

Building Cultures of Peace

Building Cultures of Peace:
Transdisciplinary Voices of Hope and Action

Edited by

Elavie Ndura-Ouédraogo and Randall Amster

**CAMBRIDGE
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P U B L I S H I N G

Building Cultures of Peace: Transdisciplinary Voices of Hope and Action,
Edited by Elavie Ndura-Ouédraogo and Randall Amster

This book first published 2009

Cambridge Scholars Publishing

12 Back Chapman Street, Newcastle upon Tyne, NE6 2XX, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

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ISBN (10): 1-4438-1329-X, ISBN (13): 978-1-4438-1329-7

To my children, Star and Queen Shahuri,
In honor of the ragged road that we have travelled in search for peace
So you will always remember that faith and hope never fail us.
—Elavie Ndura-Ouédraogo, June 2009

To all the peacemakers ... past, present, and future.
—Randall Amster, June 2009

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ACKNOWLEDGMENTS

Compiling a list of those deserving thanks for inspiring and supporting this work will necessarily fall short of recalling everyone who needs to be acknowledged. The Board of Directors of the Peace & Justice Studies Association (PJSA) provided the impetus for this project specifically by framing its 2008 annual conference held at Portland State University around the issue of “Building Cultures of Peace,” and Tom Hastings in particular as the conference host worked tirelessly to assemble a lineup of panels and speakers reflecting this theme. Indeed, the foundation for this volume was initially adapted from the working papers of the conference, and in this regard all of the PJSA members and conference attendees merit thanks for helping to create an enlightening forum for the incubation of the ideas that resulted in the book before you today. Prescott College generously provides me with resources for the development of peace and justice community-building, as well as support for my academic explorations of peace that make working on projects such as this even possible at all. I would especially like to express my gratitude to Elavie Ndura-Ouédraogo for her professionalism, collegiality, and good humor throughout the duration of this work. Finally, though certainly not least, my family deserves special thanks not only for their unflagging support and encouragement, but for helping to provide the *raison d’être* for writing and peacebuilding in the first place.

—Randall Amster, June 2009

The richness and diversity of voices reflected in this volume would not have been achieved without the contributions of the authors featured herein. I wish to thank the contributors for their hard work and dedication. Collaborating with Randall Amster on this book project has been a truly pleasant experience. I am grateful for his talented and caring professionalism and insightful intellect. Queen Shahuri provided invaluable assistance with the copy-editing of this book. She deserves special recognition and thank you for her generosity with her time and her sharp skills. My personal and professional journey has taught me to recognize and appreciate blessings that inspire, shape, and give meaning to each step I take. Thus, I wish to express my deep gratitude to Amanda Millar from Cambridge Scholars Publishing for taking note of the “Building Cultures of Peace” theme around which the 2008 PJSA annual conference was framed, and for reaching out and inviting us to submit a book proposal. Special thanks also go to Carol Koulikourdi and her colleagues at Cambridge Scholars Publishing for their guidance and support as we developed and finalized this volume. George Mason University sustains my journey. My colleagues in the Initiatives for Educational Transformation program and the College of Education and Human Development deserve my sincere thanks for their interest in and support for my efforts to help shape the path to peace. I am deeply grateful to my family for their love, patience, and unfailing support. Special thanks go to my husband Boureima and my step-daughters Azur, Cristal, Yasmine, and Perspective, for adding much joy to the journey.

—Elavie Ndura-Ouédraogo, June, 2009

FOREWORD

RICHARD LAPCHICK

CHAIR OF DeVOS SPORT BUSINESS MANAGEMENT PROGRAM DIRECTOR,
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NATIONAL CONSORTIUM FOR ACADEMICS AND SPORTS
UNIVERSITY OF CENTRAL FLORIDA

I agreed to accept a role as a Distinguished Professor at George Mason University because of the University's emphasis on social justice. One of the first people I met at George Mason was Elavie Ndura-Ouédraogo. I was immediately impressed by her sense of urgency that the world was in danger and that everyone had a responsibility to do something about it.

During the course of the year, she asked me to write the foreword to the book, *Building Cultures of Peace: Transdisciplinary Voices of Hope and Action*. I agreed to do it when I learned of its approach to the issues and because of events in my own life.

I have been a political activist for civil and human rights since the 1960s. This has included a focus on my own country, the United States, in various anti-war movements and in the Civil Rights Movement. It also included over two decades as the American leader of the sports boycott of South Africa, one of the pivotal parts of the effort to isolate that country's racist former regime.

I left for graduate school in 1967, concerned about civil rights and a war in a distant land. As I write this foreword, I am still concerned about civil rights and two wars that my country is involved with in other distant lands, as well as other wars and conflagrations across the globe.

It is also a hopeful time in my country. We have an African-American president, a dream many thought they would not live to see. Now young children of color across the nation have raised expectations that they can be anything they choose. Yet I also know that President Barack Obama faces tremendous challenges, and many are concerned that he has inherited a powder keg in which unrealistic expectations might meet stubborn realities.

In 1964 President Lyndon Johnson signed the Civil Rights Act, and a year later the Voting Rights Act. Expectations were so high. I remember

thinking, “could this be the moment we achieve equality?” Then Medgar Evers, Malcolm X, Martin Luther King, Jr, and Robert F. Kennedy were assassinated and we saw riots in our cities from Watts to Detroit to Newark. In 1966, 38 American cities had broken out in violence. In 1967, 128 American cities suffered 164 riots. In the wake of his city’s violence, Mayor Jerome Cavanaugh of Detroit said, “It looks like Berlin in 1945.”

Almost fifty years later, the current president not only inherited two wars and the worst economy in eight decades, but he took office when more than 400 people were killed in Chicago, mostly by gangs in a major national resurgence of gang warfare. Four hundred thousand young people were taken to hospitals after violence at their schools. The same number of young people who died on that tragic day at Columbine perish each day in America from a gunshot wound.

Forty percent of high school students in Los Angeles do not graduate. One in seven college women and 26 percent of high school girls are sexually assaulted while they are enrolled at these respective schools. Thirty-four percent of girls under 20 have at least one child. Americans are the biggest consumers of drugs in the world. And the list goes on.

As the number of dead rose in the wars in Iraq and Afghanistan, enormous resources were poured into those distant lands; protest arose against the wars. As the number of dead rose in American cities, the Bush Administration poured fewer resources into those cities to stop the violence. But where is the protest against violence in our cities? Where are the resources?

While there have been slightly more than 5,000 deaths in the two wars, more than 27,000 black men have died in American streets. Now, we face that powder keg I described earlier.

As they used to say in the Navy, we need all hands on deck to fight for justice and peace. In too many places across the globe, men sexually assault women, parents and adults abuse children, and wars are waged based on conflicts that most of the world does not understand.

What gives us hope and heart is that in the face of all these challenges, there are initiatives for peace taking hold across the globe. This book, co-edited by peace educator and activist Randall Amster, raises the critical questions and calls for new partnerships to be bridged across ideological divides. As it says in the introduction, the chapters in this edited volume are informed by “a shared understanding of peace as depicting human beings working together to resolve conflicts, respect standards of justice, satisfy basic needs, and honor human rights.... [P]eace involves a respect for life and for the dignity of each human being without discrimination or prejudice.” A series of authors in their chapters urge that education “must

empower teachers and students to challenge hegemony, affirm diversity, and seek equity and social justice.”

Ndura-Ouédraogo and Amster further make the important assertion that every person on this planet can contribute to building cultures of peace. The book strives to learn from activists as well as scholars on how best to move forward. The transdisciplinary approach encompasses not only activists, theorists, researchers, and practitioners, but also delves into art and music, literacy, global development, economics, sports, criminal justice, peace commentary, ecology, social and cultural theory, the United Nations, and current events analysis. These transdisciplinary voices may give us the fabric to wage peace instead of war.

In particular, I loved that there was a chapter on sport. I come from the world of sport, where I believe we have something special in the huddle. Those who earn a place in the team huddle have experienced the miracle of team. We learn, ever so slowly, that our differences do not matter in the huddle. It does not matter if you are African-American, White, Latino, Asian-American, Native American, or Arab-American. It does not matter if you are Hindu, Sikh, Muslim, Protestant, Catholic, Jewish, Buddhist; young or old; gay or straight. In the huddle we are all interdependent. We cannot win without becoming one unit.

Too often we talk about a white America, a black America, a Latino America, or an Asian America instead of a United States of America. Sport breaks down those barriers. There is something special about sport. But I also understand that all the other disciplines portrayed here coming together can help us form a far better understanding of the paths to peace. In this sense, the chapters collected here serve as a huddle for taking on the challenges we face.

Throughout the book, we get a sense that we have taught our children how to hate and that we have helped them learn how to wage war. The goal of this book is to teach our children how to love again and to give them the tools of peace. As the editors end their introduction, this feeling is echoed. They ask us, as we go to sleep at night, to wonder: “*What have I done today to help build a culture of peace?*”

I was lucky enough to be asked to attend the inauguration of Nelson Mandela. As I drove from Johannesburg to Pretoria, alongside the road I saw the military hardware that had been used to oppress Mandela’s people for generations and I realized that the hardware would now be used by this man of peace to create freedom and equality. I knew then that anything and everything is possible.

I believe that on January 20, 2009, the inauguration of President Barack Obama was another such day for the world. We need to create days

like that across the globe because it is hard to believe in what we cannot see in front of us. Obama was elected three years after Hurricane Katrina, an event that I feel produced the most racist moment in American history, as America failed the African-American population of New Orleans.

This book arrives not that long after the events of September 11th, when anti-Muslim feelings ran rampant in America. The most beloved Muslim in the non-Muslim world stood up to remind America that he was a Muslim too. This man, Muhammad Ali, had been perhaps the most hated African-American in the United States 40 years before because of his strong stance on race and the Vietnam War.

And the book comes at a time when eight women lead governments across the world. Indeed, the world we live in reflects a dual sense of crisis and opportunity, of anguish and hope.

Our children need to believe in what they cannot see. *Building Cultures of Peace: Transdisciplinary Voices of Hope and Action* will help us build a floor on despair and a roof over the dreams of the next generations so they can indeed believe in what they cannot see and create it as reality. This book helps begin that arduous process of restoring hope and fostering action.

INTRODUCTION

CALLING FOR INDIVIDUAL AND COLLECTIVE ENGAGEMENT IN BUILDING CULTURES OF PEACE

ELAVIE NDURA-OUÉDRAOGO
AND RANDALL AMSTER

From scarring gender-based violence and haunting instances of child abuse in families across the globe, to communities torn apart by inter-group conflict and the blood-tinged wars of opposing nations, the human condition is rife with perpetual tumult. The consequences of such conflict and violence weigh heavily on humanity: widows caring for children with uncertain futures, revolting poverty and other forms of human suffering, dilapidated schools, dysfunctional governments, shocking acts of terrorism, and an overwhelming sense of powerlessness and hopelessness that only serves to breed more conflict and violence.

Still, in the face of these grave and monumental challenges, initiatives for peace strive to take root. Seeking more effective ways to mediate peace among communities and nations, the United Nations adopted three groundbreaking declarations on the eve of the 21st century. In its resolution 52/15 of 20 November 1997, it proclaimed the year 2000 the International Year for the Culture of Peace. A year later, on 10 November 1998, in its resolution 53/25 it proclaimed the period 2001-2010 as the International Decade for a Culture of Peace and Nonviolence for the Children of the World. And the following year, on 13 September 1999, the UN adopted its Declaration on a Culture of Peace which defines what that vision looks like and the actions that must be taken to build a culture of peace.

We are nearing the end of the International Decade for a Culture of Peace, yet violence is still raging in our schools and communities around the world while warfare dominates the geopolitical landscape, and thus peace still often appears more and more like a faint dream.

That is why this edited book is important and timely. With a titular focus on “Building Cultures of Peace: Transdisciplinary Voices of Hope and Action,” the book addresses the UN’s charge to develop “values, attitudes, modes of behaviour and ways of life conducive to the promotion of peace among individuals, groups and nations” (*UNESCO*, p.2). This work is grounded in our firm belief that building cultures of peace calls for new critical questions to be raised and new partnerships engineered across ideological stances and disciplines. As such, it supports Johann Galtung’s (1996, 1) vision of peace for the 21st century, which states: “The peace researcher must look for causes, conditions, and contexts in various spaces—Nature, Human, Social, World, Time, Culture.” Although he recognizes that “this transdisciplinary spectrum makes peace studies both challenging, difficult intellectually, and problematic in praxis,” Galtung warns that “a narrow focus is doomed in advance.” Thus, here we bring together scholars reflecting a broad perspective on the critical issues of peace and conflict resolution that pervade our world.

The chapters in this edited volume are informed by a shared understanding of peace as depicting “human beings working together to resolve conflicts, respect standards of justice, satisfy basic needs, and honor human rights,” and further that “peace involves a respect for life and for the dignity of each human being without discrimination or prejudice” (Harris & Morrison 2003, 12). The authors here stress that education must empower teachers and students to challenge hegemony, affirm diversity, and seek equity and social justice (Ndura 2007) in order to constructively and peacefully resolve issues of structural injustice and help to create long-term harmonious relationships among individuals and nations alike (Johnson & Johnson 2006).

The book is further grounded in the basic premise that every human being can contribute to the quest for building cultures of peace. It raises fundamental questions that helped to frame the proceedings at the 2008 annual conference of the Peace & Justice Studies Association (PJSA) in Portland, Oregon, where the idea to develop this book was born, and seeks to engage in a transdisciplinary discourse as an imperative for building and sustaining cultures of peace around the globe. How can we encourage systemic and critical explorations of the idea of a culture of peace, and prepare peace studies students to work effectively in their chosen fields and in life in pursuit of this outcome? How can we develop curricula and programs, and provide experiences in K-12 education and teacher preparation programs, to promote peace? What can scholarly research across disciplines contribute to the quest for cultures of peace? What can we learn from activists’ struggles for peace, and how do human relations

with the environment inform the dialogue? What can peace professionals contribute to our exploration and understanding of the “best practices” in peacebuilding, and how can we build upon the positive steps already being taken? These are the essential questions pursued in this interdisciplinary volume.

The book is therefore unique in its approach, contents, and broad readership appeal. Unlike any other book on this topic, *Building Cultures of Peace* draws from and appeals to theorists, researchers, practitioners, and activists with interests in nonviolent resistance, pedagogy and teacher education, art and music, critical literacy, moral development theory, economic development, sports, criminal justice, peace commentary, ecology, socio-cultural theory, the United Nations, and current events analysis. Each of these areas of exploration offers a lens through which to develop theories and practices aimed at creating a more peaceful world.

The book is organized into three parts and fifteen chapters to reflect the convergence of transdisciplinary voices in the cultures of peace discourse. Part one gathers perspectives on the role of pedagogy and education in building cultures of peace. In chapter 1, Edward Brantmeier, Antonette Aragon, and Brian Yoder discuss findings from a research study that examined their students’ responses to their efforts to integrate peace education and multicultural education. They argue that such a paradigm shift allows instructors and students to critically examine cultural borderlands and include voices on the historical margins in movements toward deeper social justice. In chapter 2, Cindy Maguire introduces peace and social justice through art education grounded in a “capabilities” approach and dialogical aesthetics to promote a deeper understanding of oneself as well as the self in relation to the social and cultural environment. In chapter 3, Julie Morton draws on peace theorists, educators, and literacy specialists to construct a theoretical framework for a skills-based model of peace education that can be integrated into a secondary school language arts curriculum. Beverly Shaklee highlights the importance of preparing teachers to teach for peace in chapter 4. She provides a snapshot of our continued efforts to define peace education, to translate it into teacher preparation and classroom practice and to find ways in which to evaluate its impact. Stacia Stribling further connects literacy development and peacebuilding in Chapter 5. She uses vignettes from kindergarten, first grade and second grade classrooms to illustrate how teachers use critical literacy practices to help children understand different experiences and cultures, learn to respect these differences, and act in ways that promote equity and peace. Finally, in chapter 6, Cris Toffolo examines the psychological research on moral development and

highlights relevant insights that can enhance undergraduate justice and peace studies programs.

Part two anchors the quest for cultures of peace in society and culture. Robert Baker and Craig Esherick examine sport-based peace initiatives in chapter 7. They highlight the importance of interpersonal and intergroup contact in facilitating peace and resolving conflict, and conclude that sport can be a valuable mechanism in fostering peace and social justice. In chapter 8, Michael DeValve and Cary Adkinson argue that a department-supported and diligent compassion-generative mindful practice among law enforcement officers can help cultivate a richer culture of peace in the United States by helping police agencies be more effective in their efforts to render a more compassionate, fair, and sustainable justice service to their many constituencies, and by mitigating the physical and emotional problems associated with the police job for both the officers themselves as well as their families. In chapter 9, Tom Hastings calls our attention to the missing voices of peace professors and other peace professionals in the national war-colored discourse. He contends that identifying and overcoming the barriers to such public engagement is an imperative to building cultures of peace. Pearl Hunt further broadens our conception of peace by connecting music to peacebuilding in chapter 10. In articulating music's legacy within movements of social change, she examines what making music might mean within the discourse of cultural studies and how a social justice oriented, music inclusive version of peace studies might benefit from such a practice. In Chapter 11, Elavie Ndura-Ouédraogo argues that the failure to affirm cultural diversity perpetuates oppressive systems and may contribute to violent dispositions and behaviors. Grounding the discussion of diversity, social justice, and peace within the broad human rights discourse, she discusses ways in which oppression challenges our quest for cultures of peace and contends that the main role of education should be to prepare active agents of peace.

Part three explores the role of politics, the environment, and the economy in the discourse about building cultures of peace. In chapter 12, Cheryl Duckworth examines how Iraq's war economy impacts the various peace processes currently unfolding there, offering recommendations for a way forward and discussing potential implications for peacebuilding in general. John Lango explores the ways that a reformed Security Council of the United Nations ought to counter threats to the peace in chapter 13. Using the case of genocide in Darfur as an example, he outlines a proposal for Security Council reform, and concludes that to build a global culture of peace, grassroots peace activists should advocate and promote reasonable peace actions to the Security Council. In chapter 14, Supriya Bailly

examines the case of Gujarat, India to highlight social, economic, and political differences that led to violence in the region and how the lack of resources affects relationships between fighting groups and hinders the effectiveness of peace education. She argues that the case of Gujarat represents not only what is happening in India, but provides broader insights about other countries where development programs and localized intolerance hamper the successful implementation of peace education programs. Randall Amster closes this section in chapter 15 by drawing upon analyses of conflict and the potential peacemaking possibilities of environmental cooperation to develop the basic tenets comprising the emerging rubric of “peace ecology.” He contends that any attempt to build a culture of peace requires theories and actions aimed at promoting both social justice and environmental sustainability.

The subtitle of this book, “Transdisciplinary voices of hope and action,” reflects both the necessarily inclusive nature of the cultures of peace discourse and the urgent need for individual and collective active engagement in the quest. It calls for professional collaboration beyond and across fields of study and for the broadening of academic discourses. It calls for action, and for individual and collective accountability in creating futures of peace. It calls for constant reflection and questioning of our individual and collective dispositions and motivations, as well as the relationships that we seek after or avoid. It calls for honest answers because deceit and hypocrisy only fuel mistrust and fear, and thus divert us from the path to peace. The focus of this volume also strives to stoke the fires of hope, urging that we all can do something to contribute to cultures of peace, and that we can grow better and stronger in our journey each day. Therefore, we encourage our readers to ponder with each rising new day, “What am I going to do to contribute to a culture of peace today?” And contemplate as dusk gently falls ushering in the promise of a restful night, “What have I done today to help build a culture of peace?” Maybe then we will get closer to translating our dream of peace into a reality—one educator, one student, one activist, one scholar, one person, one community, one culture, and one peaceful action at a time.

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PART I:

PEDAGOGY AND EDUCATION

When we think about building a culture of peace on any level—from a local community to the entire globe—education is central to the vision. Indeed, it may be said without exaggeration that education is the only path to peace that is both practical and sustainable. The practices of pedagogy explored here, ranging from multiculturalism and art to literacy and morality, suggest the range of dynamic possibilities for utilizing education to promote peace. Beyond this, taken together they also remind us that pedagogy is not simply a set of practices for the transmission of information and knowledge, but a shared tool for exploring and experiencing what it means to actually live in a culture of peace. And this, in the end, may be the most important lesson of all.

CHAPTER ONE

MULTICULTURAL PEACE EDUCATION: EMPOWERING PRE-SERVICE TEACHERS TOWARD A PARADIGM OF SOCIAL JUSTICE BEYOND COLORBLINDNESS

EDWARD J. BRANTMEIER,
ANTONETTE ARAGON, AND BRIAN YODER

“Structural violence is silent, it does not show—it is essentially static, it is the tranquil waters”

—Johan Galtung 1969, 173

Promoting social justice is integral to peace education efforts in schools and is necessary for building an authentic culture of peace. Multicultural education braided with the orientations of peace education, can be understood as educative efforts toward harmonizing the tensions of diversity and unity inherent in pluralistic contexts where both direct and indirect forms of violence are present. A paradigm shift toward integrating peace and multicultural education includes generating an approach that critically examines cultural borderlands; voices on the historical margins are included in movements toward deeper social justice—conditions where both personal relationships and social structures promote racial healing and reconciliation of the past. Raising consciousness about the multicultural history of the United States seems imperative to expand a collective understanding of past injustice in a movement toward authentic social reconstruction for a more hopeful future. Raising consciousness is also imperative to prepare teachers for increasingly diverse public schools—a necessity for building cultures of peace where ethnic/racial equality and equity become the norm rather than the exception.

Based on the multiplier effect in teacher education, if teacher candidates teach in majority white schools, then these teachers who are

committed to a multicultural peace education approach may prepare their students for deeper understanding of social justice, peace education, and deeper introspection concerning white privilege. However, explicit peace education courses and topics that aim to instill social justice in mainstream schools of education in the United States are a rare phenomenon (Quezada and Romo 2004). Rather, marginal and implicit approaches seem to be the norm *if* and *when* peace education is presented as an additive topic of study (Brantmeier 2008). Braiding multicultural education and peace education would be a paradigm shift toward promoting solid understandings of peace in the context of social justice (Brantmeier and Lin 2008), and in our view this is necessary for building a culture of peace.

In studies related to multiculturalism and unmasking white privilege, Carole Barlas et al. (2000) have described a process of co-operative learning in which individuals and groups reported a change in consciousness about their supremacist consciousness. Cynthia Levine-Rasky (2000) asserts that consequent to such experiences, dialogues on racism are shifting from the inadequacies of ‘others’ or from the race/d relations between ‘us’ (Whites) and ‘them,’ (non-Whites) to a critical examination of whiteness itself. The newly integrated textbook by Joel Spring (2006), *Deculturalization and the Struggle for Equality: A Brief History of the Education of Dominated Cultures in the United States*, helps move in the direction of a critical examination of whiteness by examining the history of schooling from the perspective of non-white groups. The critical examination of whiteness that reading this book affords is an implicit peace education approach because it allows students to deconstruct the historical narratives they have been told about how white people in the United States were the central contributors to the blossoming of American pluralistic democracy; it provides raw historical evidence suggesting both deliberate and unintended attempts of white ruling elites to deculturate and assimilate racial/ethnic “others” into a white dominance paradigm (Howard 2006). Raising consciousness about the intent and methods of deculturalization provides future teachers an understanding of the past in order to move toward transformative action for building a culture of peace in the future.

This chapter catalogues and analyzes a small component of a multicultural curriculum change process in an introduction foundations course of the teacher education sequence at a land grant institution in the West. Particularly, the curricula change process included the addition of Joel Spring’s (2006) book. The process of multicultural curriculum change is explained and student responses to this new text are analyzed using qualitative data analysis methods.

The backgrounds of the researchers are important to note. Ed Brantmeier is a white male who was a first generation college student. Currently, he is a faculty member dedicated to promoting transformative peace education, social justice, and multicultural competence in schooling contexts. Antonette Aragon is a Latina woman who was also a first generation college student. She currently is a faculty member focusing her research and teaching energies on multiculturalism, cultural competence, and social justice particularly working with White teacher educators. Brian Yoder is a white male, two generations removed from the Amish community; he currently works as a graduate research assistant while pursuing his Master's in school counseling.

Collectively, the authors maintain that it is incumbent upon foundations courses in teacher education to provide students with the ability to critically examine themselves in relation to the historical and societal underpinnings of racism within society—racism that has promoted current policies and institutional practices that have ignored and forgotten the voices of oppressed people in the United States. When white students in particular examine racism critically, they move past a colorblind approach by acknowledging layers of racism that constitute the legacy of privilege, oppression, and power upon which their present world resides. A paradigm of multicultural peace education can be established as a foundation toward social justice and equity—a necessity for building a culture of peace and social justice in their own future classrooms.

Best Practices in Multicultural Education

Research on best practices in multicultural teacher education indicates that multi-dimensional, holistic approaches to multicultural reform work best. James Banks et al. (2005, 233) maintain that “all teachers must be prepared to take into account the different experiences and academic needs of a wide range of students as they plan to teach.” Sonia Nieto (1999) argues that teachers’ attitude, beliefs and actions are fundamental to student learning. Research indicates that when teachers use knowledge about the social, cultural and language backgrounds of their students when planning and implementing instruction, the academic achievement of students can increase (Banks et al. 2005). James Banks (1995) maintains that there are five dimensions of solid multicultural education programs: content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering the school culture and social structure.

The multicultural curriculum reform effort in this pilot study in one section of a foundations course focused on content integration and

knowledge construction by introducing silenced voices of marginalized peoples and by critically deconstructing the history of schooling in the United States. The intention for including Joel Spring's (2006) book, *Deculturalization and the Struggle for Educational Equality*, was to provide pre-service teachers an opportunity to reflect on how the schooling system deculturalized non-white groups via culturally oppressive policy and assimilationist practice. Teaching and learning focused on how social memory is constructed and distorted via the perpetuation of a predominately white, mainstream version of U.S. history. The authors maintain that without deeper understanding of the legacies of power, privilege, and white dominance in the U.S., present day inequities and inequalities will be reproduced in teacher education programs, in k-12 schools, and the formal and informal curricula. Teachers who are unaware of a multicultural history may not be prepared to critically examine the historical-contextual nature of present day racial/ethnic injustice. They may not be prepared to critically examine mainstream policy discourses surrounding the achievement gap, policies regarding students of color, or examining how tracking of students of color continues to halt their achievement. Deep honesty and consciousness-raising on the part of whites and on the part of people of color are steps in the right direction. Informed by the work of Paulo Freire (1972), movement toward building a more authentic culture of peace via teacher education needs to include a critical peace education approach that includes consciousness-raising, vision, and transformative action (Brantmeier 2008).

Sonia Nieto (1999) stressed that both the *what* (curriculum) and the *how* (pedagogy) must be acknowledged as influencing student learning in a multicultural approach. In the context of this study, the instructor used a student-centered, constructivist, dialogical approach to teaching and learning. Highlighting the *how* of dialogical pedagogy, Juan-Miguel Fernandez-Balboa and James Marshall (1994, 180) maintain, "The implementation of dialogical pedagogy in teacher education establishes a normative basis for democratic participation." The article on dialogical pedagogy from which the previous quote was taken is the first reading of this foundations course. Modeling dialogical pedagogy, the instructor integrated content knowledge in a democratic classroom format. Students prepared and then co-lead discussions on Joel Spring's (2006) book; the instructor facilitated dialogue and student inquiry. Kenneth Zeichner (1998) maintains that tomorrow's educators will teach as they were taught, so it is important that multicultural educators model democratic and dialogical classrooms. Teaching strategies that have been found to raise students' awareness about race, culture, and discrimination include

autobiographies, mail cultural exchanges, simulations of unequal opportunity, and teaching about white privilege. Christine Sleeter (2001, 102) maintains, “The research suggests that community based immersion experiences are more powerful than stand-alone multicultural education courses, yet it is likely that the latter are more prevalent because they are easier to institutionalize.” Though students observed in a classroom for four hours in the foundations course in this study—the first required course in the teacher education sequence—classroom dialogue about the readings, on-line discussion, and simulative experiential learning were the most prevalent modes of instruction for this particular course.

Kenneth Zeichner et al. (1998) maintain that effective multicultural education programs that permeate throughout the entire curriculum in a teacher education program will have a number of impacts on the nation’s future teachers. They should show teacher candidates how to learn about students, families, and communities and how to use their students’ diverse experiences in planning, delivering, and evaluating instruction. Diversity classes for teacher candidates should help students reexamine their own identity and others’ multiple and inter-related identities. Multicultural education programs should help prospective teachers develop the commitment to be change agents who work to promote greater equity and social justice in both schooling and society at large. We maintain that desires for creating a more peaceful world need to be integrated and cultivated along the way.

Braiding Multicultural and Peace Education

In short, peace education attempts to eliminate direct and indirect forms of violence (Harris and Morrison 2003). In peace theory Johan Galtung’s (1969) distinction between negative peace, or the absence of war or direct violence, and positive peace, the absence of structural and/or indirect violence, is very helpful when positioning peace education in the context of multicultural education for social justice. Direct violence can be understood as physical violence between or among individuals, groups, and/or nations. Indirect violence can take the form of psychological violence—intimidation, bullying, fear of violence, inter-group tensions, and structural violence—political, economic, environmental, and social arrangements that privilege some at the exclusion of others (though it could be argued that psychological violence is part and parcel of structural violence). Galtung (1969, 171) maintains, “The violence is built into the structure and shows up as unequal power and consequently as unequal life chances... Above all, the power to decide over the distribution of

resources is unevenly distributed.” Who has control over the historical narrative or narratives taught in the curriculum in schools can influence the collective historical memory and thus the racial consciousness of a nation. Whether the history of the racial group one affiliates with is told as part of the grand narrative of history *matters* to a great extent. Further, knowing that race is a social construct developed by European colonizers to categorize, divide, dominate, and control people via colonial practices is yet another layer of understanding forms of violence (American Anthropological Association Statement on Race). Exclusionary practices in the telling of history are a form of cultural violence.

Cultural violence is a linkage concept that braids the education aims of the subfields of multicultural education and peace education. Galtung (1990, 291) introduced the idea of cultural violence to the field of peace education, “Cultural violence makes direct and structural violence look, even feel, right - or at least not wrong.” Cultural violence, put simply, is exhibited when cultural formations are used to legitimate any form of violence, either direct or indirect. For example, in-group norms that legitimize, reinforce, or perpetuate violence against individuals, groups, and people within a broader society could be considered cultural violence. Cultural assimilationist practices, Eurocentric curriculum, and the denial of non-mainstream cultures (dispositions, values, behavior, and language) in school could be considered forms of cultural violence in a U.S. context. In this sense, infusing multicultural curriculum content in teacher education programs and K-12 schools can be considered a form of peace education that addresses the cultural violence embedded in exclusionary mainstream practices. However, the concept of cultural violence need be interrogated given that it presumes that there are universal human rights and values that cultural groups may violate—for example, the right for all groups to live as linguistically and cultural diverse people in a complex democracy. Other overt examples of cultural violence might include: pre-emptive war, infanticide, and female genital mutilation—though all of these examples surely are debatable.

A more complex view of peace that includes a critical examination of cultural violence need be employed for understanding the connections of multicultural peace education focused on *social justice*. A critique of the methods and motives of cultural hegemony that perpetuates overt, silent, and/or systemic racism need be employed. The semblance of peace in the form of absence of direct physical violence does not convey deeper conditions of peace that result from the elimination of intimidation, bullying, cultural violence, institutionalized racism, and political, economic, and social inequalities.

Multicultural peace education braids the theoretical and practical orientations of two interdependent subfields in education. Multicultural peace education can be understood as nonviolent educative efforts toward harmonizing the tensions of diversity and unity inherent in multicultural contexts; “intercultural borderlands are generated and distinctive primary cultures are honored and respected” (Brantmeier 2008, 70). A critique of power need be employed in this critical epistemological and diversity affirming pursuit: How is truth constructed in history? Who controls storytelling? Who benefits and who suffers? (Aragon & Brantmeier 2009) The ideal result of multicultural peace education efforts includes the building of cultures of peace, premised on positive pluralism and unity in democratic civic engagement and social life.

The authors here maintain that there are essential approaches to multicultural peace education focused on authentic racial/ethnic peacebuilding in a U.S. context: 1) A critical examination of knowledge construction (critical epistemology), deconstruction of history, white privilege, and what it means to be White; 2) An investigation into the evolution of race as a socially constructed entity and investigation of how “others” are constructed; 3) The inclusion of critical readings, particularly Joel Spring’s *Deculturalization and the Struggle for Education Equality* (2006) with guided oral and written responses; 4) peaceful means for peaceful ends; opportunities for honest discussion and caring reflection about cultural violence in the past and present, as well as considerations of teachers as social change agents in the formation of a more peaceful and just future.

Meritocracy and Colorblindness

When examining what it means to be white in the United States, it is important to provide a context for deconstructing race. In today’s society it is easy to dismiss color and believe that color is not important because it is often believed that we now live in a “raceless” society. Such beliefs are prevalent among people in society as well as college students because there is a sense that being white or black or brown has no bearing on an individual’s or group’s relative place in socio-economic hierarchy. Such beliefs are part of a colorblind perspective. Embracing color-blindness allows one to be blind to the fact that racial and ethnic minorities lag behind whites on almost every quality of life measure (Gallagher 2003). Colorblindness allows one to ignore historical implications of slavery, Jim Crow, institutional racism, white privilege and other injustices and to think of these as “a thing of the past, not relevant anymore.” The colorblind