual leanings, but as with the labels "feminist" or "critical pedagogue" or "Peace Educator," there were no definitive labels affixed to any of them regarding their personal ideologies. The key finding here is that although the five participants differ in terms of their adherence to religious doctrine or the degree of emphasis that they put on practicing organized religion, there is a common thread of respect for the religious traditions of others, as well as a sense of spirituality that pervades their lives and work.

Two out of the five people mentioned no religious affiliation at all, which can be taken as an indication of the degree of importance that they place on it in their lives and work. The statements of the other three were inclusive of religious references, and the three of them identified with particular religions (Jewish and Quaker). This reflects the religious landscape of society in general; according to the Pew Forum (The Global Religious Landscape, 2012) "roughly one-in-six people around the globe (1.1 billion, or 16%) have no religious affiliation . . . Surveys indicate that many of the unaffiliated hold some religious or spiritual beliefs (such as belief in God or a universal spirit) even though they do not identify with a particular faith."

To what degree do religion and/or spirituality impact a person's work for peace through education? Are they essential components or merely coincidental to the lives of the actors? This warrants a look at the common traits as well as the divergent attitudes of the participants in this study as well as others in the field. Whether or not an individual overtly ascribes his or her motivation to work for peace to a religious affiliation, assumptions can be made about the impact that religion and/or spirituality have in that area, based on clues in testimonial and the participant's written body of work. During her interview Mary Cowhey stressed the importance of mindfulness in her life and work, and she referenced Buddhism as something that she learned "about," rather than describing herself as a Buddhist. Although he did not speak about religion in our interview, Colman McCarthy has been quoted elsewhere speaking about his own refusal to identify as a Christian because it is so "difficult" to do so. He went on to talk about his desire to be "faithful"—not to a deity, but to a purpose or a path. Despite speaking openly about the

impact that their respective religious beliefs have on them personally and professionally,

Svi Shapiro and Parker Palmer did not specifically ascribe their work for peace as arising

out of those religious traditions; however, O'Reilley stated outright, "The reason I do the

things that I do is because I'm a Quaker." Three participants included religious

affiliation in self-identification, and the other two did not; this would imply that work for

peace may be found in those who express religious leaning, but it is not exclusive of

those who do not identify as religious. I would go a step further in stipulating that overtly

expressed affiliation with a religious group does not necessarily mean that one is

involved in work for peace; this is a fact that is borne out by the example of millions of

people who call themselves religious but whose actions are prone to violence.

It warrants mention that faithfulness was addressed directly by two of the

participants, (Palmer and McCarthy) who mentioned it not in respect to a deity or a faith

system, but in respect to being faithful to personal values and goals. Despite the fact that

many people—not just those in the religious community—associate the term "faith" with

religion in general, the term is defined as "loyal, constant, and steadfast"—traits that are

not limited to religion or spirituality at all. All five participants, not just Palmer and

McCarthy, exhibit these characteristics in their work for peace. Their faithfulness in

educating others about social justice, including nonviolent resistance to oppression, is a

trait that they have in common not only with one another, but with others who have been

mentioned in this study, particularly the pioneers in Peace Education whose work is

discussed in Chapter II. Whether the desire to educate for peace comes out of a religious

tradition, a moral or ethical imperative, or a personal choice unrelated to any of those

things, faithfulness to that purpose is a commonality among those who can be described as educators for peace.

Sociology and Cultural Studies

The fields of sociology and cultural studies are rather all-encompassing areas of scholarship that include many of the sub-fields that are relevant to Peace Education. Thus, the work of these participants can be backgrounded by a look at their similarities and differences concerning these areas. As I have written, the core of their work can be defined as a concern for social justice, and all of the interviews at some point turned to a discussion of the importance of democracy. An extension of this for the participants was the critical need to put democracy into practice—through collaboration, community, and equal access under the law. Parker Palmer's time at Pendle Hill, Mary O'Reilley's recent move towards a co-housing community, Svi Shapiro's time in a Kibbutz in Israel, and Mary Cowhey's integration of community organizing into her teaching practice and volunteer activities are all reflective of their concern for democratic process and collaboration. Colman McCarthy, too, demonstrates this in his teaching practice, allowing students to decide what they want to study and giving them power to select their own grades for the class. Empowerment and an emphasis on the need to work together rather than individually in competition with one another—both of these ideas take prominent place in the work of these participants and others in Peace Education.

Divergences

It would be impossible to enumerate the many divergences that exist between the participants without listing all of the exceptions and areas of overlap that complicate the

picture. This is not a field that has clear binary areas, and while a list of similarities and differences might be created, it would likely evolve into a web-like depiction of connections if we were to critically examine all of the elements and their associations. From my observation, there are more convergences between these participants than there are divergences, in regards to their practice as peace educators, and so the most notable area of difference that I could define is that of their professional paths.

While all are educators in some way, the participants in this study perform their work for peace using methods and outlets that differ greatly. Some are teachers, some are scholars, and some are both, but each person has a unique area of focus not shared by the others. For example, Mary Cowhey is first and foremost an elementary school teacher—the only one in the group. She has published one book and several articles, but that is the extent of her published work at this point. Much of her time is spent in community organizing in conjunction with her work as a teacher, but she is also a busy mother of two and caregiver to her elderly mother.

Mary O'Reillish, having recently retired from teaching college English and Environmental Studies, has published several books and articles that focus on various subjects including teaching, but her work has now moved towards writing poetry and leading a more introspective life. Unlike Cowhey and others, she never saw herself as an "activist" in the political sense, despite the nature of her teaching. Now she sees herself as more of a "retreat" for those who seek refuge from the world, and out of her capacity to be a comforting presence she presents a listening ear. Her statement, "I make tea" is an interesting and apt way of describing herself in that role.

Colman McCarthy still writes occasionally for the Washington *Post*, and as he continues to teach Peace at high schools and colleges near his home in Georgetown, he shows no signs of slowing down, serving as a living role model for students who might ask the question, "how can I work for change?" Much of his work is centered on demonstrating publicly against war and violence, and he is an outspoken critic of governmental policies that support violence. Those who see him riding his bicycle to class are watching conviction in action—his concerns for the environment are played out in his daily habits, which include veganism.

Parker Palmer continues to work in several areas, including leading sessions at the Center for Courage and Renewal, and has recently published his ninth book, *Healing the Heart of Democracy,* which speaks to many of the issues that have only been touched on in this chapter. Palmer's audience is wide, including educators, religious and spiritual leaders, and others concerned with social change.

Svi Shapiro is in the early stages of graduated retirement from UNCG, where he has worked full-time for many years teaching foundations of education. Although he is still actively teaching part time and advising doctoral students, his work is now shifting towards research opportunities that were formerly put off because of time constraints; in other words, his retirement will not likely result in his putting away his critical lens, but will perhaps allow him to polish it and use it more frequently.

In conclusion, the participants are not exactly alike in the way that they have worked (or are currently working) for peace, and their lives and activities today are not cut from the same pattern. This supports the idea that those who practice Peace

Education are not a homogeneous group, nor is it a requirement that those who practice in the field come from similar backgrounds or have similar professional interests. In fact, from looking at the professional interests of those whose work formed the foundational body of scholarship in the field, such as Kenneth and Elis Boulding, Johan Galtung, Gene Sharp, to name only a few, it is clear that despite a shared interest in educating for peace, such educators do not emerge from any single academic discipline or concern, nor do they find themselves operating from within constrained boundaries even after a lifetime of professional work.

Interlacement of Love

In conclusion to this chapter, it must be noted that despite the differences between the participants who were interviewed, or the varying academic fields of inquiry that are represented as being foundational to Peace Education, there is an interwoven element that does serve to tie together all of these things. It is the one essential part of the identity of those who can be called peace educators, and it is simply the act of love. This is not the romantic love that pervades popular culture, nor can it be limited to the idea of love as a feeling or emotion. It is a practice, an action, an ongoing concern for the wellbeing of humankind and the world around us that manifests itself in acts. bell hooks (2006) spoke of the practice of love, which is essential if we are to have more peace in the world. She cited Martin Luther King, Jr. (as cited in hooks, 2006, para. 6), who said,

> Sooner or later all the people of the world will have to discover a way to live
> together in peace. . . . If this is to be achieved, man must evolve for all human
> conflict a method which rejects revenge, aggression, and retaliation. The
> foundation of such a method is love.

hooks goes on to say, "When love is the ground of our being, a love ethic shapes our participation in politics." This is certainly true of those who participated in this study, and the characteristics of the practice of love, as described by hooks, are certainly evident in their work:

> Fundamentally, the practice of love begins with acceptance—the recognition that wherever we are is the appropriate place to practice, that the present moment is the appropriate time . . . All of us who work toward creating a culture of love seek to share a real body of teaching that can reach everyone where we are. That was the lesson I learned . . .to be broad, to extend the circle of love beyond boundaries, bringing together people from different backgrounds and traditions, and feeling together the way love connects us. (para. 28)

McCarthy, Shapiro, Cowhey, O'Reilley, and Palmer all demonstrate this love that hooks describes. They are concerned with those connections, those ties that bind, which are essential in a society that moves beyond violent competition for resources or greedy lust for power into a realm where all can live in peace with one another. Their work brings people together from different backgrounds and traditions; it teaches acceptance and rejects revenge, aggression, and retaliation—all of which are foundational elements in Peace Education. Others have written about the power of love, including Thich Nhat Hanh (1997, 2003, 2008) who defines love as having four elements: benevolence, compassion, joy, and freedom (1997, pp. 1–4). These elements can be discerned in the life and work of the five participants in this study, and I would argue that they are also present in any person who practices Peace Education.

Conclusion

This chapter has sought to present the data from interviews of five people whom I consider to be Peace Educators, or practitioners of Peace Education. I have attempted to provide a clear picture of their professional work as they shared it with me, and to analyze the ways in which they share traits and areas of concern in order to place them within the field of Peace Education as outlined in Chapter II. In the final chapter of this dissertation, I will discuss some examples of Peace Education programs that are currently in operation around the world, and will integrate my findings concerning these programs with the background information on Peace Education as well as the conclusions drawn from my work with the participants in this study. I will do so in relation to my own journey as a peace educator, and will conclude with a discussion of the implications of my findings on the field.

CHAPTER IV

PEACE EDUCATION IN PRACTICE AND IMPLICATIONS OF THE RESEARCH FOR THE FIELD OF PEACE EDUCATION

Introduction

In preceding chapters I have shared my personal journey towards self-identification as a Peace Educator, narrating pertinent experiences as a student and a professional educator, particularly as they relate to my desire to be like other theorists and practitioners who work for peace. I then provided an overview of the origin and the development of the academic field of Peace Education, with discussion of a few key voices whose work is foundational in the field. The third chapter is a presentation of the research that was conducted for this dissertation, consisting of the narratives of five contemporary figures who can be identified as educators for peace. From those narratives I have drawn conclusions about the convergences and divergences between those people as representative practitioners of peace education, using a conceptual framework originally outlined in Chapter II (Figure 1).

Chapter IV will present an overview of seven peace education programs currently in operation around the world, in order to provide a window into the practical application of Peace Education theory. It will also discuss the theoretical implications of my research, particularly the considerations to be made in terms of advantages, limitations, and possibilities of the act of defining or not defining the identity of one who might be called "Peace Educator." Drawing on theory that emerges from the research described in

Chapter III as well as my own experience and self-identification as a peace educator, I will consider the possibilities that may be opened up by exploring definitions of "Peace Educator" and pathways to identity as such, and will look at the implications for future understanding and development of theory regarding peace education and identities of peace educators. Part of this will be a consideration of the implications concerning the academic integrity of a field that draws on such a wide span of backgrounds, as described in Chapter II.

Finally, I will utilize a reflective lens in order to speculate about how my theorizing may be implicated in future scholarly work in this field, and will attempt to address the question, "What might be the impact of understanding more about the identity of a Peace Educator on the field of Peace Education?" It is my hope that this dissertation will contribute to heightened awareness of peace education and, more particularly, what it means to claim (or not claim) identity as a peace educator. Additionally, I intend to provoke the reader to consider the role of peace education in his or her own identity, whether it be as educator, businessperson, social worker, philosopher, or any other professional or personal affiliation.

Peace Education in Action

This research project has provided an overview of the origins of the academic field of Peace Education in an attempt to provide some context for a study of practitioners within that field who can be called Peace Educators. One element that remains to be examined is the ways that Peace Education is put into practice. All around the world, individuals and organizations interested in fostering peace and ending violence

are creating diverse, unique ways to do so. There is a wide range of programs; some have international impact and others have a local scope that affects a community, a school, or even just one classroom. Programs that are particularly associated with Peace Education are often centered on providing training and materials for teachers and facilitators, who then take the knowledge and experience gleaned from workshops, sessions, camps, et cetera and use it to teach students of all ages about conflict resolution, peer mediation, and other skills that are critical for peacebuilding efforts. No matter what form they take, these programs are intended to somehow effect change in the world that will lead to more peace, and thus they fall within the scope of the label "Peace Education."

The conceptual framework outlined in Chapter II (Figure 1) is intended to give the reader a graphic illustration to explain the way Peace Education encompasses the various areas of religion, spirituality, sociology, cultural studies, feminism, critical pedagogy, and concern for social justice. It enables us to see the field a bit more clearly, since the various related areas, when taken as a whole, can seem a bit unwieldy. Having contextualized that framework by connecting it to the professional work and personal philosophies of some educators for peace, it follows that we should now examine some Peace Education programs in order to assess their relationship in the same way. A small sample of existing programs is provided here in order to give some sense of the myriad ways in which peace education theory is put into practice. This should also help to illuminate the ways that those who can be called Peace Educators do their work, whether it be via volunteerism, professional affiliation, or other outlets.

Project Peace for Schools

According to the program website, "Project PEACE for schools is a unique, comprehensive approach to peace education and violence prevention that promotes a safe school environment and encourages optimal learning through academic and social growth." The Peace Center is located in Langhorne, Pennsylvania, and has been in operation since 1982. Project PEACE is a program that promotes safety for schools by leading workshops on conflict resolution, peer mediation, and peace education with peace teams made up of teachers, administrators, support staff, parents, and students. At the helm is Dr. Sandra Bloom, a psychiatrist who developed the violence prevention approach called the Model of Public Safety. In combination with Deborah Prothrow-Stith's Public Health Model and the work of others on safety, healing, liberation, and justice, this program has made a "significant difference in reducing school violence," based on evaluations in pre and post tests conducted by an independent team of researchers from Lehigh University. Since its inception in 1987, the center has worked with more than 70 schools in the Bucks County, Philadelphia, and New Jersey area.

The center uses a "Training for Trainers" model, and programs offered by Project PEACE are as follows: Leadership Development: Middle/High School; Peer Mediation: Grades 4012; Creating Peaceable Classrooms: Elementary Level; Conflict Resolution: Middle/High School; Creative Discipline in the Classroom; Respecting Me, Respecting You—a Bullying Prevention Program: Grades 205; Bullying Prevention: Elementary Level Teacher Training; Respecting Our Differences: Grades 5-12; and Anger Management: Grades 5012.

Peace Camp is dedicated to "provide a safe and fun environment for children to learn creative approaches to conflict, mediation techniques, decision-making strategies, and to nurture compassion and courage." The curriculum, which covers two one-week sessions, combines indoor and outdoor activities that allow children to practice cooperation, open communication, respectful self-expression, and appreciation of differences. Focus is on the "Rhythm of Peace" and the "Circle of Peace," both of which allow kids to explore their own potential as well as the way their choices impact the lives of others.

The Peace Center's website states that its vision is "A diverse community committed to living together in justice and peace" (The Peace Center, n.d.a, "Our Vision," para. 1). Its mission is "To educate, empower and support individuals and organization in efforts to prevent violence, promote peaceful resolution of conflict and foster inclusive, equitable and safe communities locally, nationally and worldwide" (The Peace Center, n.d.a, "Our Mission," para. 1). The programs offered by the Peace Center exemplify the basic tenants of Peace Education, and are an excellent example of the way theory can be put into practice. By working directly with students (as campers as well as leaders), and by teaching school personnel how to address issues such as bullying, conflict resolution, respect for differences, and other real-world topics that impact the lives of children, the Peace Center is spreading the message about peace and making a difference. More information can be found online (The Peace Center, n.d.b).

The central core of concern for social justice that forms the backbone of the conceptual framework in Chapter II is addressed in a particularly effective way by this program, which not only teaches students how to reduce violence, but incorporates the

teaching of collaboration and concern for the wellbeing of others into the curriculum. In 1943 Mohatma Ghandi spoke at the Montessori Training College in London, and during his remarks he stated,

> You have very truly remarked that if we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children and if they will grow up in their natural innocence, we won't have the struggle, we won't have to pass fruitless idle resolutions, but we shall go from love to love and peace to peace, until at last all the corners of the world are covered with that peace and love for which, consciously or unconsciously, the whole world is hungering. (Gandhi, 1931, para. 8)

Ghandi has been identified as a key influence in the development of Peace Education, and all of the participants cited influences that can be traced back to his work. The Peace Center stands as testimony to this philosophy—that children are the starting point if we are to effect change for peace in the world. Their programs impact children in various ways in order to equip them with the skills to mediate, reconcile, and act in ways that challenge the societal norms that have caused them to be born into a culture of violence. Ghandi's vision imagines a world where love leads to love, which can only be possible if that culture of violence is eliminated or at least diminished, and the Peace Center's goal is to effect that change.

Peace Education Program

Peace Education Program, located in Louisville, KY, was founded in the early 1980s as a conflict resolution program in one elementary school class; since then it has grown to a network of 88 schools and 67 community sites, impacting 20,000 youth annually by providing training for peer mediators and developing conflict resolution

programs for children and adults. According to their mission statement, published on the

Peace Education Program website in 2001, the program

> strengthens communities and schools by training youth and adults to build and
> sustain positive relationships. We do this by providing learning experiences to
> reduce violence, enhance personal integrity and foster mutual respect. We teach
> conflict resolution, peer mediation and prejudice reduction. (Peace Education
> Program)

There are nine different programs offered by Peace Education Program, ranging

from mediator training to workshops aimed at teaching conflict resolution to elementary,

middle, and high school students. Outside of the traditional classroom, there are

leadership groups, a cooperative games workshop, gang prevention partnerships, and

practical skills assistance to facilitate peer relationships. The program demonstrates its

success by citing the growth of the program, and the fact that trainers in Rwanda,

Marquette University, Wisconsin, New York, Indiana and Kentucky follow their methods

for training peer mediators, based on their comprehensive mediation manual. They offer

adult workshops including Community Institutes, Training of Educators, Partnering with

Parents, Building Coalitions, and Professional Development. In 2012 the program was

selected to receive the 2012 Pyramid Award for the Art of Diversity, awarded by the

Center for Nonprofit Excellence. The group uses grant money and donations to teach

youth to "respect diversity; to communicate clearly; to solve problems; to work together

as a team and to learn digital media skills" (Peace Education Program). Their mission is

to provide "islands of safety" in schools and the community, where adults are available to

help kids solve problems nonviolently. Part of that process involves educating people to "find the commonalities in a room full of strangers" (Peace Education Program).

Like other Peace Education programs, the scope of this one extends beyond one classroom or school; it is meant to create a network of facilitators, mediators, and alumni who go out to make peace in the world, and its growth over the last 30 years is indicative of its success. The emphasis on acceptance, respect for differences, and collaboration is key and quite characteristic of peace education theory. This model seems to be the most common one in peace education programs in the US; training the trainer is a good way to create a web of workers who will make a broader impact than just one class can do.

The core concern of this program is the same as that of the conceptual framework of peace education outlined in Chapter II (see Figure 1)—a deep and abiding concern for social justice. In addition, their use of collaborative techniques is reminiscent of feminist pedagogy, and the emphasis on community is also a key element of that approach. Their work to help people find commonalities among strangers is an excellent example of the feminist principle of fostering equality.

With these programs I am particularly reminded of the mindfulness sessions that Mary Cowhey has operated in the community where she lives, using her classroom as home base. Her work is much like that of the original Peace Education Program, starting out in one elementary school classroom in order to address the specific needs of that community of people. Although Cowhey's mindfulness program has continued to operate on a small scale, the branching impact of her written work has touched a much larger group in terms of the number of people who have been influenced by it.

The American Seeds for Peace Program

In 1993, John Wallach, Foreign Editor of Hearst Newspapers, and award-winning author, began the Seeds of Peace Program to "provide an opportunity for the children of war to plant the seeds for a more secure future" (Seeds of Peace, n.d.b, para. 1). Each year, campers aged 14–16 from various conflict regions live together and participate in dialogue that enables them to gain a better understanding of one another, which is the first step towards ending hate in the world.

Seeds of Peace is a secular organization that does not espouse any particular political solution or religious point of view in its quest to promote the principles of peace and nonviolent conflict resolution. According to their *Charter on Uprooting Hatred & Terror* the organization recognizes that there are many possible paths to peace, and the Charter states,

> We now refuse to accept what is when we know what can be, if we truly implement these principles in our homes and our hearts. We refuse to be victims. We know it is possible to redirect human passions, even calls for revenge, toward the positive goal of creating peace. (Seeds of Peace, n.d.a, para. 6)

Seeds of Peace campers and educators converge yearly in Maine at International Camp. More than 5000 Seeds and Educators representing 27 countries have participated in the camps in the last twenty years, and their mission is extended in year-round local programs that "focus on the core leadership capacities needed to advance peace." Based in New York, the Seeds of Peace organization has worked in 27 countries around the world, and in each participating country there are local staff that provide intensive leadership programs that focus on tools that leaders in conflict regions need in order to

effect change. This includes teaching about how to create strong relationships, how to maintain understanding of core conflict issues, communication skills, critical thinking and change-making skills, and the ability to take action on behalf of peace.

Seeds of Peace is a non-profit organization funded in part by the US government but mostly by individual and corporate donations. Its basic mission is to "prove that solutions exist, peace is possible, and there is a reason to have hope for a better future." Like the Peace Center, this organization espouses the theoretical values of Peace Education, and comes at the problem from a practical position, not one that proselytizes or colonizes others. Its work is rooted in the idea that communication and a recognition of the humanity of those who can be perceived as enemies is the foundational requirement of any movement for peace. More information can be found on their website (Seeds of Peace, n.d.a).

It stands to reason that any program with an aim to create a more peaceful world must extend its reach beyond national borders, at least to some degree. Seeds of Peace is one that centers on the central concerns for global politics, economics, the environment, and other issues by deliberately selecting young people from diverse environments, particularly those experiencing conflict with one another, and putting them together to find ways to communicate with one another. Alienation from others is a key cause of suspicion, racism and fear, all of which fuel violence. This program plants "seeds" all around the world in the form of young people who have encountered the Other and lived to tell the tale—in other words, they supplant suspicion with understanding, fear with acceptance, and racism with an acknowledgement of our common humanity. In my

opinion, this type of Peace Education program is the most important of all because it breaks that silence that builds up when there is misunderstanding or blinding ignorance between people.

United States Institute of Peace

"The United States Institute of Peace (USIP) is an independent, nonpartisan institution established and funded by Congress to increase the nation's capacity to manage international conflict without violence." On its website it lists its mission as being "to prevent, mitigate and resolve violent conflicts around the world by engaging directly in conflict zones and providing analysis, education and resources to those working for peace" (Vision, Mission, Core Principles).

According to its Core Principles, the institute is founded on the same beliefs that other agencies and individuals in peace education follow; namely, the belief that there is hope for nonviolent solution to conflicts, that each situation is unique and requires understanding in order to be properly addressed, that collaboration and communication are key, and that peacebuilding is an ongoing practice.

Within the USIP is the Academy for International Conflict Management and Peacebuilding, the education and training leader. It was established in 2009 to provide practitioner-oriented education, training, and resources at the Washington headquarters as well as mobile training in conflict zones abroad and online distance education and training. The courses build skills in conflict management at all stages, from prevention to post-conflict peacebuilding.

The USIP is a huge organization, and in addition to the training that the Academy offers there are ventures around the world funded by its grant program. In January of 2014, a new program in Somalia was established with the purpose of bringing together education experts and specialists from Somalia, Somaliland and Puntland to remove ethnic and cultural bias from the elementary, middle and high school curricula in that country. This peace curriculum is meant to "infuse the themes of tolerance, diversity and mutual respect into the existing school curriculum" (USIP Grant), resulting in new education manuals that will start the process of peacebuilding. Similar programs in Sudan and Uganda are also funded by USIP grants. The former is a program aimed at the university level, teaching students how to use dialogue to effect peaceful conflict resolution, and the latter engages at-risk youth in a Participatory Peace Film Festival that is meant to raise awareness about conflict resolution and intergenerational peace dialogue.

These grant-funded offshoots of the USIP's larger quest for peace are examples of the way peace education can take many forms—be it through revised school curricula, university-level training on Sustained Dialogue, or youth programs outside of the traditional classroom. Within the US there are also programs that work through curricular materials to promote the values of tolerance, diversity, and mutual respect, with an emphasis on conflict resolution skills. It's important to note that many programs have published their curricular materials on the internet so that they are available at no charge to anyone who wants to use them. I find this to be particularly emblematic of the overarching values espoused by the programs; in fact, those programs that charge more

than a nominal fee for the materials make me question their motives. Peacebuilding, in my opinion, should not be exploited in order to make a profit, but should be implemented as freely as possible because it benefits all of us and is an investment in the future of this world.

Deep Streams Zen Institute

Deep Streams Zen Institute, based in the San Francisco Valley area in California, has been in operation since 1988. It offers programs that emphasize lay Zen practice and its relevance to everyday living. The institute focuses on interdisciplinary education that fuses contemporary psychotherapy with Buddhist principles and practice, including Zen and other traditions. Integrative workshops and seminars are offered as continuing education for mental health practitioners. Since 2005, the institute has offered the Coming Home Project, a non-partisan, non-denominational program that works with veterans and their families to "build cultures of peace and compassion in their respective communities and in the wider society." A general overview of the program can be found on their website (Deep Streams Zen Institute, 2010).

The institute is a non-profit organization and all programs are free to participants. The Coming Home Project was created by director Joseph Bobrow in collaboration with community interfaith leaders who saw the need to provide assistance to veterans of the war in Iraq and Afghanistan. Psychological counseling services are available for veterans, and in addition there are residential retreats, stress management skills classes, and community support programs aimed at training therapists and others involved with programs that support veterans and their families.

This project is an example of a narrowly-focused peace education program that is intended not just for children or youth, but for a specific group of people (in this case, Veterans newly returning from conflict zones) who benefit from its services. Other programs of this type exist in communities across the world, and as a practical application of the theories that underpin the academic field, it is emblematic of the way Peace Education is not limited to theoretical college courses or character-building initiatives in schools.

The fact that the programs at Deep Streams Institute are free is significant, because that further places it in line with the values espoused by Peace Education. The purpose of the program is to assist people whose lives have been disrupted by war and violence, and there is no excessive monetary profit in store for those who provide the services. One aspect of the conceptual framework that I have outlined is the relationship between peace education and religion and spirituality. This institute exemplifies the value inherent in the theology of most religions that command their followers to help those who are in need, and by assisting those who have participated in war at the behest of their country, the program attempts to heal the wounds that are left by violent combat. It also demonstrates the way a particular religious affiliation can be an instrument used by peace education.

The final programs that I would like to highlight are associated with one particular religious organization—the Quakers. As I have written, religious affiliation is not a necessary precursor to Peace Education. However, it would be remiss of me to present these two programs without acknowledging their deep roots within the traditions

and theological foundations of the Religious Society of Friends. Both of the programs

are involved in promoting peace and nonviolent conflict resolution around the world,

through educational programs outside of the schools as well as via the Friends School

model that endures as a living embodiment of the Quaker peace testimony. Other

religious organizations may have similar outreach, so this is not to imply that the Quakers

are the only group to provide such programs, only to serve as another example for this

study.

American Friends Service Committee

The American Friends Service Committee (AFSC) is a Quaker organization that

"promotes lasting peace with justice, as a practical expression of faith in action. Drawing

on continuing spiritual insights and working with people of many backgrounds [we]

nurture the seeds of change and respect for human life that transform social relations and

systems" (AFSC, n.d., "About AFSC," para. 1). With more than 90 years of experience

in working for peace all over the world, the AFSC aims to serve both humanity and

country, "while being faithful to their commitment to nonviolence" ("History," para. 1).

The programs offered by AFSC address these issues in many ways, and one is through

education for peace.

The Tyree Scott Leadership Institute, or Freedom School, is one of the programs

sponsored by AFSC that addresses issues such as systemic roots of poverty, the

construction of race and racism, the Prison Industrial Complex, militarism and its impacts

on society, and others. Participants in this intensive alternative education program are

offered the opportunity to engage in a week or so of activities culminating in a

presentation to city officials in Seattle, where it is located. The program is offered free to those selected, and is based on the model of the Freedom Schools held in Mississippi during the Civil Rights movement in the 1960s.

Another education program sponsored by the AFSC is the St. Louis Peace Education Program, which since 2012 has "addressed the school-to-prison pipeline by working with young people most affected by unjust systems" (AFSC, n.d., "St. Louis, MO," para. 1). This is a school-based program that teaches participants to mediate conflicts among peers in order to prevent violence, and works to reduce suspensions and arrests among youth. Its purpose is to change the institutional forces that have led to more violence and limited economic opportunities for youth. In 2014, St. Louis held its first Freedom School, patterned after the one in Seattle, with a focus on understanding how a history of structural and institutional racism relate to poverty in violence in the city. The programs are meant to challenge racism in nonviolent ways. In light of recent events in the US that spotlighted institutional racism, particularly among law enforcement personnel, the work that is being done in these programs is timely and relevant to today's problems. They are also reflective of the Quaker concern for nonviolence, respect for difference, and value for human life.

Friends Council on Education

Many Friends Schools throughout the world also teach Quaker values that are in alignment with the pedagogy of Peace Education. A Friends school stresses the values of community, respect for differences, spirituality, and nonviolence, among others, and those that are affiliated with Quaker meetings adhere to the belief that there is "that of

God in everyone," which is intrinsic to the faith among those in the Religious Society of Friends. The Friends Council on Education is a national organization of Friends schools whose mission is to support the implementation of Friends values in the classroom and in the life of the school community. Within affiliated schools, there is an ongoing effort to find ways to incorporate the Friends Peace Testimony into the curriculum. This testimony, from "A Declaration to Charles II" 1661, reads, "We utterly deny all outward wars and strife and fightings with outward weapons for any end or under any pretence whatsoever. And this is our testimony to the whole world" ("A Declaration," n.d., para. 2).

The Friends Schools around the world are not attended only by Quaker children; in fact, a great many of the students come from other religious backgrounds. The schools are not meant for religious training, although most do engage in silent worship and group meditation on a weekly basis. Children of other faith systems are welcome to come to learn and share in the journey of the Friends Schools, and this is a model for peace education programs in general. The teaching of peace does not have to be limited to religious dogma, nor does it have to be exclusively conducted in secular settings. Religious institutions are capable of teaching about peace without oppressing those who do not share their beliefs, and this is one of the most effective lessons of the Friends School model. I find these programs to be most exemplary of the religious and spiritual concerns of Peace Education, but since the Quakers are also interested in social justice I would say that they embody the very essence of the foundation of Peace Education. Elements of feminist theory and critical pedagogy can be found in the Quaker approach

to teaching through collaboration and the value of community, and the tradition of "speaking truth to power" that is part of Quaker history is certainly an example of critical pedagogy in action.

The Religious Society of Friends is certainly not the only religious organization that has historically worked for peace around the world. An exhaustive study of such programs is fodder for further research. However, it is worth noting that two of the participants in this study identify as Quakers, and the principles that guide their work and their personal lives are very much in alignment with those espoused by these Quaker programs. Their regard for humankind and the environment, for example, are part of their overall quest to effect positive change in the world. They practice pedagogy that is collaborative, affirming, and caring, just as the Friends School model does. Other Peace Educators who do not identify as Quakers might find, as I have, that they share many of the core beliefs of the Quaker faith. The peace testimony has been a guiding principle for countless people who have stood up against institutional violence such as slavery, who stood alongside women and minorities in their quest for equality in the United States and around the world, and who quietly resisted violence in many other ways throughout history.

These programs are but a sampling of the many Peace Education institutions all around the world, and although they represent a relatively small number of people, their effect is widespread. Almost all have some sort of training component through which they reach leaders who will then go on to spread the peacebuilding strategies that they learn in workshops and other programs. As such, there is no way to accurately gauge the

total impact of the programs, other than by selecting representative samples that will still

not provide a complete picture. It is safe to assume, however, that programs that stand

the test of time and continue to grow are making a positive impact in many ways.

It is also important to note that the core characteristics of many if not all of the

programs are their emphasis on collaboration, respect for diversity, nonviolence, and

concern for justice—all of which are common characteristics of those who can be called

Peace Educators. If the practice of love is the common denominator of all peace

educators, the characteristics of that practice (which comes out of an ongoing concern for

the wellbeing of humankind and the world around us) also can be attributed to the core

philosophies of these programs for Peace Education. The founders, directors, and other

employees and volunteers who work for USIP, Seeds for Peace and other programs are

not involved in a highly lucrative enterprise, nor does a career in peacebuilding garner

fame and fortune for most who pursue it. Therefore, it can be assumed that the motive

for going into such a career path has to be a higher calling, or at the very least a desire to

effect positive change in the world. By extension, the programs that are created out of

that desire are a manifestation of their creators' unique and yet similarly grounded

intentions. In this way, the programs are reflective of the same convergences and

divergences that can be attributed to peace educators themselves, as described in Chapter

III.

Linking Practitioners and Programs

I have written this overview of a selection of Peace Education programs in order

to provide the reader with a glimpse into the practical aspect of the theoretical construct

of Peace Education. So often it is difficult to envision the principles of a theory being put

into practice, and critics are quick to claim that ideals are no more than ideology based on

specious or unsubstantiated logic. In the case of Peace Education, it is clear that there is

a large field of practice that extends all around the world, and it takes many forms. As is

the case with those who practice peace education, there is no singular form that a

program of this type must take. It might come from within a religious or spiritual

tradition—or not. It might provide training to others who then utilize that training in the

service of peace—or not. It might be wide-reaching, with an international scope—or not.

The possibilities are literally endless, and the only commonality that is essential to the

nature of the programs is the focus on effecting change for peace.

The common trait that I have identified among the five participants in this study is

love. Since love is an action as well as an emotion, and the emphasis here is on the

practice of such, it warrants asking what love has to do with the programs described in

this chapter. The answer is simple; they are manifestations of the values and desires of

those who put the programs into action. The programs demonstrate a core concern for

social justice; they are all involved in educating others to use non-violent methods to

resolve conflicts; they value community and collaboration; and they address issues

relating to violence in order to make positive changes for peace in the world—but at the

center of all of that there has to be some motivating factor that was the impetus for the

programs' creation. I posit that that catalyst is love for something—for humankind, the

environment, the universe, god's creation, or even self. Those who work for peace all

manifest love, but their love, just like their work for peace, is not the same across the board.

The final section of this dissertation is a discussion of the possibilities and pathways to identity that are implicated by the research. Among other things I will discuss the implications surrounding the adoption of a named, recognized identity, and the limitations that are associated with calling oneself by a particular name. I will also conclude by returning to the point where I began, connecting my own personal journey to identification as a Peace Educator to the conclusions I have drawn from this study.

Possibilities and Pathways to Identity

"What's in a name? That which we call a rose by any other name would smell as sweet" (Shakespeare, *Romeo and Juliet*, Act II, Scene II, line 45). Juliet's anguished musings on her balcony came out of her star-crossed love for Romeo, but her insight is relevant on many levels other than romance. Is the appellation given to a concept really that important? Further than that, does a name even need to be given to a concept or a thing (or a set of characteristics) in order for it to be recognized? Is something to be gained by naming, or could it be that something is lost by doing so? In the context of this project, I must consider the implications of establishing a named identity called "Peace Educator."

In light of the fact that there are so many possible manifestations of the desire to effect peace in the world, should there be a definitive identity that is called "Peace Educator?" That is a key question when considering the results of this research. None of the participants self-identified as such, although they did not object to being described by

the term. One had never even heard the expression, despite the fact that her work, her pedagogy, and even her life seem to be in alignment with that of a Peace Educator. What does that imply? Is it important to label a defined set of characteristics in order to set it apart from other labeled sets that might be similar? Or is that an unnecessary distinction that might actually have negative implications?

It must be noted that while there are various motives for assuming an identity, or for self-identifying with a group of people by using a common name or label, those who do so make a decision to align themselves within certain boundaries, or at least agree to be described in a particular way. Amin Maalouf (2000) called identity a "false friend," primarily because of the tendency of those who use identity as a way of creating an "us" versus "them" duality. He went on to write, "People often see themselves in terms of whichever one of their allegiances is most under attack" (p. 26). This, he says, is a dangerous situation because when feeling defensive people are more easily persuaded to go on the attack against perceived enemies. Perhaps this is why some of the participants had not thought of themselves in terms of an identity as Peace Educator before our interviews—because they had not felt that their work in that area was threatened. Maalouf's most salient point for the purpose of this study deals with the way identity is comprised within a person. Although he stresses the fact that a person's identity is made up of many allegiances, he claims that it is also singular,

> something that we experience as a complete whole. A person's identity is not an
> assemblage of separate affiliations, nor a kind of loose patchwork; it is like a
> pattern drawn on a tightly stretched parchment. Touch just one part of it, just one
> allegiance, and the whole person will react, the whole drum will sound. (p. 26)

This is an apt metaphor for an individual's singular, unique identity and the way it constitutes the person that he or she is; so what does that tell us about the identity of a Peace Educator?

It could be argued that naming an identity establishes a relational oppositionality; in other words, if that were the case, "peace educator" could only exist if it were distinctly oppositional to another identity; for example, it would be recognized as the opposite of "violence educator." A binary of this type assumes that one cannot exist at opposite ends of a spectrum at the same time, and therefore one who educates for peace is by default one who does not educate for violence. This seems to be a logical and rather simplistic way of looking at the issue, but what does it imply about the work of those who work within the field of Peace Education?

If academicians are defined by the field in which they work, someone who identifies as a peace educator might feel limited to doing work in that field, or at least feel that compelled to be primarily concerned with that field to the exclusion of others, and therefore distinguished from being known by another identity such as a feminist, a critical pedagogue, a Christian, or any other recognized identity. Considering the fact that these identities have significant overlap with one another, and that their definitions can be found within the definition of Peace Educator, it hardly seems to be the case that they are bounded from one another in ways that prohibit multiplicity of identities. Therefore, the naming of "Peace Educator" should not imply an essentialization that is distinct and unconnected from other identity types; it merely allows us to group a certain spectrum of traits, practices, and characteristics under a label that is descriptive, but not definitive.

Despite this distinction, however, many who use the term will assume that it, like many other labels, is one that establishes a separate identity for those who use it, and therefore we should examine the potential advantages and disadvantages of creating such a named identity.

Advantages and Disadvantages of Named Identity

The creation of a new, distinct academic field or an identity that is considered to be separate from others carries some distinct advantages. Not the least of these is the potential to be recognized in the academy, the proliferation of scholarly research and academic conferences that afford the opportunity to network with others of similar interests, and the increased public awareness of an area that previously may have been pushed to the margins. This has happened with Feminism, Women and Gender Studies, Critical Pedagogy, Critical Race Theory, Queer Theory, and many other areas of inquiry that were unheard of prior to the middle of the twentieth century. Increased awareness of these subjects has brought them into clearer perspective; for example, awareness of women's issues has gradually resulted in changes that have positively impacted women's rights as well as the rights of those who are members of racial and ethnic minorities. The Gay Rights Movement, for example, emerged on the scene in full force during the events of the Civil Rights Movement in the 1960s, and the impetus for events around that time was catalyzed by giving the movement itself a name. Therefore, there are distinct advantages to the recognition of an identity that is separated unto itself, and we might assume that this is the case with those who might be called Peace Educators. One could argue that in order to fully understand what such an identity is, it must be named;

otherwise, how might we reach any sort of consensus on its definition? On the other hand, does the mere act of "defining" the identity limit it in such ways that it loses its integrity?

The word "define" means, in part, to limit. By naming the identity of "Peace Educator," there are implicit advantages to be gained, as mentioned above, but there are also some distinct disadvantages. Limiting the idea of what constitutes such an identity puts boundaries on it that could be detrimental. For example, the word "peace" has social and political connotations that unfortunately serve to distance some people from the cause of nonviolence. According to David Cortwright (2008), "Jesus said that peacemakers are to be blessed as children of God, but in the real world they are often dismissed as utopian dreamers or worse, quaking defeatists who live in denial of reality" (p. 1). He goes on to describe how Jane Addams, one of the most admired public figures in the US prior to WWI, was ridiculed and reviled because of her opposition to the war, and cites Hermann Goering, who stated at the Nuremberg trials that it is easy to incite people to war, "All you have to do is tell them they are being attacked and denounce the pacifists for lack of patriotism" (Gilbert, 1947, p. 279, as cited in Cortwright, 2008, p. 1). "Peace" came to be associated with passivity and with communism during the Cold War (Cortwright, 2008, p. 6), and as feminists protested war and violence those who favored keeping patriarchal structures intact supported the sexually stereotyped socialization that Birget Brock-Utne (1984) referred to in her work, pointing out the fact that

> peace education from infancy onwards is mostly taught to the female sex, the same sex that is also oppressed in our society. Women are taught to nurture and care . . . our brothers are taught to conquer and kill, to be strong and play down

emotions. It is totally absurd and structurally impossible to try to bring about world peace within a system in which aggression and conquest are considered synonymous with manliness or masculinity, and in which the one half of humanity which is taught to nurture and care is excluded from social governance. (p. 152)

Given the fact that the term "feminist" is still widely misunderstood (perhaps deliberately) by those who cling to patriarchy, it is understandable that any association with that identity would be detrimental to someone labeling himself or herself as a "Peace Educator." Therefore, the term itself could pose problems for those who labor within the narrow confines of a largely uninformed populace. This may be reason enough to follow the example of the participants in this study, who while not opposed to being described as peace educators by those of us who are engaged in the same struggle, are not eager to label themselves solely by that name.

Possibilities and Implications for the Field

In order to explore the possibilities that may be opened up by considering the definition of "Peace Educator" and pathways to identity as such, I have found it useful to look at those whose work can be deemed effective in the quest for more peace. However, does the fact that my research uncovered commonalities between the participants mean that these traits are essential? Are they coincidences, or traits that are merely common to anyone who has an interest in social justice, sociology, or any of the areas within the conceptual framework outlined in Chapter II? The implications of my findings are, in fact, quite clearly inconclusive. The sample group, while providing a good representation of those whose work is meant to promote peace, cannot be taken to stand for all peace educators. There are too many variables at play, and the unique nature of their work,

their pedagog[ies] and their personal strengths and weaknesses lead me to believe that those factors are not the most important aspect of what makes up identity in this case. I believe that it is the performance, or practice, of peace education that constitutes identity of those who are Peace Educators, and I will explain by putting it in context of the theoretical work of Judith Butler.

The Performative Identity of Peace Educators

Judith Butler (1988) is known for her groundbreaking theory of performative gender, in which she states that gender is "in no way a stable identity or locus of agency from which various acts proceed" but is rather "tenuously constituted in time" (p. 519). When first published, this theory was controversial because it challenged the notion that one's biological sex determined gender, and that gender roles and characteristics were essential to that biological sex. Further, Butler's work draws from phenomenology and feminist theory in order to explain the theory that "subjective experience is not only structured by existing political arrangements, but effects and structures those arrangements in turn" (p. 522). Thus, that which is construed by many to be "feminine" identity, such as nurturing behavior, for example, is merely a manifestation of societal norms that have historically been imposed on human beings with female genitalia. The repetition of that behavior as a result of those societal expectations is a "performance" of femininity that then further constitutes femininity (of the idea of it) based on that behavior. By proposing the theory that there is not an essential nature of gender—that it is not grounded in anatomical structures or DNA but is instead "enacted" based on societal norms that are repeated and thereby constituted by that enactment, Butler

instigated the possibility of construing other aspects of human "nature" and behavior through such a lens.

According to the SAGE Dictionary of Cultural Studies, "identity is best described as a discursive practice that enacts or produces that which it names through citation and reiteration of norms or conventions" (Barker, 2004, pp. 93–94). This definition is applicable to the named identity of a peace educator, which is similarly constructed, via the enactment of behaviors and the adoption of traits that have come to be associated with that identity. Thus, the "performance" of peace educators like those who participated in this study is not only drawn from their knowledge of previous performances (such as those exhibited by figures cited as having been influential in their lives and work), but it constitutes the identity and reifies it. This identity is not a fixed "entity" but an "emotionally charged description" (Barker, 2004, p. 94).

It is prudent to briefly discuss whether or not there is a distinguishable difference between the meaning of the terms "perform" and "practice" if we are to be clear about the application of Butler's theory to this research. According to Butler (1988), "the act that one does, the act that one performs, is, in a sense, an act that has been going on before one arrived on the scene" (p. 526). Applying the ideas of social theorists Victor Turner and Clifford Geertz, she explains that "social action requires a performance which is repeated . . . which is at once a reenactment and a re-experiencing of a set of meanings already socially established; it is the mundane and ritualized form of their legitimation" (Turner, 1974, as cited in Butler, 1988, p. 526). A "performance," then, refers to that which is done within "already existing directives" (p. 526), despite the fact that in

everyday life it is not something that is necessarily "imposed or inscribed upon the individual" (p. 526). Butler discusses the implications of the existence or non-existence of gender prior to the acts that constitute it, and her theory is that gender attributes are performative, not expressive of a pre-existing condition (p. 528). Gender reality is created "through sustained social performances" (p. 528).

The term "practice" can be used in the same contexts as the word "perform," for the most part. It is defined by the Oxford English Dictionary as "repeated exercise in or performance of an activity or skill so as to acquire or maintain proficiency in it," and "the carrying out or exercise of a profession." Educators often use the term "praxis," in reference to work by educational theorists such as John Dewey and Paulo Freire, which assumes the merging of theory with practice, but that term also is defined in the OED as "practice, as distinguished from theory." In short, semantics imply that there is very little to differentiate between the terms "perform" and "practice," and in this work I use them both interchangeably.

McCarthy, Shapiro, Palmer, O'Reilly, and Cowhey act in certain ways based on both their unique and similar experiences, and in doing so they constitute their own identities; when taken in association with the work that they do in the field of Peace Education, this further constitutes the identity that can be labeled as that of a peace educator. Their acts as such do not spring from any particular set of traits or habits that are unique to peace educators, and their identification as such does not limit or define the identity, despite the fact that their work is a necessary part of the larger body of work that is critical to understanding the field. According to cultural studies theory,

identities are contradictory and cross-cut or dislocate each other. No single identity acts as an overarching, organizing identity, rather, identities shift according to how subjects are addressed or represented. Thus we are constituted by fractured multiple identities. (Barker, 2004, p. 94)

This is indeed the case with the subjects of this study, and they are representative of others who can be described as Peace Educators. As with the participants, there is no single, dominant identity as such; the Peace Educator identity is contextual, shifting, and only a part of the individual's complex makeup.

These theoretical constructs provide us with a clearer way of understanding the question of what constitutes identity as a Peace Educator, then, if we think of it in terms of a practice, much like Buddhism is a practice. Those who call themselves Buddhists do so because they practice, not because they inhabit a particular set of characteristics that define them as such. Those who practice Peace Education, then, in any of the combinations of ways that have been discussed in these pages, might elect to call themselves Peace Educators. This is in connection with a practice that is often associated with certain characteristics or even certain acts, such as the act of love, but like Buddhism it is not a set group with definite, essential boundaries that sets the practitioner apart from other, similarly discrete identities. Therefore, although the research has uncovered areas of convergence among the participants, as well as divergent areas to a lesser degree, I conclude that identity of Peace Educators, while definitely a legitimate descriptive identity, is not one that precludes the existence of other identities to the same degree. In other words, a person who identifies as a Peace Educator might also, to the same degree and with equal concern identify also as a Feminist, a Critical Pedagogue, a Buddhist, a

Muslim, a Sociologist, and so on. It is not an all-consuming appellate that supersedes all other identities. One might argue that the existence of other identities is critical, in fact, for one to put on the mantle of Peace Educator. This is an area for further inquiry.

Academic Integrity

It is incumbent upon me as a researcher to consider the implications of the research and my conclusions in regards to what it reveals or insinuates about the academic integrity of the field of Peace Education. What is to be made of a field that draws on such a wide span of backgrounds, and one that has so much overlap with the already distinguished fields of feminism and critical pedagogy? Is this field of "Peace Education" in reality just a blend of feminist and critical pedagogies with a slant towards peace and nonviolence, and therefore not a separate area of inquiry? Should it even be viewed as independent from those fields? Could it be that the reason for my conclusion concerning the essential identity of Peace Educators is attributed to the multifaceted nature of the discipline with which it is associated? I will address these questions as I conclude this chapter.

Within the academy there are standards concerning what is considered to be a "true" academic discipline. Those who identify as practitioners of that field must attest to the rigor and integrity of their chosen subject, and there is always the matter of departmental funding and recognition among one's peers. Therefore, what is to be made of a field that draws on such a wide span of backgrounds as does Peace Education, and one that has so much overlap with the already distinguished fields of feminism and critical pedagogy? Does it have the chops to rub shoulders with those fields equally, or is

it merely a second-class citizen within the hierarchy of academia? A broad view of the changing nature of the academy sheds some light on this. J. T. Klein (2005) offered a fascinating history of the way the academy has progressed over time, beginning with classical subjects that were originally interdisciplinary in nature. Over the course of a few hundred years, there was a movement to separate disciplines into their own more narrowly focused areas of study. This resulted in many evolutionary changes, and eventually it was followed by a gradual turning towards generalist studies that were interdisciplinary in nature (pp. 9–33). Thus, the academy fragmented and then re-grouped; currently higher education is in this state, with academic fields that have been born out of the associations of multiple disciplines. One example of this is Peace Education, and others include Women and Gender Studies, Critical Race Theory, and Queer Theory. Despite this, there is always the possibility that the shifting tide might turn again towards more insularity between academic fields, or a movement in yet another direction. In other words, the academy itself is in a constant state of flux; it is no more solid or definite than Peace Education or any other discipline of the moment that is found worthy of funding or publication. As an interdisciplinary subject that is still defining itself, Peace Education is relevant, timely, and representative of the direction that academia has been moving in for some time.

The fragmenting of classical studies into separate disciplines was not an overnight process; Klein (2005) outlined the various stages in which this took place and commented on the many ways in which this changed the face of formal education. And although the trend over the last one hundred years or so has been towards interdisciplinarity, which is

like a "gathering up" of groups of disciplines to create new amalgams such as Peace

Education, there is a persistent impetus to isolate those disciplines in order to make

separate study of them, rather than a more generalist approach that covers various

disciplines. In this regard, an interdisciplinary field takes on the nature of an individual

subject. In one of our interviews Parker Palmer critiqued this "course-of-the-day"

mentality; he said that the academy needs to teach peace in all curricula, and he opined

that the movement to create new departments solely to study certain narrowly-focused

subjects might lead to a weakening of those areas within other disciplines.

I can see Palmer's point; having taught writing for many years within a

Department of English I experienced the backlash that came from the idea of certain

subject matter being totally within the purview of one department. By this standard,

writing is only to be taught by faculty with degrees in English or Communication. Years

ago, a professor of History called me to complain about why one of his students had poor

writing skills, asking, "What are you people doing over there?" I asked him if he

instructed his students on how he wanted them to write for his class. He was surprised by

my question, and informed me that teaching writing my job, not his, and he saw no

reason why he should have to do my job for me. After all, he wouldn't expect me to

teach them about history! The irony in the story is that I did indeed teach about history,

or at least touched on issues that were pertinent to history as a discipline, because I

realize that one cannot teach writing in a vacuum. It is impossible to teach students how

to write without giving them something to write about—so I often chose social issues, or

historical events, and students were expected to know about those things in order to write

about them. Perhaps I should have called him whenever I was met with blank stares after asking a class to tell me about the similarities between the Trail of Tears and the Holocaust? The point is that he had eschewed the task of teaching his students about how to write history papers because as a professor of history he saw the teaching of writing to be outside of his area of expertise or responsibility, no doubt at least in part because it had been written into the job description of those of us in the English department.

This illustrates what Parker Palmer alluded to—when we separate academic subjects in such a way, we may have to deal with unintended consequences. Does creating a university department dedicated to Peace Education mean that other departments will stop teaching about peace? Not necessarily, since most of them probably never have overtly taught about peace in the first place. However, in order to preclude the deletion of peace studies from all other curricula there must be a deliberate awareness of the possibility of that happening. There are obviously benefits that go along with having courses dedicated to Peace Education, particularly to faculty whose specialization in that area could then be recognized by the academy. However, we must acknowledge the fact that the risk of acknowledging its singularity also opens it up to the risk of exclusion at the hands of others who might think, "Oh great—they'll handle that in their department. That means I don't have to talk about peace in my history class" (or writing class, or environmentalism class, and so on). My colleague in the History department is an excellent example.

In the same manner, one could conclude that defining "identity" of a Peace Educator could cause it to be vulnerable to similar exclusion. Those who generally

identify as educators might feel that there is a distinct difference to be found between themselves and those who educate for peace, even if no real distinction exists. Or they might fall prey to the negative connotations discussed earlier, and distance themselves from the "peace" part out of ignorance or fear. This possibility implies that there is no urgent need to push for overt identification of those who educate for peace, in case that doing so might subvert the intention of the cause. In conclusion, it seems prudent to continue to use the term "Peace Educator" as a descriptor to refer to those who practice peace education principles, rather than risk stigmatizing the field by demanding recognition of the identity as one that is separate or distinct from others, or risk diminishing it by constructing constricting, definitive boundaries that might limit the possibilities inherent in the theories.

Reflecting on Self-Identification

What might be the impact on the field of Peace Education of understanding more about the identity of a Peace Educator? In order to speculate about such impact I find myself looking inward, at my own journey from a small-town girl in North Carolina with racist, small-minded relatives and limited exposure to intellectualism or critical thinking to a more progressive thinker who desires to create a culture of love and compassion for others in order to effect peace in any way that I can. That has been a long road, and I found myself looking for an illustrative example within my first area of professional expertise—literature. Although the subject matter is different, the imagery in Langston Hughes's (1994, first published in 1926) poem "Mother to Son" seems appropriate:

Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And places with no carpet on the floor—
Bare.
But all the time
I'se been a-climbin' on,
And reachin' landin's,
And turnin' corners,
And sometimes goin' in the dark
Where there ain't been no light.

Like the narrator, I have experienced a life that has been filled with twists and turns, fraught with positive and negative experiences, and the winding road that brought me to where I am today wound through the darkness of ignorance for many years. There were pitfalls, and snags, and thankfully, places to rest along the way—and that unique set of experiences is integral to the developing insight that I now have on the world. In this I am no different from anyone else. And like most people, '. . . I'se still goin', honey, I'se still climbin'.'

Hughes creates a narrator who is telling her son not to give up; after all that she has gone through in life she has elected to persevere, and her example is meant to inspire him (or shame him) into doing the same. As I have explored the field of Peace Education and those whose life's work is dedicated to the cause of peace I have often thought of the seeming insurmountability of the tasks that have been undertaken over time. When a nation is intent on war, peace feels like a hopeless cause. But those who work for peace keep going, and although it takes many forms, branching out across many disciplines and cutting across multiple theoretical constructs, Peace Education has at its core an

unyielding concern for social justice. It is this that gives meaning to the journey, and perhaps the reason why those who educate for peace are so tenacious. This—as well as the capacity for and willingness to love humankind and the world in which we live.

Epilogue

I mentioned earlier in this chapter that the motivations of those who educate for peace are connected to their capacity to love, even as that extends to love of self. I want to address that here in relation to my own journey towards this identity, for I believe it can be illustrative of the way in which many people might come to see themselves in the capacity of "Peace Educator."

Insofar as my capacity to love others and myself has affected the direction in which my life has gone, I would like to say that I have pursued the field out of a selfless desire to change the world. That would not be entirely true. In many ways it grew out of a desire to assuage my own pain. My interest in peace began to grow in earnest several years ago when I had suffered an emotional wound that was devastating to me on many levels. Suddenly, I had a new perspective on the ways in which people treat one another and the effects of callous disregard of the feelings and needs of others. I realized that when we as human beings act selfishly, or do not take into account the feelings or needs of others, we often set in motion a chain of events that result in devastating consequences, even if our original intent was not to hurt anyone. I now understood that when we do not care for others at least as much as we love ourselves, and do not prioritize their needs, we create within ourselves a capacity for behavior that can be harmful to others and to ourselves.

On a larger scale, I came to see the ways in which people treat one another as representative of the ways in which I had been hurt. Every cultural clash between religious zealots and nonbelievers, or political conflicts between warring governments became a metaphor for what had happened to me, for I projected my personal grief onto the motives of every story I heard. After a period of time, I realized that there were indeed a great many similarities between my own situation and the problems around the world, for they all could be ultimately traced to a lack of regard for others that eventually escalated into violent action. I began to think about what causes people to act in ways that hurt other people, and whether this was something that I could do something about. Is there something that can be done to cause people to care for others, even if it means they must make personal sacrifices? How might I use my personal and professional strengths to effect that change?

What I eventually concluded is that caring for others does not mean that one must sublimate one's own needs or ignore self-actualization. In fact, unless one sees oneself as separated from other people in all matters, it is usually in one's own self-interest to care for the wellbeing of the people with whom one comes in contact. Although the altruism question is one that has no definitive answer, according to Batson (1991), many forms of self-benefit can be derived from helping, and advocates of universal egoism argue that "everything we do, no matter how noble and beneficial to others, is really directed toward the ultimate goal of self-benefit" (p. 2). If this is true, perhaps the key lies in helping people to see how seemingly selfless acts are essentially self-serving.

I do not mean to make the complexities of xenophobia, racism, bigotry, misogyny, or other cultural problems seem simplistic; I realize that there are many factors at play and it is impossible to pinpoint one as solely causative. However, based on my own experience, it is difficult to hate while practicing love. When I made a personal decision to follow bell hooks's philosophy and enact love towards others, my focus became that journey, and the eventual result was a rebuilding of what had been broken in my personal life. In terms of my professional life, I began to be more deliberate in my practice of loving my students, which was sometimes quite a challenge. My pedagogy became focused on creating a climate of caring in my classroom, but more importantly, the subject matter of the class now took on new purpose. Peace became the topic that we examined in composition classes, and the stories and poems that I selected for the survey course in literature were examined in light of their themes relating to peace. Out of desolation and despair I was able to forge a new path, and although my motive may have initially been to help my students by showing them more love, I believe the result was beneficial to me as well.

I selected the five participants for this study because their work spoke to me in some way. Like Mary Cowhey, I want to be that teacher who makes learning relevant, who is not afraid to stop, reverse, and detour in order to meet students where they are. Like Mary Rose O'Reilley, I want my students to understand that literature is a way of learning about ourselves and others, and I want to teach using methods that are not violent. Like Parker Palmer, I want my spiritual values to infuse my work, and like Colman McCarthy I want to be able to speak truth to power while inspiring people of all

ages to stand boldly for their principles. Finally, like Svi Shapiro I want to be the educator that I hold up to my students as ideal: compassionate, inspiring, knowledgeable, and fair. The qualities that they have in common are many, but their lives and areas of expertise are quite different; a fact that helped me to understand how diverse the range of characteristics are in those who can be called "Peace Educators."

Interviewing the participants afforded me a glimpse into their personalities that just reading their work did not. When I began the study I did not know what to expect, other than I hoped to gain insight into what made them Peace Educators. In the end, although the interviews did give me much information on that subject, I think the most valuable insight that I gained was a result of seeing myself and my own values reflected in them. Through learning more about them, I came to a much deeper understanding of who I wanted to be, both as a person and as an educator.

My personal journey is of course unique, but as an educator I have shared with others in the field many common experiences via access to the works of Dewey, Freire, Montessori, and so many others whose theories endure across time and culture. I have found that affiliation with like-minded people is an effective way to gain insight into my own character, and more than once that has resulted in self-recognition as well as self-actualization. I remember the first time I read bell hooks's work and for once understood the feelings that I had concerning the nature of love—because she articulated it in a way that I had not been able to do. I also recall vividly the day when I came to understand that my spiritual viewpoints, cobbled together out of a lifetime of experience and introspection, were in line with the viewpoints of the people called Quakers. Suddenly I

felt validated, and knowing that others had similar views made me feel connected in ways that were completely new to me. I also had a new starting point from which to understand the ideas more clearly. This is the same kind of experience that I had when interviewing the participants for this study; it was as if for the first time principles and ideals that I had formerly been acquainted with only on paper came to life.

These are just a few examples of experiences when my self-awareness coalesced into a deeper understanding of my own beliefs, and each time they happened because I saw my own thoughts or beliefs in the words or actions of others. I believe others might come to know themselves in a similar way, and so I hope that this study will provide readers with the opportunity to gain a better understanding of the field of Peace Education and those who educate for peace so that they might see within themselves an affinity for such work. Being a Peace Educator is not limited to those who work in Peace Studies or Peace Education programs, and I hope that people from all walks of life will be attracted to the values, methods, and goals espoused by those who practice peace education, and that they will find ways to further the goals of Peace Education in their personal and professional journeys.

REFERENCES

A Declaration from the harmless and innocent people of God, called Quakers. (n.d.).

    Retrieved from http://www.quaker.org/peaceweb/pdecla07.html

American Friends Service Committee. (n.d.). *About AFSC.* Philadelphia, PA: Author.

    Retrieved from http://afsc.org/about

American Friends Service Committee. (n.d.). *St. Louis, MO.* Philadelphia, PA: Author.

    Retrieved from http://www.afsc.org/office/st-louis-mo

American Sociological Association. (n.d.). *What is sociology?* Washington, DC: Author.

    Retrieved from http://www.asanet.org/about/sociology.cfm

Arrow, R. (2011, February 1). *Gene Sharp: Author of the nonviolent revolution rulebook.*

    Retrieved from http://www.bbc.co.uk/news/world-middle-east-12522848

Addams, J. (1922). *Peace and bread in time of war.* Urbana, IL: University of Illinois

    Press.

Barash, D. P. (Ed.). (2000). *Approaches to peace.* New York, NY: Oxford University

    Press.

Barker, C. (2004). Identity. In *The SAGE dictionary of cultural studies* (pp. 94–96).

    London: Sage. doi: http://dx.doi.org/10.4135/9781446221280.n120

Batson, C. D. (1991). *The altruism question: Toward a social-psychological answer.*

    New York, NY: Psychology Press.

Boulding, E. (1990). *Building a global civic culture.* Syracuse NY: Syracuse University

    Press.

Boulding, E. (1992). *Education for peace.* The Bulletin of the Atomic Scientists.

    June/July.

Boulding, E. (2000). *Cultures of peace: The hidden side of history.* Syracuse, NY:

    Syracuse University Press.

Boulding, K. (1977). Twelve friendly quarrels with Johan Galtung. *Journal of Peace*

    Research, 14(1), 75–86.

Brock-Utne, B. (1984). The relationship of feminism to peace and peace education.

    Bulletin of Peace Proposals, 15(2), 149–153. doi: 10.1177/096701068401500207

Butler, J. (1988). Performative acts and gender constitution: An essay in phenomenology

    and feminist theory. *Theatre Journal, 40*(4), 519–531.

Center for Courage & Renewal. (n.d.a). *Our mission & values.* Retrieved from

    http://www.couragerenewal.org/about/mission

Center for Courage & Renewal. (n.d.b). *Parker J. Palmer.* Retrieved from

    http://www.couragerenewal.org/parker

Clagette-Borne, E. (2013). Definitions of peace and reconciliation. In K. Malley-

    Morrison, A. Mercurio, & G. Twose (Eds.), *International handbook of peace and*

    reconciliation (pp. 11–22). New York, NY: Springer.

Cohen, J., & Manion, L. (1994). *Research methods in education* (4th ed.). London:

    Routledge.

Cook, B. W. (2006). Women and peace: The legacy. *Ms. Magazine, 16*(1). Retrieved from http://www.msmagazine.com/winter2006/legacy.asp

Cortright, D. (2008). *Peace: A history of movements and ideas*. Cambridge, UK, New York: Cambridge University Press.

Cowhey, M. (2006). *Black ants and Buddhists: Thinking critically and teaching differently in the primary grades*. Portland, ME: Stenhouse.

Cowhey, M. (n.d.). *Biography.* Retrieved from http://www.cowhey.com

Cultural Studies UNC. (n.d.). *What is cultural studies?* Retrieved from http://culturalstudies.web.unc.edu/resources-2/what-is-cultural-studies/

Danesh, H. B. (2008). The education for peace integrative curriculum: Concepts, contents and efficacy. *Journal of Peace Education, 5*(2), 157–173.

Danesh, H. B. (2006). Towards an integrative theory of peace education. *The Journal of Peace Education, 3*(1), 55–78. doi:10.1080/17400200500532151

Day, J. (Ed.). (2010). *Prophecy and the prophets in ancient Israel.* New York, NY: T & T Clark International.

Deane, H. A. (1963). *The political and social ideas of St. Augustine.* New York, NY: Columbia University Press.

Deep Streams Zen Institute. (2010). *Our approach.* Retrieved from http://www.deepstreams.org/our_approach_0

DeVault, M. L., & Gross, G. (2007). Feminist interviewing: Experience, talk and knowledge. In S. N. Hesse-Biber (Ed.), *Handbook of feminist research: Theory and praxis* (pp. 173–197). Thousand Oaks, CA: Sage.

Dewey, J. (1899). *The school and society.* Chicago, IL: University of Chicago Press.

Dewey, J. (1902). *The child and the curriculum.* Chicago, IL: University of Chicago Press.

Dewey, J. (1916). *Democracy and education.* New York, NY: Macmillan Co.

Dewey, J. (1922). *Human nature and conduct.* New York, NY: Henry Holt & Co.

Dewey, J. (1923). The schools as a means of developing a social consciousness and social ideals in children. *Journal of Social Forces* I.

Dewey, J. (1939). Education and American culture. In J. Ratner (Ed.), *Intelligence in the modern world*. New York, NY: New Library.

Dewey, J. (1958). *Experience and nature.* New York, NY: Dover Publications.

Dewey, J. (1971). *A common faith.* New Haven, CT: Yale University Press.

Dewey, J., & Tufts, J. H. (1932). *Ethics.* New York, NY: Henry Holt & Co.

Duckworth, C. (2006) Teaching peace; a dialogue on the Montessori method. *Journal of Peace Education, 3*(1), 39–53. doi: 10.1080/17400200500532128

Elliott, J. (2005). *Using narrative in social research: Qualitative and quantitative approaches*. London: Sage.

Erasmus, D. (1917). *The complaint of Peace* (T. Paynell, Trans.). Chicago, IL: Open Court. Retrieved from http://lf-oll.s3.amazonaws.com/titles/87/0047_Bk.pdf

Faith and Practice. (n.d.). *8. Peace.* Retrieved from http://www.pym.org/faith-and-practice/queries/8-peace

Fink, C. (1980), Peace education and the peace movement since 1815. *Peace & Change, 6,* 66–73. doi: 10.1111/j.1468-0130.1980.tb00406.x

Fischer, M. (2006). Addams's internationalist pacifism and the rhetoric of maternalism. *NWSA Journal, 18*(3), 1–19.

Fitz-Gibbon, A. L. (2010). *Positive peace: Reflections on peace education, nonviolence, and social change*. Amsterdam and New York, NY: Rodopi.

Fox, G., Roberts, G., Fell, H., Hubberthorn, R., Boulton, J., Hinde, J., . . . Moore, T. (1660). *A declaration to from the harmless and innocent people of God, called Quakers*. Retrieved from http://www.quaker.org/minnfm/peace/ A%20Declaration%20to%20Charles%20II%201660.htm

Freire, P. (1999). *Pedagogy of hope: Reliving pedagogy of the oppressed*. New York, NY: Continuum.

Friedan, B. (1963). *The feminine mystique.* New York, NY: Dell Publishing

Friends General Conference. (n.d.). *Facts about Quakers.* Philadelphia, PA: Author. Retrieved from http://www.fgcquaker.org/resources

Galtung, J. (1965). On the meaning of nonviolence. *Journal of Peace Research, 2*(3), 228–257.

Galtung, J. (1969). Violence, peace, and peace research. *Journal of Peace Research, 6*(3), 167–191. doi: 10.1177/0022343390027003005

Galtung, J. (1983). Peace Education: Learning to hate war, love peace, and to do something about it. *International Review of Education, 29*(3), 281–287.

Galtung, J. (1985). Twenty-five years of peace research: Ten challenges and some responses. *Journal of Peace Research, 22*(2), 141–158.

Galtung, J. (1990). Cultural violence. *Journal of Peace Research, 27*(3), 291–305.

Galtung, J., & Höivik, T. (1971.) Structural and direct violence: A note on
    operationalization. *Journal of Peace Research, 8*(1), 73–76.

Gandhi, M. (n.d.). Retrieved November 26, 2014, from
    http://www.history.com/topics/mahatma-gandhi

Gandhi, M. (1931). *Gandhi spoke at Montessori London 1931.* Gandhi Worldwide
    Education Institute. Retrieved from http://www.gandhiforchildren.org/gandhi-
    spoke-montessori-london/

Gannon, S., & Davies, B. (2007). Postmodern, post-structural, and critical theories. In S.
    N. Hesse-Biber (Ed.), *Handbook of feminist research: Theory and praxis* (pp. 65–
    91). Thousand Oaks, CA: Sage.

Gans, H. J. (1995). *The war against the poor.* New York, NY: BasicBooks.

Giroux, H., & Aronowitz, S. (1994). *Education still under siege.* New York, NY: Bergin
    and Garvey Press.

Gubrium, J. F., & Holstein, J. A. (1997). *The new language of qualitative method.*
    Oxford: Oxford University Press.

Hansen, D. T. (2007). John Dewey on education and quality of life. In D. T. Hansen
    (Ed.), *Ethical visions of education: Philosophies in practice* (pp. 21–34). New
    York, NY: Teachers College Press.

Harber, C., & Sakade, N. (2009). Schooling for violence and peace: How does peace
    education differ from 'normal' schooling? *Journal of Peace Education*, 6(2), 171–
    187. doi: 10.1080/17400200903086599

Harris, I. (1988). *Peace education.* Jefferson, NC: McFarland.

Harris, I. (Ed.). (1996). Peace education in a post-modern world. *Peabody Journal of Education, 71,* 3.

Harris, I., & Morrison, M. L. (2003). *Peace education.* Jefferson, NC: McFarland.

Harris, I. M. (2004). Peace Education theory. *Journal of Peace Education, 1*(1), 5–20. doi: 10.1080/1740020032000178276

Harris, I. M., & Synott, J. (2002). Peace education for a new century. *Social Alternatives, 21*(1), 3–6.

Harris, I. M., & Howlett, C. F. (2013). 'Duck and cover': The evolution of peace education at the beginning of the nuclear age. *Journal of Peace Education, 10*(2), 124–137.

Hesse-Biber, S. (2010). Emerging methodologies and methods practices in the field of mixed methods research. *Qualitative inquiry, 16*(6), 415–418.

Hesse-Biber, S. N., & Leavy, P. (2006). *Emergent methods in social research*. Thousand Oaks, CA: Sage.

Hesse-Biber, S. N., & Leavy, P. (2007). *Feminist research practice : A primer*. Thousand Oaks, CA: Sage.

Hicks, D. (1987). Education for peace: Principles into practice. *Cambridge Journal of Education, 17*(1).

Hofstader, R. (1962). *Anti-intellectualism in American life*. New York, NY: Alfred A. Knopf.

Holloway, W., & Jefferson, T. (2000). *Doing qualitative research differently: Free association, narrative and the interview method.* London: Sage.

hooks, b. (2000). *All about love: New visions*. New York, NY: The New York Times Book Review.

hooks, b. (2006). Toward a worldwide culture of love. Reprint from *Shambhala Sun*. Retrieved from http://www.pbs.org/thebuddha/blog/2010/jun/3/toward-worldwide-culture-love-bell-hooks/

Howlett, C. F. (2008). John Dewey and peace education. *Encyclopedia of Peace Education.* New York, NY: Teachers College.

Hughes, L. (1994). "Mother to Son" from *Collected Poems,* by The Estate of Langston Hughes. Reprinted with the permission of Harold Ober Associates Incorporated.

Hurst, J. (1996). A pedagogy for peace. In E. Lazlo, J. Y. Yoo, & L. Pauling (Eds.), *World encyclopaedia of peace.* Oxford: Pergamon Press.

Johnson, R. (1986–1987). What is cultural studies anyway? *Social Text, 16,* 38–80. doi: 10.2307/466285

Joseph, P. B., & Duss, L. S. (2009). Teaching a pedagogy of peace: A study of peace educators in United States' schools in the aftermath of September 11. *Journal of Peace Education, 6*(2), 189–207.

Kant, I. (1795/1917). *Perpetual peace: A philosophical essay* (M. Campbell Smith, Trans.). London: George Allen and Unwin. Retrieved from http://oll.libertyfund.org/titles/357 (Original work published 1795)

Kent, G. (1977). Peace education: Pedagogy of the middle class. *Peace & Change, 4*(3), 37–42.

King, M. L. (1957). *Loving your enemies.* Sermon delivered at Dexter Avenue Baptist

    Church, Montgomery, Alabama. Retrieved from http://mlk-kpp01.stanford.edu/

    index.php/encyclopedia/documentsentry/doc_loving_your_enemies/

Klein, J. T. (2005). *Humanities, culture, and interdisciplinarity: The changing American*

    academy. Ithaca, NY: State University of New York Press. Retrieved from

    http://www.ebrary.com

Lawler, S. (2002). *Narrative in social research.* In T. May (Ed.), *Qualitative research in*

    action. London: Sage. Retrieved from http://www.ebrary.com

Letherby, G. (2003). *Feminist research in theory and practice.* Philadelphia, PA: Open

    University Press. Retrieved from http://site.ebrary.com/id/10409194

Lucas, S. R., Beresford, L., Chapa, J., & Yun, C. (2010). What counts as evidence in

    educational settings? Rethinking equity, diversity, and reform in the 21st century.

    Review of Research in Education, 34, 25–84.

Maalouf, A. (2000). *In the name of identity: Violence and the need to belong* (B. Bray,

    Trans.). New York, NY: Penguin Books.

MacDougall, J., & Ender, M. G. (Eds.). (2012). *Teaching the sociology of peace and*

    war: A curriculum guide (3rd ed.). Washington, DC: American Sociological

    Association Teaching Resources Center. Retrieved from

    http://www.asanet.org/images/members/docs/pdf/teaching/SylPeaceWar03.pdf

Mason, A. (2000). Peace education and the peaceful educator. *Primary Educator, 6*(1),

    3–8.

McCarthy, C. (1975). *Inner companions.* Washington, DC: Acropolis Books.

McCarthy, C. (1976). Mothers struggling on their own. *National Elementary Principal, 55*(6), 52–53.

McCarthy, C. (1984). *Involvements: One journalist's place in the world*. Washington, DC: Acropolis Books.

McCarthy, C. (1991). *Solutions to violence: High school course*. Washington, DC: Center for Teaching Peace.

McCarthy, C. (1992). Why we must teach peace. *Educational Leadership*, *50*(1), 6–9.

McCarthy, C. (1994). *All of one peace: essays on nonviolence*. New Brunswick, NJ: Rutgers University Press.

McCarthy, C. (1997). The soul of the left. *The Nation, 265*(18), 7.

McCarthy, C. (1999). A busted trust. *The Nation, 268*(23), 24.

McCarthy, C. (2001a). *Solutions to violence*. Washington, DC: Center for Teaching Peace.

McCarthy, C. (2001b). *Strength through peace: The ideas and people of nonviolence*. Washington, DC: Center for Teaching Peace.

McCarthy, C. (2002). *I'd rather teach peace*. Maryknoll, NY: Orbis Books.

McCarthy, C. (2008a). *At rest with the animals: Thoughts over thirty years*. Washington, DC: Humane Society Press.

McCarthy, C. (2008b). *Q&A with Colman McCarthy*. Video interview with Brian Lamb. Retrieved November 26, 2014, from http://www.c-span.org/video/?205150-1/qa-colman-mccarthy

McCarthy, C. (2008c). *Teach peace*. Santa Barbara, CA: Nuclear Age Peace Foundation.

McCarthy, C. (2008d). *The class of nonviolence*. Washington, DC: Center for Teaching Peace.

McCarthy, C., & Center for Teaching Peace. (1991). *Solutions to violence: High school course.* Washington, DC: Center for Teaching Peace.

McCarthy, C., & Center for Teaching Peace. (2001). *Strength through peace: The ideas and people of nonviolence.* Washington, DC: Center for Teaching Peace.

McCarthy, C., & Center for Teaching Peace. (2008). *The class of nonviolence.* Washington, DC: Center for Teaching Peace.

McCarthy, C., & Nuclear Age Peace Foundation. (2008). *Teach peace.* Santa Barbara, CA: Nuclear Age Peace Foundation.

Mead, M. (1940) Warfare is only an invention—not a biological necessity. Asia, XL: 402–405.

Middle Easterners See Religious and Ethnic Hatred as Top Global Threat. (2014, October 16). Washington, DC: Pew Research Center. Retrieved November 20, 2014, from http://www.pewglobal.org/2014/10/16/middle-easterners-see-religious-and-ethnic-hatred-as-top-global-threat/

Montessori, M. (1946). *Education for a new world*. Madras, India: Kalashetra.

Montessori, M. (1962). *Peace and education*. Madras, India: Theosophical Pub. House.

Montessori, M. (1972). *Education and peace* (H. R. Lane, Trans.). Chicago, IL: Henry Regnery. (Original work published 1949)

Morrison, M. (2006). The life and work of Elise Boulding. *Affilia, 21*(2), 69–183.

Nhat Hanh, T. (1997). *True love: A practice for awakening the heart*. Boston, MA: Shambhala.

Nhat Hanh, T. (2003). *A lifetime of peace: Essential writings by and about Thich Nhat Hanh*. New York, NY: Marlowe & Co.

Nhat Hanh, T. (2008). *Thich Nhat Hanh: Essential writings*. London: Darton Longman & Todd.

O'Donnell, M. (2014). *Maria Montessori: A critical introduction to key themes and debates.* London: Bloomsbury Academic.

Oktay, J. (2012). Introduction to grounded theory and its potential for social work. In J. Otkay, *Grounded theory*. Oxford University Press. Retrieved from http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199753697.001.0001/acprof-9780199753697-chapter-001

O'Reilley, M. R. (1984). The peaceable classroom. *College English*, *46*(2), 103–112.

O'Reilley, M. R. (1989). "Exterminate . . . the brutes" and other things that go wrong in student-centered teaching. *College English*, *51*(2), 142–146.

O'Reilley, M. R. (1993). *The peaceable classroom*. Portsmouth, NH: Heinemann.

O'Reilley, M. R. (1998). *Radical presence: Teaching as contemplative practice*. Portsmouth, NH: Heinemann.

O'Reilley, M. R. (2000). *The barn at the end of the world: The apprenticeship of a Quaker, Buddhist shepherd*. Minneapolis, MN: Milkweed Editions.

O'Reilley, M. R. (2005). *The garden at night: Burnout and breakdown in the teaching life.* Portsmouth, NH: Heinemann.

O'Reilley, M. R. (2006). *The love of impermanent things: A threshold ecology*. Minneapolis, MN: Milkweed Editions.

O'Reilley, M. R. (2008a). An essay and a poem. *The literary review*, *51*(4).

O'Reilley, M. R. (2008b). Entering the house of the world: An interview with Mary Rose O'Reilley. *Interdisciplinary Literary Studies*, *9*(2), 109–122.

O'Reilley, M. R. (2015). *How the light gets in: Literature of the spirit.* Retrieved from http://www.kwls.org/authors/mary-rose-oreilly/

Page, J. S. (2004). Peace education: Exploring some philosophical foundations. *International Review of Education, 50*(1), 3–15.

Page, J. S. (2008). *Peace education: Exploring ethical and philosophical foundations*. Charlotte, NC: Information Age Pub.

Pal, A. (2011). *'Islam' means peace: Understanding the Muslim principle of nonviolence today.* Santa Barbara, CA: Praeger.

Palmer, P. (2001). Public Lecture: *The violence of our knowledge: On higher education and peace making.* Madison, WI: University of Wisconsin.

Palmer, P. J. (1987). Community, conflict, and ways of knowing: Ways to deepen our educational agenda. *Change*, *19*(5), 20–25.

Palmer, P. J. (1990). Good teaching: A matter of living the mystery. *Change, 22*(1), 10–16.

Palmer, P. J. (1992). Divided no more: A movement approach to educational reform. *Change*, *24*(2), 10–17.

Palmer, P. J. (1993a). Good talk about good teaching: Improving teaching through conversation and community. *Change*, *25*(6), 8–13.

Palmer, P. J. (1993b). *To know as we are known: Education as a spiritual journey.* San Francisco, CA: HarperSanFrancisco.

Palmer, P. J. (1997a). Teaching and learning in community. *About campus, 2*(5), 4–13.

Palmer, P. J. (1997b). The heart of a teacher: Identity and integrity in teaching. *Change, 29*(6), 14–21.

Palmer, P. J. (1999). Evoking the spirit in public education. *Educational leadership, 56*(4), 6–11.

Palmer, P. J. (2000). *Let your life speak: Listening for the voice of vocation*. San Francisco, CA: Jossey-Bass.

Palmer, P. J. (2003a). Education as spiritual formation. *Educational horizons, 82*(1), 55–67.

Palmer, P. J. (2003b). Teaching with heart and soul: Reflections on spirituality in teacher education. *Journal of teacher education, 54*(5), 376–385.

Palmer, P. J. (2005). *Living the questions: Essays inspired by the work and life of Parker J. Palmer*. San Francisco, CA: Jossey-Bass.

Palmer, P. J. (2007a). A new professional: The aims of education revisited. *Change: The Magazine of Higher Learning, 39*(6), 6–12.

Palmer, P. J. (2007b). Heart at work: Professionals who care. *The Christian Century, 124*(20), 28. Retrieved from: https://tle.wisc.edu/forum/parker-palmer-violence-our-knowledge-higher-education-and-peace-making

Palmer, P. J. (2007c). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco, CA: Jossey-Bass.

Palmer, P. J. (2011). *Healing the heart of democracy: The courage to create a politics worthy of the human spirit.* San Francisco, CA: Jossey-Bass.

Palmer, P. J., Zajonc, A., & Scribner, M. (2010). *The heart of higher education: A call to renewal: Transforming the academy through collegial conversations.* San Francisco, CA: Jossey-Bass.

Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). Thousand Oaks, CA: Sage.

Peace Education Program. (n.d.). *Peace Education Program: Thirty-two years of "giving youth more of a fighting chance."* Louisville, KY: Author. Retrieved from http://peaceeducationprogram.org/History15.php

Picard, P. A. (Executive Producer). (1979–85). *The Dukes of Hazzard* [Television Series]. Hollywood, CA: Warner Brothers.

Pitman, G. E. (1999). The politics of naming and the development of morality. *Women & Therapy, 22*(2), 21–38. doi: 10.1300/J015v22n02_03

Purpel, D. E. (1989). *The moral & spiritual crisis in education: A curriculum for justice and compassion in education*. Granby, MA: Bergin & Garvey.

Ramadan, T. (2007). *In the footsteps of the prophet: Lessons from the life of Muhammad.* New York, NY: Oxford University Press.

Reardon, B. (1988a). *Comprehensive peace education: Educating for global responsibility*. New York, NY: Teachers College Press.

Reardon, B. (1988b). *Educating for global responsibility: Teacher-designed curricula for Peace Education, K-12*. New York, NY: Teachers College Press.

Reardon, B. (1993). *Women and peace: Feminist visions of global security.* Albany, NY: State University of New York Press.

Reardon, B., & Nordland, E. (Eds.). (1994). *Learning peace: The promise of ecological and cooperative education.* Albany, NY: State University of New York Press.

Reinharz, S., & Davidman, L. (1992). *Feminist methods in social research*. New York, NY: Oxford University Press.

Renna, T. (1980). Peace education: An historical overview. *Peace & Change, 6*(1-2), 61–65.

Rietveld-van Wingerden, M. ter Avest, I., & Westerman, W. (2012). Interreligious learning as a precondition for Peace Education: Lessons from the past: John Amos Comenius (1592–1670). *Religious Education: The Official Journal of the Religious Education Association, 107*(1), 57–72. doi: 10.1080/00344087.2012.641456

Russell, S. (Developer). (1962). *Spacewar* [Video Game]. Boston, MA: MIT.

Saldana, J. (2011). *Fundamentals of qualitative research*. New York, NY: Oxford University Press.

Scott, P. D. (1986). Towards a transpolitics: The role of the peace educator. In T. R. Carson, H. D. Gideonse, & World Council for Curriculum and Instruction. (1987). *Peace education and the task for peace educators*. Bloomington, IN: WCCI.

Seeds of Peace. (n.d.a). *Charter on uprooting hatred & terror.* Retrieved from
   http://www.seedsofpeace.org/?page_id=1317

Seeds of Peace. (n.d.b). *John Wallach.* Retrieved from http://www.seedsofpeace.org/
   ?page_id=1442

Shakespeare, W. (199). *The tragedy of Romeo and Juliet*. Champaign, IL: Project
   Gutenberg.

Shapiro, H. S. (2000). Peace or hate? Education for a new millennium. *Tikkun, 15*(1), 49.

Shapiro, H. S. (2006). *Losing heart: The moral and spiritual miseducation of America's
   children.* Mahwah, NJ: Lawrence Erlbaum.

Shapiro, H. S. (2010). *Educating youth for a world beyond violence: A pedagogy for
   peace.* New York, NY: Palgrave Macmillan.

Shapiro, H. S., & Purpel, D. E. (2005). *Critical social issues in American education:
   Democracy and meaning in a globalizing world*. Mahwah, NJ: Lawrence
   Erlbaum.

Shapiro, H. S., & Purpel, D. E. (2009). *Education and hope in troubled times: Visions of
   change for our children's world*. New York, NY: Routledge.

Stainburn, S. (2003). What's so funny 'bout peace, love, and understand. *Teacher
   Magazine, 15*(2), 22.

Stewart, A. J., & Cole, E. R. (2007). Narratives and numbers: Feminist multiple methods
   research. In S. N. Hesse-Biber (Ed.), *Handbook of feminist research: Theory and
   praxis* (pp. 327–344). Thousand Oaks, CA: Sage.

Salih, S. (2002). Why Butler? In S. Salih, *Judith Butler* (pp. 1–15). New York, NY: Routledge.

Seale, C., & Gobo, G. (2002). Qualitative research practice. London, GBR: Sage.

Shrewsbury, C. M. (1987). What is feminist pedagogy? *Women's Studies Quarterly, 15*(3/4), 6–14.

Simon, A., & Ransohoff, M. (Producers). (1962-65). *The Beverly Hillbillies* [Television Series]. Hollywood, CA: CBS Films.

Spence, R., & McLeod, J. (2002). Building the road as we walk it: Peacebuilding as principled and revolutionary nonviolent praxis. *Social Alternatives, 21*(2), 61–64.

Takala, A. (1991). Feminist perspectives on peace education. *Journal of Peace Research, 28*(2), 231–235.

Teach Peace/Reach Peace. (2012). Documentary Film. OD Productions: Bethesda Chevy Chase High School Class of 2012. You Tube: <iframe width="560" height="315" src="//www.youtube.com/embed/L1b_RBa6YnQ" frameborder="0" allowfullscreen></iframe>

The Global Religious Landscape. (2012, December 17). *The global religious landscape.* Washington, DC: Pew Research Center. Retrieved December 31, 2014, from http://www.pewforum.org/2012/12/18/global-religious-landscape-exec/

The Peace Center. (n.d.). *Project Peace for Schools.* Retrieved from http://www.thepeacecenter.org/programs/project-peace-for-schools/

Tolstoy, L. (1896, March 17). Patriotism or peace. *The Daily Chronicle.* Retrieved from http://www.nonresistance.org/docs_pdf/Tolstoy/Patriotism_or_Peace.pdf

Twain, M. (1923, 1951). *The war prayer.* New York, NY: Harper Collins.

Tzu, L. (1963). *The way of Lao-tzu: Tao-te ching* (W. Chan, Trans.). Upper Saddle River, NJ: Pearson. (Original work published 168 BC)

United States Institute of Peace. (n.d.). *USIP Grant Enables Peace Education Programs in Somalia.* Retrieved January 20, 2015, from http://www.usip.org/publications/usip-grant-enables-peace-education-programs-in-somalia

United States Institute of Peace. (n.d.). *Vision, mission, core principles.* Retrieved January 20, 2015, from http://www.usip.org/vision-mission-core-principles

Washington Peace Center. (n.d.). *Center for Teaching Peace.* Retrieved from http://washingtonpeacecenter.net/node/4815

Webb, K. (2012). Carrie Christensen: Peacemaker. The Circuit. *Louisville Magazine,* p. 11. Retrieved from http://peaceeducationprogram.org/documents/download-pages-1354901594.pdf

Weiss, R. S. (1994). *Learning from strangers: The arts and method of qualitative interview studies.* New York, NY: The Free Press

Wellington, J., & Szczerbinski, M. (2007). *Research methods for the social sciences.* London: Continuum International Publishing.

Woolman, J. (2001). *The Journal of John Woolman* (Vol. I, Part 2). The Harvard Classics. New York, NY: P. F. Collier & Son.

Zinn, H. (Ed.). (2002). *The power of nonviolence: Writings by advocates of peace.* Boston, MA: Beacon Press.

APPENDIX A

METHODOLOGY AND IMPLICATIONS FOR FUTURE RESEARCH

I have elected to include a discussion of my methodological approach in this study in an appendix rather than within one of the main chapters because of the unique nature of the project. Including this information elsewhere would have been disruptive of the flow of the chapters, which were intended to provide the reader with a lens into the identity formation of peace educators as situated within the academic field of Peace Education. I did not think it was necessary to introduce the methodology that was employed within that context, and in fact I believe it is more useful to the reader to engage with the discussion of methodology in conjunction with rather than in the course of reading the study. In this manner, those who require an introduction to methodology prior to reading the presentation of the research will find it easily accessible within this appendix, while those who do not require such an introduction may elect to read it at their leisure.

As a feminist, an educator, and a pacifist with an interest in spiritualties and multiculturalism, I acknowledge that my position as a researcher is biased towards the avocation for peace, and thus I acknowledge my subjective lens in the course of writing this dissertation. This appendix is meant to situate my research within the various theoretical and methodological approaches that have influenced it in order to enable to the reader to see more readily through the lens that I have used. The project was designed in response to my own personal and professional experiences regarding the teaching of peace, an impetus that is acknowledged by feminist theory as valid for

scholarly research. "Personal experience can be the very starting point of a study, the material from which the researcher develops questions, and the source for finding people to study" (Reinharz & Davidman, 1992, p. 260). Working from a feminist, postmodern epistemology, I have employed a qualitative methodology using techniques borrowed from grounded theory and narrative research.

My research is not an attempt to provide an essential definition, description, or explanation of what a Peace Educator is, but to explore the question of what constitutes identity of a Peace Educator by interviewing participants whose career accomplishments and written body of work can be interpreted as such. In order to contextualize their narratives, I have provided background information on the field of Peace Education, as well as an overview of representative Peace Education Programs that are currently in operation around the world. I have also provided examples of pedagogical and philosophical approaches to education for peace from the literature around the subject as well as from my own practice and experience and that of the participants. This is not meant to imply that these examples are definitive, but merely descriptive of the work of those who educate for peace.

Because "research aims should dictate research method" (Weiss, 1999, p. 9), the methodology employed in this study has been designed in the feminist tradition of "triangulation," which can be defined as "'the use of two or more methods of data collection in the study of some aspect of human behaviour'" (Cohen & Manion, 1994, p. 254). The use of this methodology is supported by the fact that there is very little in the literature about the identity of peace educators; therefore, rather than beginning from a

preconceived theoretical standpoint I have applied principles associated with Grounded

Theory, devised by Anselm L. Strauss and Barney G. Glaser in the 1960s and re-

envisioned more recently by Juliet Corbin, Adele E. Clarke, and Kathy Charmaz. This

method analyzes "qualitative data in order to understand human processes and to

construct theory—that is, theory grounded in the data or constructed from the ground up"

(Saldana, 2011, p. 6).

 This triangulated approach is typical of current feminist research theory and

praxis and is appropriate for an inquiry into the field of Peace Education in particular

because of its interdisciplinary origins. Letherby (2003) stated, "Rather than assert the

primacy of any [research] method, our choice of method(s) should depend on the topic

and scale of the study in question" (p. 87). This is in alignment with postmodern

approaches to research, and "innovation is therefore evident in the approaches to the use

of methods as well as in the choice of methods" (Letherby, 2003, p. 96). The use of

combined approaches is meant to provide a richer understanding of the participants, since

many research problems "require methods that reach across traditional disciplinary

boundaries . . . to 'get at' . . . subjugated experiences" (Hesse-Biber & Leavy, 2006, p.

376).

 In what follows, I will provide a brief overview of the theoretical approaches and

methodological choices that I have employed in this study. Because my personal

pedagogy derives from Feminism and Critical Pedagogy as well as Peace Education, I

consider myself to be, among other things, a feminist researcher. This is due in part to

my belief that there is no single "best" method of research or theoretical approach, which

places me squarely within the postmodern tradition as well. It is incumbent upon me to provide working definitions of those terms, however, while avoiding the tendency to be prescriptive rather than descriptive.

Feminist research is not limited to one single "feminist way," and there are no claims within feminism to particular methodologically "correct" procedures. Instead, there is fluidity, creativity, variety, and a willingness to adapt the process to suit the project, rather than an adherence to time-tested quantitative or qualitative designs. This has allowed researchers the flexibility necessary to do research around issues that concede the discursive and constitutive nature of social interaction. Feminist research values the involvement of the researcher, and recognizes the place of the researcher within the research. It values diversity, and asserts that there is no such thing as "objectivity," concurring instead with biologist Ruth Hubbard that what passes in our current society as "objective" is actually "the position of privileged white males" (Reinharz & Davidman, 1992, p. 260).

> Feminist research is distinguished not so much by its methods, that is, the procedures through which information or observations are collected, but by its methodology, that is, the underlying theory about how research should be conducted and what its aims should be. (Stewart & Cole, 2007, p. 328)

Among social scientists, feminist scholars have been at the forefront of those who advocate the value of using triangulated or mixed methods research, that which "requires a method supplied by the disciplines or created by the researcher" and is not "supplied by feminism itself" (Reinharz & Davidman, 1992, p. 242).

The size or scope of a study does not dictate the type of methodology that is employed; in fact, "Even in a small-scale study, a mixture of methods can often be adopted. This has been called 'methodological pragmatism'" (Wellington & Szczerbinski, 2007, p. 34). Perhaps this way of thinking is a result of the Postmodern approach to research which argues that "knowledge is contextual, historically situated, and discursively produced; that subjects are constituted within networks of power and knowledge" (Gannon & Davies, 2007, p. 79). Over time, according to Gannon and Davies (2007), the postmodern label has given way to the term "poststructural," in part as a "recognition of the constitutive power of language and of discourse" (p. 80). As an approach, poststructuralism does not have definitive "methods," but in fact is associated with "strategies, approaches, and tactics that defy definition or closure" (p. 81). In this type of research, "reality does not preexist the discursive and constitutive work of that is of interest" (p. 81), and therefore there is no "right" method to undertake. This is in essence the same philosophical approach as feminist research, and perhaps no distinction needs to be made; however, it is important to recognize the fact that the methods employed in this study are situated squarely within both feminist and postmodern approaches.

Having explained the reason for selecting feminist and thereby postmodern approaches to the project, it follows that I must explain the reason behind my decision to use qualitative methods, particularly narrative analysis, in order to explore the identity of those who can be called Peace Educators. I support my choice by drawing on that of the

many researchers who have used interviews in their research, including Lawler (2002), who wrote,

> Within social research, one compelling reason for carrying out qualitative interviews is that they offer a means of exploring the ways in which social actors interpret the world, and their place within it. These interpretations are often extremely complex and nuanced, and would be difficult to obtain through other means. (p. 242)

Others (see DeVault & Gross, 2007; Gannon & Davies, 2007; Weiss, 1994) who have supported the use of narrative analysis stress the fact that in interviewing subjects, the researcher's place within the data is located—something that is absent from quantitative methods. My personal experience is reflected in the study, and as it was the original inspiration for the research it was essential that my voice not be eliminated from the data. The participants in this study were interviewed one-on-one for approximately two hours each in informal, conversational style. As the interviewer, I did not remove myself from the discussion, and in fact some of the information that was revealed by the participants came in response to the mutual sharing that happened in the course of our conversations. This enriched my understanding of the participants beyond what would have been afforded by having them answer survey questions in writing or respond orally to a set of interview questions. My choice in using this method is supported by the literature around the use of narrative analysis, which concedes that anything is appropriate for such an approach if it reveals cultural and social patterns via the interviewee's individual experiential lens.

As I have written, I borrow from Grounded Theory research methodologies in this project because "In grounded theory research, data gathering and data analysis are simultaneous" (Oktay, 2012, p. 10). In its original conception, Grounded Theory was intended to produce theory "from the ground up" by analyzing data as it was being produced. This is an attractive locus from which to work when using narrative analysis, and in particular this project lent itself to this way of doing things. I did not begin the project with a preconceived notion of what constitutes identity among Peace Educators, and was unsure of how to locate my question within existing theoretical constructs. Grounded Theory offered me the opportunity to enter into the study with my kernel of an idea and see what was produced by the data as I collected it. In brief, this method is described by Patton (2015):

> Grounded theory begins with basic description, moves to conceptual ordering (organizing data into discrete categories "according to their properties and dimensions and then using description to elucidate those categories") and then theorizing ("conceiving or intuiting ideas—concepts—then also formulating them into a logical, systematic, and explanatory scheme") (p. 490)

It should be stipulated that I have drawn from grounded theory; I do not use it exactly as it was originally developed in 1967. In this research, theory concerning identity emerged out of comparative analysis of the participants' stories; however, the further application of the theory is not an intended result of this study. Since the conclusions drawn from the research indicate that there is no prescribed, essential nature of identity concerning Peace Educators, there is no need to "apply" a theory to future

research. This deviation from the original concept of GT is distinct enough that it bears mentioning.

I have written that the idea for this study came out of my personal experience pertaining to my own self-identification as a Peace Educator. Prior to deciding upon this particular exploration, I considered writing a dissertation that would examine the ways in which educators come to understand their own pedagogical viewpoints. As I began to look into that topic, I realized that I needed to know more about my own journey as a Peace Educator, and to understand better what that identity represents to me and to others. Therefore, I decided to investigate what constitutes identity in those who can be called Peace Educators, and I selected five people whose published work and professional stories were inspiring to me. I encountered all of these people via their books while I was taking courses for my Ph.D., and my teaching practice as well as my understanding of my own pedagogy was changed dramatically as a result. I began to make connections between the participants' work and what I believe to be the core elements of Peace Education, and out of that came the idea for this dissertation.

After IRB approval was secured, five participants were selected for this study, which was conducted under the understanding that their identities would be revealed in this dissertation. The reason for this transparency is the participants' large body of published works, which will provide readers of this dissertation with supplementary reading to enhance their understanding of the material. In addition, the participants are well-known in their respective fields, and readers who are familiar with their work will have an increased understanding of my conclusions if their identities are acknowledged.

The participants are Parker Palmer, a leading author and scholar whose work has a broad scope in the fields of education, religion, and other disciplines; Colman McCarthy, an award-winning journalist who has spent many years teaching about Peace in colleges and high schools in the DC area; Mary Rose O'Reilley, a college English professor whose Quaker beliefs infuse her writing as well as her teaching; Mary Cowhey, an elementary school teacher who is also a community organizer and author, and Svi Shapiro, Professor of Education, Peace Educator, and accomplished author of many books and articles on the subject.

The participants were invited to engage in two online interviews of approximately one hour each. These were recorded and transcribed. During the first interview they were asked the initial question, "Tell me how you came to be the educator that you are today." Within the first interview hour, some were asked additional questions, all of which had been provided to them ahead of time. Follow-up interviews took place within two weeks of the initial conversations, and consisted of further discussion of the original questions that had been provided to them. The conversations were informal, and although some prepared answers to the questions that were provided, there were spontaneous answers as well.

The participants are all published authors, and I read many of their books and articles in preparation for the interviews. These publications were referenced by all of the authors during the course of the interviews, and information from those which were specifically mentioned has been integrated into the discussion of the author's background where noted.

Teasing out the complexities of the ways that the various components work in isolation and in conjunction with one another to form identity provides a lens through which my own identity and work are viewed. Interviews were initiated using the following guiding questions:

- How might those in the field define the term "Peace Educator?"

- Do those who teach peace use the term to self-identify?

- How did the participants come to be Peace Educators?

- What are the spiritual influences on the participants' work as educators?

- What are the political and social influences on the participants' work?

- What are the participants' pedagogical philosophies regarding peace education?

- Are there common factors at play in constituting the identity of a Peace Educator, including the process of becoming such?

- What constitutes identity of Peace Educators?

After the interviews were transcribed, the data was analyzed in order to determine similarities, differences, and emergent themes. Out of that analysis I determined that the following areas were predominant: Religion and Spirituality; Professional and Personal Lives; Education and Pedagogy; Politics, Activism, and Advocacy; Democracy, Community, and Social Justice; Peace Education; Human Nature and Violence; and Major Influences. I organized selections from the interviews under these main headings, and the shape of the argument began to form as I noted similarities and differences

among their testimonials. This led to the categorization that is used in Chapter III, in which I present the research according to these convergent and divergent themes.

As I noted in the main body of the paper, this study is limited by the fact that only five participants were interviewed, and I fully acknowledge the fact that their selection was not random, nor is the sample representative of the kind of diversity that is actually found among those who educate for Peace. There are no participants of color, for example; all are white, middle-class, highly-educated people, and all but one were born in the United States. This homogeneity of the sample was not intentional, but I believe more work should be done in this area by interviewing people from other nationalities, from a wider range of religious and spiritual backgrounds, and with much more ethnic diversity. Given the conclusions that I have drawn, I do not believe that this wider sampling of those who can be called Peace Educators will change the results; however, recording the stories of others will enhance the literature around this subject and enrich our understanding of the field.

To conclude, I have approached this project from within my personal standpoint that is cobbled together from various pedagogical, philosophical, spiritual, and professional affiliations, and therefore I fully recognize my own subjectivity as a researcher. I have selected the methodological approaches described herein because of their adaptability to my purposes, and I found them to be useful and appropriate as I investigated the historical foundations of Peace Education as an academic discipline and then went on to gather data from practitioners in the field whose work represents, in my opinion, that of those who can be called Peace Educators. From my analysis of that data

I have drawn a rather paradoxical conclusion—that such an identity both exists and does

not exist—but given the constitutive nature of identity and the fluidity of the discipline of

Peace Education I believe it is a logical and satisfactory conclusion, appropriately

reached via adequate methodological processes.