NONKILLING EDUCATION

Edited by
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Center *for* Global **Nonkilling**

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Foreword

Foreword

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In any discussion on the possibilities for the realization of killing-free societies, be it casual and informal or an in-depth scientific debate, it is almost certain that education, broadly understood, will be brought into the equation. Early childhood and parenting interventions are frequently listed among priorities for violence prevention, while the UN Sustainable Development Goals 4 (Quality Education) and 16 (Peaceful and Inclusive Societies), together with other targets, are intimately related.

Although education has been present in many previous publications and conferences put together by the Center for Global Nonkilling, this is the first time that the work of various CGNK Nonkilling Research Committees, including the Nonkilling Education Research Committee, are put together in one single volume that seeks to foster debate and awareness on the potential of educational interventions for bringing about nonkilling societies.

This book is the result of a catalytic event that was organized at Åbo Akademi University, Vasa (Finland), in March 24-25, 2015, under the joint sponsorship of the Programme in Peace, Mediation and Conflict Research and CGNK. The conference, with the same title as this book, included participants from Aalborg University (Denmark), the University of British Columbia (Canada), the UNESCO Chair of Philosophy for Peace at Jaume I University (Spain), Rîga Stradiòš University (Latvia) and the University of Otago (New Zealand). The support and active involvement of Kaj Björkqvist and Ingrida Grigaityte in making the gathering possible deserves full recognition, as this book would have otherwise not be a reality.

The 2015 Conference sought to address a number issues that were being consistently raised, including: (a) Poor education as a causal factor of killing and violent behavior; (b) The educational consequences of violent environments and potential benefits of moving toward killing free societies (with no

killing, threats to kill or conditions conducive to killing), and (c) The educational measures and transformations relevant to building societies where human killing is greatly reduced and eventually absent. Discussion topics raised beforehand by the Nonkilling Education Research Committee included:

- The educational aspects of transition to a killing-free society
- What can we learn from peaceful societies, namely simple hunter-gatherers, in terms of parenting, early childhood development and educational practices?
- Can we deconstruct the different types of violence (direct, structural, cultural) that are reproduced in educational institutions as social subsystems and reconstruct peaceful/nonkilling educational paradigms?
- How to bridge the nonkilling approach with environmental education, ecojustice education, human rights education and indigenous-inspired education? How does this relate to extending nonkilling principles to respectful treatment of nonhuman animals and other forms of life?
- How does nonkilling education relate to strategies to decrease bullying and intolerance among school children to bring about discrimination and prejudice-free society are effective?
- What educational methods for teaching ethnically and religiously mixed classes in order to create culturally inclusive classroom environment are effective?
- Peaceful and dialogic-participative teaching methodology.
- Needed changes in undergraduate and graduate teacher training, textbooks, and research.

During the conference, participants highlighted the need to refocus child-rearing practices in the zero-to-six period with an understanding of its importance for bringing up healthy nonkilling individuals (evidence on importance of prolonged breast-feeding, cuddling, extensive alloparenting, etc.). Small schools embedded within small communities with active teachers-family interaction and involvement, were also signalled out as an appropriate educational environment for building killing-free communities. Where applicable, multicultural environments should be used as a resource for cooperative learning and not as a problem.

Other changes suggested in the discussions included the need to shift from competitive/individualistic education and play to cooperative and experiential approaches that enable social-emotional competences and active

critical thinking. Authority and obedience as relational principles at school, families and communities needed to shift toward a common ethic of care, compassion and kindness, incorporating restorative (vs. punitive), peer mediation and other approaches to problem-solving. Recognition of the other as well as imagination and creativity in seeking nonkilling alternatives for peaceful conflict transformation are key aspects. Violent role-models, especially in the media and entertainment, which also need to be minimized countering them with the inclusion of nonviolence and conflict prevention/management as overarching social competences.

A first tangible result of the conference was made public shortly after under the title *Vasa Statement on Education for Killing-Free Societies*. The statement contains a set of recommendations drafted by the graduate students of Åbo Akademi University's Programme in Peace, Mediation and Conflict Research, incorporating notes from the conference and participant's feedback as well as references providing additional information for each item in an appendix. The document, available in English, French and Spanish, was later on submitted as a formal written statement to the United Nations Secretary General addressing the 30th session of the Human Rights Council (Geneva, September 14-October 2, 2015) under UN Documents reference number A/HRC/30/NGO/15, receiving wide attention.

This book, which has taken longer to mature, is a second tangible result of the conference, and builds upon the debates and recommendations presented in the *Vasa Statement*. The book is also a result of the collaboration between the Center for Global Nonkilling and the UNESCO Chair on Philosophy for Peace at Universitat Jaume I that has always had peace education at the core of its academic and research focus. Going back to the joint involvement in the organization of the 2010 World Education Forum, this collaboration has fructified over the years in initiatives such as the Spanish edition of the book *Nonkilling Global Political Science* (published in 2012 by Universitat Jaume I Press). The UNESCO Chair has also been instrumental in moving this volume forward, by adding to and enriching the initial goals of inquiry and involving its community of researchers.

But, of course, this book would not make sense if it were not for the practical applications of its findings, from early childhood rearing and primary education to graduate studies. The pioneering introduction of nonkilling into education at the "Glenn Paige Nonkilling School" in Kazimia, DR Congo, or the existence of undergraduate and graduate courses on nonkilling at several universities around the world, including Åbo Akademi University, exemplifies this applicability.

Anticipatory Nonkilling Education

Educating nonkillingly is complementary to educating nonviolently and educating peacefully

When nonkillingly we educate, a life-supporting Humankind we strongly advocate

When nonkillingly we educate, a killing-free global society we anticipate

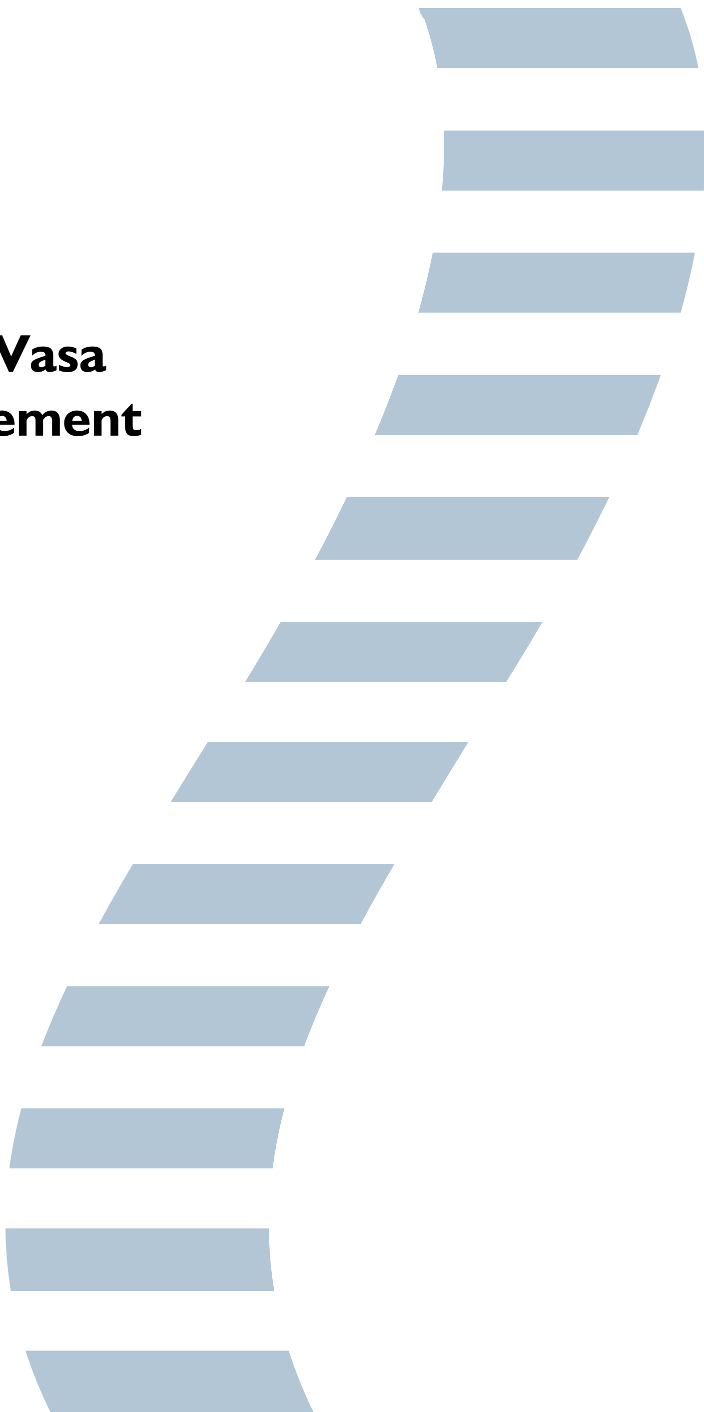
When nonkillingly we educate, lethal violence we commit to eradicate

When nonkillingly we educate, peace/nonviolence/nonkilling education we humanizingly integrate

When nonkillingly we educate, a globally inspiring case for Nonkilling Human Rights we substantiate

Francisco Gomes de Matos
Peace-nonkilling linguist, Recife, Brazil

The Vasa Statement



Vasa Statement on Education for Killing-free Societies

Explorations in Peace and Conflict Research Conference
Åbo Akademi University, Vasa, March 24-25, 2015

On March 24-25, 2015, sixty participants from twenty countries gathered in Vasa, Finland, for an exploratory conference focusing on the role and potential of education in bringing about a killing-free world, including scholars, practitioners and students in the fields such as education, anthropology, psychology, political science and philosophy to promote a creative exchange of ideas.

The conference was convened by Åbo Akademi University's Program in Peace, Mediation and Conflict Research and the Center for Global Nonkilling. This statement contains a set of recommendations drafted by the graduate students of the Program's course on Nonkilling Studies incorporating notes from the conference and participant's feedback. References providing additional information for each item can be found in the appendix.

1. Need to refocus child-rearing practices in ages up to six with an understanding of its importance for bringing up healthy nonviolent individuals because of vast immaturity at birth and biosocial co-construction of brain functions postnatally (see evidence on importance of prolonged breast-feeding, cuddling, extensive alloparenting, appropriate social models, extensive play in natural world, etc.). This requires providing support for parents prenatally and postnatally in ways that will allow them to be maximally responsive to their children. Similar appropriate educational practices should be provided throughout childhood and into adolescence.
2. Small schools embedded within small communities with an active teachers-families collaboration is the most appropriate educational environment for building killing-free communities. Where applicable, diversity in school and community (e.g., ethnic, sexual, linguistic, …) should not be seen as a problem but as a resource and opportunity for cooperative learning finding ways to reduce preju-

dice/bias/stereotyping/discrimination and to increase our responsibility toward the well-being of all community members.

3. Teacher education and training programs need to consider nonkilling/nonviolence education as an integral component of teacher training. This can be achieved by providing future teachers training in: social emotional learning; counseling skills and dialogue (including active listening, reflection, effective questioning skills); and conflict prevention strategies and positive ways of resolving conflict. The integration of subject matter and moral and democratic issues (the so-called double assignment) should become an integral part of teacher education and teaching practice, approaching content matter holistically, with nonkilling constituting a natural, inherent component.
4. There is a need to shift from education and play that foster competition and individualistc behaviors to approaches that are oriented toward cooperative and experiential learning that enable social-emotional competencies and active critical thinking.
5. In working with children and youth, adults need to move away from models that focus solely on extrinsic motivation (e.g., use of punishment and/or rewards that are mainly intended to reinforce obedience and conformance) to models that are founded in our basic human needs for belonging, autonomy, participation, creativity, recognition and competence. Such models require a shift toward an ethic of care, compassion and kindness and the use of restorative practices/restitution and peaceful problem transformation, in which individuals have an active role in constructing their own meaning from experience taking a lifespan perspective, encouraging adults to take care of their own social, emotional, and moral capacities. Also, the value of negative moral knowledge (learning from own and others' moral mistakes) needs to be stressed as it is a powerful source of moral learning and constitutes a basis for reconciliation, restitution, and forgiveness.
6. There is a need to minimize violent social models, especially in the media and entertainment, countering them with the inclusion of nonviolence and conflict prevention/management as overarching social competences.
7. There is a need to include nonhumans in the nonkilling circle of concern. This requires adopting a humbler view of humanity, as one of many earth creatures. When humans feel superior it fuels

mistreatment not only of humans but of all nonhumans (animals, plants, mountains, rivers, etc). Children's lives and education should take place within natural world settings as much as possible, drawing their respectful attention to the ecological landscape around them.

8. Although the above-mentioned educational and teacher-training goals are currently at reach in many settings, for their global implementation a shift of resources from military and security spending to life-sustaining activities, including education, health-care and agriculture, must be considered.

Appendix

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Introduction

Introduction

B. Jeannie Lum
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This book represents a unique compilation of articles that should stimulate further research in the area of nonkilling and peace education. The volume has been thematically subdivided into four sections: I. Questioning Educational Traditions; II. Nonkilling Ethics in Education; III. Communicating Nonkillingly; and IV. Case Studies and Implications. However, this categorization does not imply that the chapters are at confined to these areas, with evident overlaps. This introduction seeks to highlight the differences of each contribution and how they connect to the overall approach to nonkilling education. Hopefully readers will get a general sense of the richness in details they can look forward to as they proceed to read the full chapters.

In common, the authors affirm the basic precepts of a nonkilling perspective and see education as playing a significant role in bringing about a nonviolent, nonkilling peaceful world. In this volume, collectively, they identify some of the fundamental ideas of nonkilling education and put forth proposals for what such approach would look like in pedagogical practices, curriculum, the skills and competencies that should be taught in schools.

In this assemblage of works as a whole the authors make a significant contribution to the advancement to the broad-spectrum field of peace education.

First, transdisciplinary approaches to scholarship and research have been promoted in the past decades as a new 'metacognitive' advancement in the way problems can be collaboratively solved with interdisciplinary and multidisciplinary teams of experts working together. Throughout the chapters presented in this book, we see authors exhibiting this openness to integrating multiple lens that crossdisciplinary, college, departmental, and specialized field boundaries in researching their problem statements.

Secondly, the goals of nonkilling education, the elimination of killing and other forms of violence –physical, structural, and cultural– and the creation of a culture of global peace figure prominently throughout in ascribing in-

tentionality to the authors' works. Linking these goals to the topics in discussion (whether they be a list of characteristics for global leadership, moral competencies in childhood education, requirements in scholarship, etc.) gives coherence to the proposals as a whole.

Thirdly, the proposals for a transformative nonkilling education in pedagogical practices, student skills, curriculum, and competencies, etc. are thus, defined meaningfully and concretely due to their contextualization in the conditions, either theoretically or existentially, laid forth. This clarification in descriptive terms shows the attentiveness to successfully making the leaps from 'theory to praxis to transformation' of cultural constructs.

Nonkilling education provides an educational paradigm that is shaped through international, transcultural, and transdisciplinary discourses of experts across the globe. The Center for Global Nonkilling is supported with the work and input of more than 700 scholars from 300 academic institutions in 73 countries and is in special consultative status withe the UN and in partnership with other peace organizations around the world. In current times, if we continue to believe that education can make a difference we are in desperate need for substantive transformation in our educational systems and education for all in varied formal, non-formal, and informal environments. Nonkilling education is a welcomed boost to these efforts for peace educators and peace advocates that should be acknowledged.

Learning to Live Together: Exploring Nonkilling from the Peace Education Reconstructive Empowering Approach

Recalling Jacques Delors (1996) report to UNESCO and one of the four main pillars of peace, "Learning to live together," the UN General Assembly's opening of the first decade of the 21st century with the International Declaration of a Culture of Peace and Nonviolence for the Children of the World (UNESCO 2000), Rico begins by positing an overall values framework for a Nonkilling education through the Reconstructive-Empowering Model (REM) for peace education to achieve a universal culture of peace. Such a vision commits us to discovering ways in which we may transform the minds and heart of all in achieving peaceful co-existence among the multitude of different cultures, values, and lifestyles globally. REM addresses the fact that conflict takes place in the natural process of evolution of human and animal life; however, how it is managed in violent destructive or constructive means depends on the human capacity in making responsible decisions and a commitment to just, peaceful, nonviolent actions.

Rico points out that our educational systems need updating in its material by including the political, socio-cultural, and environmental challenges brought about in the 21st century. She reiterates the dictum long endorsed by the Seville Statement (1986) and other noted peace scholars (Adams, Paige, Galtung, Guzman) that violent predispositions and behaviors are learned and not biologically innate in human beings. She observes that the various contexts of violence and killing that are experienced currently in our societies at home and abroad are not mindfully addressed in traditional education. REM promotes competencies in global citizenship and conscious awareness whereby students are educated about international affairs and in understanding, recognizing, and valuing the diversity of cultures beyond yet in relation to the immediacy of their local needs and habits.

Fundamental to achieving a culture of peace are pedagogical strategies that confront violence in schools and society and goes beyond tolerance to authentic recognition of others. Rico reviews several educational strategies and introduces a set of 14 elements that corroborate the recognition of others in achieving a united state of peaceful coexistence.

Educating for Global Citizenship and Fostering a Nonkilling Attitude

There is a long tradition of writings since ancient times on the concept of "citizenship" that sees the individual as a member of their local birthplace and spiritually, a member of the cosmos. This has been commonly interpreted in modern times as the political relationship between the nation state and international community. Bosio points out substantively that by 'global citizenship' he refers to stands by the cosmopolitan interpretation whereby the individual is a participatory member of their local community (in current times, reflects multiculturally diversity) and at the same time a member of humanity (interested in the welfare of all human beings). He presents the concentric model 'Circle of Humanity', developed by Hierocles, a 2nd century BCE Stoic philosopher, that purports the perceptive capacity for self awareness of self and the interconnectedness of all living creatures on earth that share this reflective capacity commonly attained at birth. Bosio sees this view supported within the framework of a global nonkilling education. However, Bosio questions whether today's university programs and courses on Global Citizenship Education (GCE) provide a curriculum that recognizes the reality of cultural diversity and environmental changes in the global landscape. Importantly, in essence, do GCE really consider *global peace* as their overarching goal?

Bosio asks: *What does it mean to be a global leader or global citizen today? What are the characteristics, capacities, attitudes, and competencies required for leadership and, in general, for citizens of any country?* In his review of contemporary authors and proposals for teaching global citizenship, Bosio identifies a number of descriptions of GCE objectives, activities, and frameworks that exist and can guide educators in the development of a relevant curriculum that could be considered "uplifting and enriching to the soul" in creating a "fully human" global citizen.

At a glance, a few among the list that go beyond the traditional accumulation of facts and figures about people and places are: Wisdom to recognize the interconnectedness of all human lives (Ikeda, 2010); has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally and is outraged by social injustice (Oxfam 2006); Song (S4), the inspiration of music and all the arts, making the science and practice of nonkilling politics neither dismal nor deadly but a powerful celebration of life (Paige 2009); Sensitivity—to scan the differences/similarities and transform 'us-versus-them' thinking (Bosio 2017); positively inclined towards cultural difference (Reimers 2009); to understand and accept their obligations to all humanity (Dower, 2003).

Perhaps some of these recommendations are making explicit what has been assumed implicitly in traditional curricula. But the significant point, is that we need to redefine what global citizenship means in characterizing the kind of persons needed to engage actively in the creation of world peace today to achieve the transformations imperative for attaining world peace. This vision needs to be transposed as an ideal aim of university core curriculums, not separately labelled under 'international programs'.

A Nonkilling Mathematics Education?

D'Ambrosio presents an intriguing agenda in proposing the question: What is a nonkilling mathematics? His response however extends into the complexities of subtexts he takes us through in getting to answer this question. He raises the often-ignored questions by mathematicians that look at the intersections of maths as a subject matter discipline and mathematicians' responsibility for the use of their work in the public sphere. He critically assesses the political, military, economic, industrial, and technological interests generated throughout history and the polemics in determining the potentialities and risks of new discoveries and advancements in the field of mathematics. Indeed, mathematics is a universal and transcultural subject as

ancient as philosophy in its emergence and evolutionary role in the development of humanity and human civilizations. When we dig deep, where do we not find the relevance and applications of mathematics in our daily living? D'Ambrosio discusses the inextricable correspondence between universality of mathematics and the dignity of all human beings.

As D'Ambrosio points out, "*Many may say that this is an unusual piece*…". I would agree that yes, it is! But for the most fascinating reasons in that D'Ambrosio promotes the following: 1) the need for all professional disciplinarians (not just mathematicians but across the sciences) to adopt a global ethic of responsibility that goes beyond professed declarations of codes and oaths, to making the 'reality' connection of their production of knowledge and its use and relevance in creating a planetary nonkilling peace and a life of dignity for all of humanking; 2) the grounding of a nonkilling mathematics curriculum in a mathematically based model of primordial ethics for math educators; 3) the insight that "the generation of knowledge is the result of a complexity of sensorial, intuitive, emotional and rational factors" and the need to begin demystifying a) the longheld notions that math is purely an abstract and rational subject and b) the technical language used among mathematics educators into a common language that can be shared and benefited from a broader social audience and peace making interests.

D'Ambrosio straightforwardly asks if the choice we have is between nonexistence or eradicating violence, which would you prefer?

An Educational Model for Teaching a Nonkilling Ethic

In proposing an Integrative Ethical Educational (IEE) approach for a nonkilling education in schooling, Junkins and Narvaez provide a transdisciplinary analysis of the psychology of nonkilling from an evolutionary, social systems, and developmental (neurobiological) perspectives on human development. Their central thesis is that moral development is a foundation for the formation of ethical judgments in determining human predispositions and orientations towards acts of killing or nonkilling. Understanding that killing is not rooted in our DNA but acquired through social interactions and cultural belief systems, Junkins and Narvaez draw from Truine Ethics Theory (Narvaez 2008) that "motivational orientations [that] are rooted in evolved unconscious emotional systems shaped by experience that predispose one to react to and act on events in particular ways". The driving force of human evolution beyond basic survival is based on an ethic

of social engagement and maturation of moral sensibilities through affective relationships embraced through caring and social bonding.

Additionally, educational institutions, in conjunction with other institutions in society, are not morally neutral. Dominant hegemonic hierarchical systems and can alter human nature and shape the psycho-social emotional development of children and adults through social conditioning. Individuals interact and are situated within social contexts that are governed by norms of behavior. Without proper social support systems, individuals may become morally disengaged through subjugation and become cynical through the loss of trustworthiness and fairness of 'the system'. Junkins and Narvaez guide the reader through a conceptual framework of 'systems, situation, self' analyzing the psychosocial dimensions of shared moral culpability.

The IEE Model accounts for these conditions in schooling. The importance of the relationship between students and teachers as mentors is critical. A school culture needs to be intentionally well-structured and co-constructed through supportive, respectful, loving, and caring relationships with active involvement from parents and the community. A unique aspect of the curriculum is the inclusion of materials and teaching practices that facilitate the deconstruction of systems thinking and instilling multiple systems value perspectives that enable individuals to reflect on issues of social justice motivated to take action in the creation of organizational transparency by adopting a nonkilling ethic.

Recognition and Compassion at Stake: Towards a Nonkilling Education

Mingol and Albert follow in the footsteps of critical theorists and other progressive philosophers of education that have expanded upon or severely challenged traditional authoritarian models of education where teachers are the authority and students are passive recipients of knowledge and where public educational institutions are systems of reproduction that reflect the hierarchical structures of social, economic, cultural class inequalities. They advance three pedagogies that peace educators have embraced: 1) liberatory education (Friere) and the dialectical relationship of teaching and learning that exhibits a pedagogy of caring, student centered active participation in critical thinking, social-emotional learning, experimental and experiential curriculum, mutual respect and cooperation; 2) the pedagogy and ethic of caring (Noddings) that highlights the significance of emotional bonding, recognition between teachers and students as equals, and that content matters in successful cognitive functioning and learning in the classroom; and 3)

the value of including broader aims in education that include "major universal objectives such as life, justice, happiness, existential meaning, what it is to be a moral person and our function as individuals and members of wide-ranging groups to promote peace and killing-free societies".

Mingol and Albert expand on these progressive pedagogies that fall under the umbrella of peace education and identify further educational innovations for nonkilling education. Teachers need to model a pedagogy of care, trust, empathy and inspiration for affective, relational, interpersonal and intercultural understanding. They need to provide opportunities for engagement by minority and often times subordinated voices that remain invisible in the classroom.

Healthy Moral Development as a Preconditon for Nonkilling

Gutzwiller-Helfenfinger takes the position that one of the preconditions for a nonkilling society to exist is the development of a strong moral identity which is continuously challenged throughout the course of our lives. This entails moral sensitivity—the internalization of values, norms, behaviors and principles for transforming self and society, the ability to make moral judgements, the moral motivation to act responsibly and the courage and commitment to take moral action in situations as they arise.

She eschews moral relativism in favor of a universal understanding of morality as captured through the lens of developmental, social interactionist, and social constructivist perspectives. This means respect, consideration, and protection for the welfare of all human beings, restoration if violated, and the desire and feeling of obligation to prevent future harm. From this perspective moral development is influenced in the interactions individuals have with others within their social environments whereby meaning is co-construction and human growth is infinitely possible.

Gutzwiller-Helfenfinger warns of practices of moral disengagement that justify inaction within the public sphere. She sees the educational mission as instilling principles of good judgement and offering a multitude of opportunities for learning how to assess situations, capture the moral dimensions of a situation, and determine alternatives for appropriate action.

A Call for Collaborative Dialogue Within Peace Education, Nonkilling Linguistics, and Early Childhood Education

Chamberlain introduces the interdisciplinary field of nonkilling linguistics that includes the field of linguistics, peace studies, and peace linguistics by

examining how the principles of nonkilling and language can be integrated with developmentally appropriate teaching practices in early childhood education. In reminding us of the power of language and a cautionary note on the use of linguistic metaphors to exert political and cultural influence in human perceptions, emotions, attitudes, social behaviors, and thinking, Chamberlain advances the nonkilling thesis that lethality and other forms of violence are learned and not innate in humans highlighting the need for teaching nonkilling communicative competencies in schools.

Chamberlain argues for a more holistic educational approach within the nonkilling linguistics framework that promotes peace and nonkilling values formation, communicative dialogue and critical empowerment in early childhood intervention objectives. Violent predispositions and behaviors are continually reinforced by private sector economic and partisan ideological interests through the policies and routine procedures social, political and educational institutions that we abide by in our daily living. Reducing violence through education can be achieved through transforming school culture by adopting teaching practices that offer critical examination of local and national discourses surrounding youth violence, focusing on communication skills with attention to the content and delivery of positive messaging that enable students to manage conflicts in constructive ways that lead to healing and reconciliation.

Nonkilling Education for Peaceful Conflict Transformation: A Philosophical Study

Albert points out that with the upsurge of studies in neuroscience that the *nature vs. nurture* debate has arisen again about the nature of violence regardless of the longheld view expressed in the Seville Statement on Violence (1986) that specifically dismissed the assumption that humans were inherently violent. She supports a social constructivist position that which individuals exist as intersubjective beings who are co-constructed with those whom they interact. She stresses that education can play a vital role in providing peaceful alternative means for conflict resolution and transforming individuals' violent attitudes and behaviors. This would require a curriculum that deconstructs traditional punitive approaches to managing conflict in schools and society and that teaches peace education competencies that bring about awareness of social injustices. Furthermore, Albert distinguishes among the methodologies of conflict resolution, conflict management and conflict transformation and sees that the latter offers tools

that empowers learners to create a killing-free world of peaceful coexistence with each other and the natural environment.

Albert offers a toolkit of competencies for a nonkilling education referencing philosophical traditions (dialectic, hermeneutic phenomenology, critical theory, analytic) as the foundation from which she draws. Reciprocal recognition (of self and other) is central to communicative understanding. Utilizing the framework of a theory of speech acts Albert specifies the need to educate speakers and listeners to take responsibility for their performative illocutions and expressive utterances as well as their silences and interpretations in order to achieve intended consequences and avoid unintended misunderstandings with others. However, individuals must also be educated to feel responsible for their actions and the actions of others.

A Future Without Killing: Laying the Foundations for a Nonkilling Generation

Hymel, Darwich, Gist and Putten hone in on the past wars and conflicts that include the Balkans, Burundi, and Rwanda, the more recent refugee waves due to conflicts in Syria and Africa and their impact on child survivors. The psychological and emotional trauma that child survivors of war and child refugees experience as witnesses to lethality, exploitation, hunger, death, disease, and separation, as well as social distress from displacement and resettlement have long-term affects on their physical, psychological, emotional, social development and challenges their resiliency. Working within the psychological framework of Maslow's hierarchy of needs, social identity theory and the study of in-group/outgroup behaviors, this group of researchers examine the current programs that are being adopted by public schools in Social Emotional Learning, Culturally Responsive Teaching, and Restorative Justice. They pose the question: what value have these programs demonstrated in traditional school settings and what might their potential be in addressing the wellbeing and hidden scars of child refugees as they adapt to new cultural environments. They also point out the mutual value these programs have in enhancing the capacity of educators serving resettlement locations to develop compassion, empathetic dispositions for inclusiveness and better understand the stresses immigrant populations experience in the reconstruction of their lives.

A Nonkilling Education Proposal for the Public Educational System in El Salvador

Arevalo presents a critical review of the historical, political, and economic interests of the elite that have resulted in the structural and cultural

violent conditions that have plagued the public education system in El Salvador. She rigorously reveals the hidden agendas and ineffective ideological dictums that are status quo for a population that struggles in need of a transformative process of reconstruction in every facet of society.

This chapter is a valuable accomplishment in demonstrating the criticality, perspectivist, and the application of "reality to theory to praxis to transformation" of nonkilling education in every detail as it reveals a struggle of a people to free itself from the fear and injustices of a killing society that is at war internally with itself. Arevalo states:

> Why educate us? The issue no longer is to control technology, science, or other types of knowledge. Instead, we educate to recover our humanity, to recover our damaged nature, and to create paths to better killing-free futures within a Peace Culture that has to be projected to the immediate horizon. We have to educate at every moment, in every circumstance, at every time as a conscious expression of the need for peace and nonkilling that we have as human beings.

Arevalo judiciously is able to describe the existential conditions under which killing societies embody institutional and cultural forms of violence that diminish human capacities to live honorably and lays for a proposed sketch of a Nonkilling educational pathway that can enable what he hopes, as he says, "to form a new type of human being, a unifying one, one who will peacefully transform suffering of man and nature, and one who will finally create a society of peace and nonkilling."

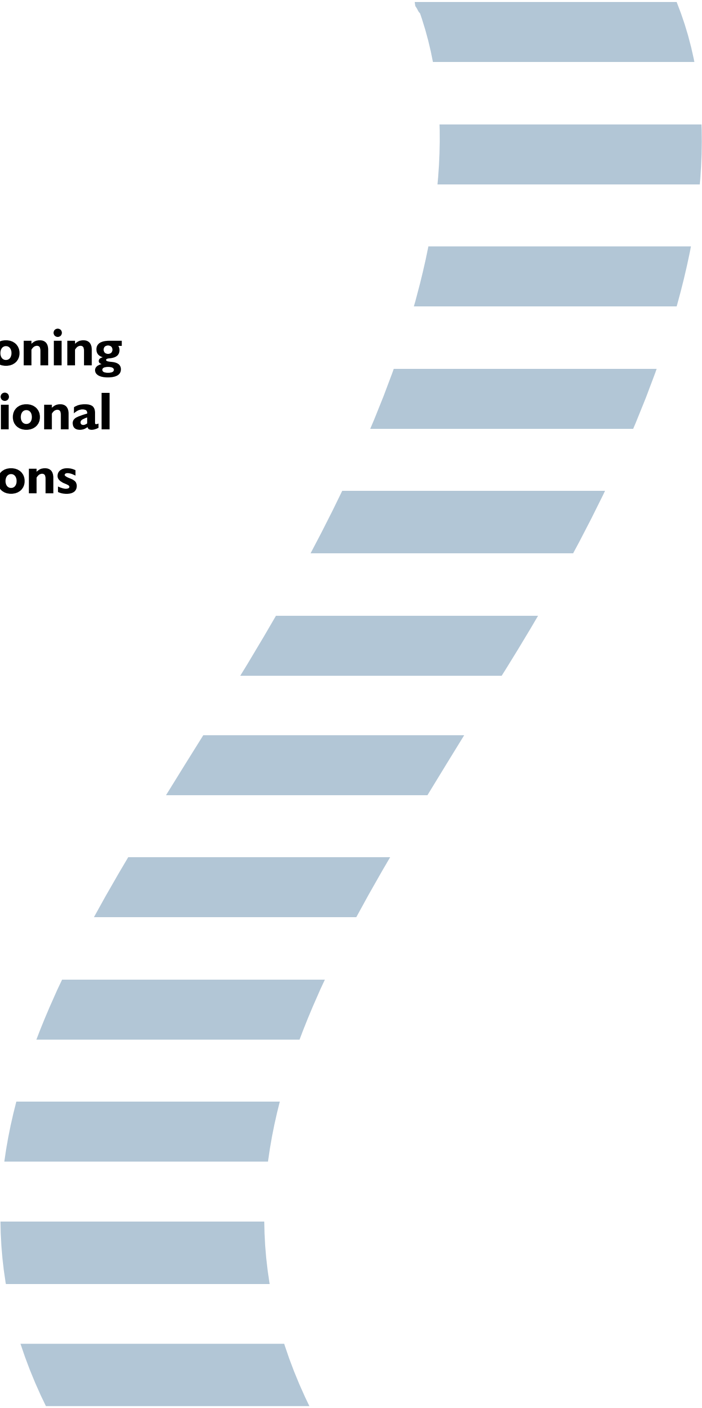
Nonkilling: A Foundation for Peace Education

Kobayashi reflects and highlights some of the basic tenants of Nonkilling perspective in this afterword. He points out the fallacies in the popular beliefs against a nonkilling ethic that 1) violence and killing is an innate human condition, 2) killing is necessary for human survival, 3) killing is necessary in defense of peace through war and, by extension, 4) war is necessary to protect national boundaries and sustain world order. He also points out that we neglect to look at nonkilling as fundamentally an affirmation of life and a precept to life-giving, life-enhancing characteristics and conditions.

First, in research findings upheld by scientists, anthropologists, and neurobiologists across the globe that humans are not innately violent but violent attitudes and behaviors are a consequence of socialization. Secondly, nonkilling is life affirming, denoting the positive possibilities for the development and extenuation of human potential. Thirdly, military researchers show that it is counterintuitive for individuals to undergo training to kill in

the military with more evidence of the traumatizing effects revealed by returning soldiers and veterans of war. Fourth, nonviolent alternatives to war exist and are effective when peace and coexistence are at the forefront of national interests. The significant message is “what is the aim of our educational systems?” It will take more than just a ‘shift’ in our ways of thinking about our educational system, but that a ‘totalistic turn’, a complete transformation is imperative if global peace is truly the end goal.

Questioning Educational Traditions



Learning to Live Together

Exploring Nonkilling from the Peace Education Reconstructive-Empowering Approach

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Introduction

This article is devoted to the reflection on the possibilities of education for nonkilling societies (Paige, 2012) in the context of violence and killings in which our societies are currently involved. I will take as starting points the human capabilities and competences to make peace(s)[1] (Martínez Guzmán, 2005; 2009) and the recognition of diversity (Rupesinghe, 1999). This analysis will be done in the framework of the Peace Education (hereafter PE) «Reconstructive-Empowering» (hereafter REM) approach, proposed in the research being done at the UNESCO Chair of Philosophy for Peace, Interuniversity Institute of Social Development and Peace, Universitat Jaume I, Castellón, Spain (Herrero Rico, 2009; 2012; 2013).

PE has become a discussion topic in modern science and research. The culture of violence and killing deeply affects our society and is reproduced in educational terms at different levels: direct violence, structural violence and cultural violence (Galtung, 1993). Considering the educational reproduction of violence, PE has a crucial role in transforming the current culture of violence into a Culture of Peace(s). 2000 was declared by UNESCO as the international year of Culture of Peace due to the global need for creating new cultures for making peace(s), to reach both international understanding mutual understanding among human beings. Culture of Peace, as presented by UNESCO over a decade ago, can only be possible with a PE that follows common aims, ideals and proposals.

The REM approach of PE that is here proposed has as its main target the reconstruction of human competences or capabilities to make peace and to empower us to transform our daily conflicts through peaceful means

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[1] The plural of the term peace is remarked as it is as diverse as different peoples and cultures. There is no single way to make peace, so we can refer to peace in many ways.

(Herrero Rico, 2009; 2012, 2013). This approach to PE is designed for its application in formal, informal and non-formal educational contexts.

In the early 21st century, humanity has faced many social and political problems, including migrations and refugee situations that involve differences of cultures, beliefs, religions and lifestyles. These situations and new challenges are also reflected in educational systems. Our societies are increasingly deteriorating in terms of the distribution of health and power and the consequences of these shifts are that the majority of people cannot live with dignity and cannot realize their human potentiality. Our educational and cultural systems sadly reproduce these social patterns and injustices, in which racism, sexism, militarism and other forms of oppression remain (Barash and Webel, 2009). Thus, in the proposed framework learning to coexist is a very important component.

Every human relation implies a concrete coexistence model which includes different variables: values, ways of organization, relational systems, and strategies to face conflicts, linguistic forms, ways of expressing feelings and emotions, social demands, educational paradigms and ways to take care of each other. There is no possibility to live without coexisting; we, as humans, are social beings and we need others in order to survive (Jares, 2006: 11). Learning to live together is necessary and inherent in every educational process, and this is the way it has been in historical terms. We must really consider what kind of coexistence model we want to live and teach being conscious of the important implications this choice will have in the future. In this context, Jaques Delors (1996) proposed four main goals of education for the 21st century, with a focus on learning to live together, and also learning to know, to do and to be. Learning to live together is necessary and, therefore, it is the responsibility and commitment of the whole society (Jares, 2006):

> Learning to live together, to co-exist, to learn to accept difference, to make the world safe for difference will be one of the great challenges for the 21st Century. Coexistence is a term that have been used synonymously in several contexts and used as a key phrase in the emergence of a number of great social and political movements. The key characteristic in the definition of the word coexistence is the relation with the 'other' and the acknowledgement that the 'other' exists (Rupesinghe, 1999: 67)

While such issues topics have always been included in the history of PE, this was probably not in the same context of concern and urgency of the present time, considering the shifts in immigration indexes and the refugee

crises, and how in turn these have been connected to violence and lethality. Education in the current century must modify the traditional patterns of closed and static life and has to be open for a better understanding among people, through peaceful and harmonious exchange between different cultures and religions. PE from the REM approach must promote diversity, appreciation of cultural diversity as an enriching fact and the recognition of different people, values, rights and lifestyles (Honneth, 1997). By doing this, the PE REM approach will undoubtedly contribute to killing-free societies.

Peaceful or violent? Is it possible to educate for nonkilling and peace?

In this chapter the hypothesis that our genes do not determine violence is taken as a point of departure. Violence and killing are learned through the socialization process. Nurture, not nature, in other words. According to Martínez Guzmán (2001: 117) if we analyze the concept of violence we see that it is etymologically related to *vita* (life). Violence is a part of our daily lives and our current human condition, but this does not mean that it is justified, or that it is an inevitable dominator of our human relationships or relations with nature. In fact, violence is a change in this natural state through the use of (lethal) force. It is the violation of something or somebody by force. However, it is acknowledged that violence is not a genetic trait, but rather a social construction that is learned during the course of our lives. UNESCO has emphasized this particularly since the 1986 Seville Statement, adopted by the international body in 1989. As explained by Martínez Guzmán (2005: 94-95) and according to the Seville Statement (Adams, 1992; Paige, 2012: 76-77) war and violence are not a biological fatality and, therefore, killing can be prevented.

Even if, as the Seville Statement concludes, war and violence are not human nature, they are not genetically determined behaviours, there are other reasons for violence and killing that have effects on the individual and collective level which are in turn related to social, cultural and educational experiences (Barash and Webel, 2009: 100). But these go hand in hand with other human behaviours that represent viable alternatives to the use of violence, destruction or killing. Other more respectful, peaceful and just possibilities exist, so “To make peace or war is our responsibility” (Barash and Webel, 2009: 187). Among these nonkilling capabilities a large scope of alternatives can be refereed (Paige, 2012: 78):

1. Public policies devoted to the contribution to nonkilling societies.

2. Social Institutions, which make efforts in support of a nonkilling world. For instance we have created spiritual, political, economical and educational nonkilling institutions, among others.
3. Nonkilling forms of expression, such as smiling and crying, very common human forms of expression for peaceful values.
4. Cultural resources, such as artistic and intellectual creations that inspire humans to become involved in the reconstruction of nonkilling societies (Paige, 2012: 89).
5. Nonkilling political struggles. In history humans have organized around the world in many different nonviolent movements to demand peace and social transformation (Paige, 2012: 89).
6. Historical roots. The study of history offers great examples of human capabilities for peace and nonkilling even in tragic and violent periods such as wars, humanitarian crisis, and other conflicts. This can also be found in religious manifestations (Christianity, Buddhism, Islam, Judaism, etc.) (Paige, 2012: 91-92).

Considering these human nonkilling capabilities, they must have space within our PE proposal. Alternatives to achieve peace exist, as expressed by US President Herbert Hoover: "Peace is just around the corner" (Barash and Webel, 2009: 219). Previous experiences with such capabilities may not be sufficiently innovative, thoughtful, careful, creative; others can be unpractical or unachievable in certain circumstances. Options for peace and nonkilling exist but we must be responsible and committed in order to proceed with large effort to implement them toward common goals.

As Paige (2012: 103) stated, there are ancient and current evidences, experiences and creative capabilities in humanity to contribute to a peaceful and killing-free world. Violence and war are not a prerequisite. We can choose how we want to act and, therefore, the possibility of nonkilling futures are within our reach. As Barash and Webel (2009: 220) explain:

> The problem of peaceful accommodation in the world is infinitely more difficult than the conquest of space, infinitely more complex than a trip to the moon... If I am sometimes discouraged, it is not by the magnitude of the problem, by our colossal indifference to it. I am unable to understand why... we do not make greater more diligent and more imaginative use of reason and human intelligence in seeking... accord and compromise...

Even if we acknowledge that peaceful nonkilling societies are within reach, this does not mean that the REM PE proposal needs to look away

from violence and lethality. Galtung (1993) proposed three different forms of violence which are also reproduced in the educational system:

1. Direct Violence, its alternative being negative peace
2. Structural Violence, its alternative ibeing positive peace
3. Cultural Violence, its alternative being Culture of Peace

PE must consider these three types of violence in order to promote peaceful nonkilling alternatives that allow for their transformation. This also relates to how we understand conflict. Some academic explanations and traditions define humans as conflictive. In this sense, conflict is related with different interests, needs and/or perceptions. Therefore, conflict is always present in all societies, cultures and human activities. Jares (1999: 111) also defines conflict as a situation in which people or social groups look for or interpret contrarian goals, antagonist values or diverging interests. In this context, conflict is understood as an incompatibility or a clash of interests.

Conflicts are omnipresent and are a daily issue in our social life. They can be big or small, short or long, simple or difficult, obvious or hidden. They can occur in international, national, local and interpersonal settings. But, even if conflicts are inevitable in our social relationships, we have the option to face them destructively or constructively (Opotow *et al.,* 2005: 304). When faced constructively and cooperatively, conflicts can provide advantages and challenges in order to avoid injustice, suffering and killings. According to Lederach (1984) we learn that conflict is neither positive nor negative in itself, but reactions depend on the way the conflict is resolved, which can be through violent or peaceful means. In the proposed framework, conflicts and their nonviolent transformation are the principal part of PE.[2] Following Lederach (1985: 1) in PE "we have to detail, to learn and to practice methods so as not to eliminate the conflict but to regulate it and to lead it towards productive outcomes" (Lederach, 1985: 1). Conflict and cooperation are linked (Rapoport, 1992) because in order to transform conflicts peacefully the cooperation from the other side is needed. The REM approach of PE promotes teaching conflict as a transformative process. It is dedicated to the transformation of conflict

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[2] 'Conflict transformation' is used because we consider it most adequate in order to emphasize that conflict is not always negative; it can even be positive as well as creative. Conflict is needed in our lives; therefore, we do not have to avoid it nor solve it by force, but we need to transform conflict by peaceful means. We believe that this proposal of understanding conflict will contribute to create culture(s) of peace(s).

situations as new learning opportunities by seeking peaceful alternatives to overcome conflicts fairly.

A nonkilling society is not a society without conflicts. Following Paige (2012: 40) the key characteristics are the absence of purposed killings among humans, technology for killing and social conditions, which depend on the use of lethal force for maintenance or change. A nonkilling world may now be unthinkable to most. To shift that way of thinking will require not only human dedication but also a solid basis of knowledge under which a nonkilling science can be elaborated, implemented and evaluated. This science must also have nonkilling problem solving and conflict transformation at its core. Global awareness, consciousness and mobilization are needed to work together for this important challenge. The current culture of violence (Galtung: 1993) and killing can be changed into cultures of peace and respect for life using PE and through global action, not only with individual efforts. If our antecessors invented war and killing, we can also invent peace. But, as Hicks (1993: 293) argued, “All of us, each one in its proper place, have to be responsible and committed with our task”. For this, we must understand that human beings have competences and capabilities for nonkilling and peaceful coexistence.

What is coexistence?

Coexistence means to learn to live together, accepting diversity, and implies a positive relationship with ‘the others’. Our identities are defined in relation with the other. When these relationships are affirmative and equal they improve our dignity, freedom and interdependency. In contrast, when they are negative and destructive they diminish human dignity and self-esteem. This can be applied to people, groups and states. The promotion of coexistence in all levels is an imperative for the 21st Century (Rupesinghe, 1999: 67). A basic conceptualization in modern philosophy argues that something exists only when it is recognized by another subjectivity. Mutual recognition is a necessary condition for freedom as well as interdependency. According to Hegel (Rupesinghe, 1999: 67) the conceptualization of the term is that ‘existence’ is already ‘coexistence’. This is true for people, communities and classes. In fact, one of the most important challenges for the 21st Century is that coexistence between different people, nationalities, religious groups, clans and tribes, among others. In today’s intercultural world, identity, ethnicity and coexistence have become the great challenge for this civilizational era, explains Rupensinghe (1999: 69):

> Learning to live together, to co-exist, to learn to accept difference, to make the world safe for difference will be one of the great challenges for the 21st Century. Coexistence is a term that has been used synonymously in several contexts and used as a key phrase in the emergence of a number of great social and political movements. The key characteristic in the definition of the word coexistence it is the relation with the 'others' and the acknowledgement that the 'other' exists (Rupesinghe, 1999: 67)

PE must set the basis for coexistence and for learning to live together among different people, contexts, religions and cultures. Education is the main key to liberate new generations from the limitations of ethnocentrism and will allow them to be interested in knowing about other cultures, peoples, societies, lifestyles and thoughts. PE must work on the idea of educating citizenships free of prejudices and manias. Through PE new generations will be prepared to explore and enjoy the enrichment of diversity. To teach them to live in a world of differences, learning to live together is the challenge of this new millennium (Rupesinghe, 1999: 72).

Youth must learn to respect and to live with the others, with difference. This cannot be done from morning to night. It must be a structured process at all levels: from the formal level (teachers, schools, educational institutions in general, governmental organizations, political and social corporations, mass media) to the informal one (families, friends, celebrities, writers, artists, poets, etc.). The 'know-how' for living together can be learned, but it is a deep process in which all actors (schools, politicians, communities and the whole society) have to be involved and committed. It requires a revolution.

To educate for a nonkilling leadership and citizenship an educational revolution is needed (Paige, 2012: 119). This educational revolution implies an updated educational curriculum (Rupesinghe, 1999; Paige, 2012) that must be in accordance with the political and social challenges of the 21st Century in the framework of the nonkilling science (Paige, 2012). In this sense, the curriculum characteristics should be (Rupesinghe, 1999: 74):

- To show the needs of all the socio-cultural groups
- To include the current international, national and local concerns
- To increase the plurality of voices, cultures, religions and images
- To be democratic, open, active, flexible and intercultural
- To adopt a decentralized perspective which allows the participation and opinions of all actors and interested groups (pedagogues, teachers, families, community leaders, and students themselves)
- To promote nonviolence, nonkilling and peaceful coexistence

The educational revolution to achieve a nonkilling world paradigm has different important aspects to be developed, including (Paige, 2012: 120):

1. To expose the horror of human lethality, in the past and in the present, so we can be aware of it and encourage ourselves and others to contribute to the end of the human motivation for killing
2. To solidly present the global evidence for the human potential for peace and nonkilling
3. To propose peaceful and nonkilling transformations at the individual, relationship, community and societal levels
4. To offer a review of the human ingenuity for the creation of social and political institutions for the nonkilling societies we desire
5. To challenge human creativity for the conception of the characteristics of killing-free societies and of possible ways to achieve them

Under these principals we can construct the educational innovations of nonkilling peace education. PE must emphasize how humans, regardless of their differences, may still learn to live together; how we are competent and responsible to assure a peaceful coexistence and the preservation of the planet. Nonkilling is for all of us, for every human being, not just for heroes, saints, leaders or gifted people. Kant said that it could even be for a society of devils. Peace is, thus, for people like us who can hate, marginalize, exclude, and even kill; but we can also love, recognize, integrate, respect and be competent to give reasons and promote feelings and emotions to behave in this peaceful way (Martínez Guzmán, 2005: 66).

> A Great Compassion makes a Peaceful Heart
> A Peaceful Heart makes a Peaceful Person
> A peaceful Person makes a Peaceful Family
> A peaceful Family makes a peaceful Community
> A peaceful Community makes a Peaceful Nation
> And a Peaceful Nation makes a peaceful World.
> May all beings live in Happiness and Peace
> (Rupesinghe, 1999: 220)

These words by Rupesinghe resonate with the social-ecological model to understand violence prevention and how risk and protective factors shape not only our attitudes but also chances of facing violence in our lives. The same author (1999: 75) highlights that the process of knowing the others and coexisting with them is structured by four elements that are equally relevant to Nonkilling Education from the REM PE approach:

1. Confrontation (crash among differences)
2. Understanding (recognition of differences)
3. Reconciliation (deeper and closer relationships)
4. Transformation (peaceful coexistence)

Learning to Live Together is therefore crucial: "The child should be fully prepared to live an individual life in society, and be brought up in […] the spirit of peace, dignity, tolerance, freedom, equality and solidarity" (Arigatou Foundation, 2008: 3). This learning process can be developed through the comprehension of the differences of the 'others', of their specific history, traditions, values, spirituality and lifestyles. Under these premises we can take significant steps forward toward a new human spirit based on the recognition of diversity, our interdependency and a common analysis of the common risks and challenges of the future. In the face of these challenges, this basis will "allow people to implement projects together and to afford the daily conflicts by peaceful means" (Rupesinghe, 1999: 269). Education is a key factor for a peaceful coexistence, as it requires "a broader paradigm in which diversity will be the principal value, creating spaces for mutual recognition and tolerance" (Rupesinghe, 1999:76).

The enrichment of diversity

According to Elise Boulding (2000) difference is a basic fact of life. PE must therefore promote recognition, interculturality, coexistence, solidarity, understanding among cultures and ways of thinking and tolerance towards diversity. Following Boulding's research (2000: 2) we can argue that we are born with two basic needs which allow us to be competent for peace and nonkilling: a) the necessity of affectivity, to be close to others and be accepted by them; b) the necessity of having our own space to be ourselves, to be autonomous. A society which could build an equilibrium between these two basic needs–creation of affectivity among its citizens and the autonomy of themselves–learning from each other, participating in cooperative activities, while simultaneously having sufficient space to be free, will have established the conditions for a Culture of Peace. Boulding argued that human beings live this tension between the necessity of developing relationships with others and one's individuality. A Peace Culture is based on learning to live with this tension between the individuality of humans and the connection with the rest of beings. As Cavin adequately reframes it:

> Every human being needs to bond with others. We need to be part of a community; we need others to care for us; we need to care for others. At

> the same time, we need autonomy, our own space–room enough to express our individuality (Cavin, 2006: 403).

This does not mean that in these societies conflicts and tensions have been eliminated–as they are inherent to our human relationships–but the human capability to transform them by peaceful means needs is operational (Boulding, 2000: 4). Human relations are complex and human beings can be violent and destructive, but they can also be peaceful and cooperative. Following Kant, human relations are based on our "unsociable sociability": we need each other but we bother each other too. We have many possibilities and competences to realize any kind of behavior. Our responsibility as human beings to create and promote certain kinds of behaviors or relationships and not others must be stressed. We know that we are not genetically determined to be violent. We know that violence depends on our environment and culture. Violence and killing are avoidable. Considering our total potentials, our response depends on the long run on what kind of education we receive and in what kind of environment we are socialized. Our responsibility and commitment to make peace and build nonkilling societies is essential in this regard.

As an example, we can reflect about the consequences of the terrorist attacks of September 11 (USA), March 11 (Spain) and July 7 (UK) and how school materials and pedagogical contents have and should be updated to reflect such events in order to contribute to PE and to avoid the transmission of prejudices and stereotypes resulting from such attacks. Such a revision and actualization would have to take into account the following problems to be adequately addressed (Jares, 2004: 80-82):

1. The dual ideology and the construction of the enemy. "We" the good against "the others" the bad, specially related to the Muslim culture. This polarization brings the justification of the enemy and the demonization of the other.
2. Fear together with the feeling of vulnerability has spread among the population to support armament, killings and war politics, as well as a growing hate to immigration.
3. The lost of freedom and the vulnerability of human rights. The dichotomy or duality, which has been established between security and freedom, is contradictory and morally unacceptable because it provokes the increasing of racism against foreigners and even more with Arabs. In this sense, more than a clash of civilization proposed by Huntington (1997), we could consider it as a clash of ignorance.

   Ignorance of each other's ways and lives has been a common cause, through the history of mankind, of that suspicion and mistrust between

> the people of the world through which their differences have often broken into war (Boulding 2000: 5).

There are also five important factors that are connected to the current situation of dangerous and difficult coexistence and killing (Jares, 2006: 13). These factors are a consequence of the kind of society we live in, increasingly individualistic, competitive, self-seeking and dehumanized. These challenges must also be faced through education, including: 1) A socio-economical system which is based on competition and achievement of success at any cost, 2) Lack of respect for the basic values for coexistence, 3) The increasing complexity and social heterogeneity (stemming from globalization and migrations), 4) The loss of educational leadership over the two most important educational systems (family and school), and 5) The constant process of growing exposure, visualization and trivialization of violence. Following López Martínez, violence has become banal in our daily lives (López Martínez, 2006: 51). Within this context, PE must introduce positive content regarding other cultures to help prevent the danger of clashes and increased bloodshed in future generations.

PE implies a deep critical component of the selection and organization of school and teaching materials (what we teach) and a careful revision of the curriculum (what is included and what is not), because different types of violence are hidden in the current educational settings, and they must be deconstructed if we are to educate for peace and nonkilling. PE has to be aware of the fact that we are living in a multicultural world and, thus, learning to live together, to coexist with 'the others', to deal with 'the different' will be the main key in the construction of cultures of peace.

We are eventually learning how monocultures are dangerous both for society as well as for the environment. Cultural diversity is as important for human beings as biodiversity for the survival of the planet. Boulding (2000) explains this through the metaphor of the fingers of the hand: all of them are different, but it is precisely for this reason that the hand works perfectly, it can do all its functions correctly. Nevertheless, if all the fingers were alike, the hand would not function. The ethnographic example of the Malinke people is also used to explain the benefits of diversity and cooperation. In this African culture it is understood that all individuals, humans and animals, are different and that if they are forced to be the same, this can only be done by putting some of them in a higher position than others; and doing that creates conflict, war and killings. For the Malinkes, heterogeneity means interaction for mutual benefit (positive sum of relations). However,

within many modern Western cultures, heterogeneity means competing, fighting for power and against enemies (negative sum of relations). In the PE approach diversity is considered as a form of enrichment at all levels: personal, educational, socio-political, cultural, etc.

Humans have the competence to make peace and to transform conflicts by peaceful means. PE from the REM approach is the reconstruction of these abilities and capacities. This approach of PE is a tool for the construction of a fairer and more peaceful society that may contribute to the transformation of the culture of violence and killing into Cultures of Peace(s) and Nonkilling. The concept of Culture of Peace has been explained by Reardon (Ben Porath, 2003: 527-28) who defines it as "the human analogue of a healthy ecosystem composed of complementary, functionally integrated forms of biodiversity". This definition features moral inclusion, celebration of diversity, tools for the peaceful resolution of conflicts, care, hope, awareness, environmental consciousness and gender sensibility among others. PE promotes the enrichment of diversity, as Saint Exupéry expressed: by differing with you, rather than injuring you, I am helping you grow (Jares, 1999: 130).

Recognition in the PE REM approach

PE from the REM approach promotes the recognition of every single being as equally valid with special attention to her/his ethnicity, culture, social class or religion (Martínez Guzmán, 2009). Recognition is understood as a step further from tolerance. According to the *Diccionario del Uso de Español* by Moliner (1994) recognition is the action of recognizing, defined as:

- To be aware that one person or thing is precisely one determined, known, and identified.
- To admit that a certain person is what she/he expresses and recognize him/her with his/her legality, authenticity.
- To recognize that a certain thing or person exists and has its own value even if it is disliked.

These meanings are relevant to the proposed framework, in which the role of recognition is crucial. Human beings have the capability to recognize each other as valid speakers with competences to reconstruct what is being demanded from each other. PE starts with the recognition of others as equal. We can recognize each other and his/her communicative and moral competences. We recognize that we are able to collectively reconstruct what we

should do to each other, what we should say or what we should not say through the recognition of every human being. Mutual recognition:

> recuperates the definition and meaning of 'person': each human is recognized as what he/she is, with the possibility and power to express how he/she wishes to, to be listened or even with the respect and autonomy to be in silence, silence as communication (Martínez Guzmán, 2009).

Following the philosophy for making peace(s) of Martínez Guzmán (2005: 68) we can argue that our starting point in PE is the recognition of all humans and their competence for peace as well as for violence and war. The notion of competence has very different meanings: it can be defined by the idea that we compete to win promoting fighting and hate, even killing; but it also can also imply the capabilities we have to do other things. If we are competent to do something it means that we are able to do it, we have capacities to do it. Another sense of competence is related to responsibility. If something is of your competence it means that you we are responsible for it. PE assumes this recognition of capabilities, capacities, competences, responsibilities and powers to make peace and build nonkilling societies.

In order to better understand the concept of recognition I refer to Honneth (1997), who defines it by taking into account three types of disrespects based on a proposal from Hegel: the contempt of the body, of human rights and of lifestyles. Recognition serves as the alternative for these three types of disrespect. According to Honneth (1997):

1. The first kind of recognition is the recognition of the body. This recognition is fundamental because through the body we define our identity since we start to take note of it, to trust it and to be recognized by others. Lack of recognition of the body has as a consequence the alteration of our identity and the loss of self-trust. The recognition of the body promotes tenderness, love, esteem, care and self-trust.
2. The second type of recognition is the recognition of every single person's legal rights. Lack of recognition of human and legal rights implies not only the loss of self-trust, but also the lost of self-respect as the person is considered excluded from the legal and moral community. The recognition of these rights promotes identity, integration, solidarity, empathy and self-respect.
3. The third form of recognition is the recognition of different lifestyles. This is the alternative to behaviors that disrespects other kinds of lifestyles because they are different from one's own, not

considered valid, disliked or because it considered inferior or unworthy. This disrespect leads to the feeling of exclusion, marginalization and underestimation; and, consequently, the loss self-esteem.

PE must promote the reconstruction of self-trust, self-respect and self-esteem through the three forms of recognition proposed by Honneth.

The REM approach of PE

The Reconstructive-Empowering approach of PE, interpreted from the Philosophy for making peace(s) of Martínez Guzmán (Herrero Rico, 2009; 2012; 2013) is an ongoing initiative at the Interuniversity Institute for Social Development and Peace (IUDESP). The proposal is '*Reconstructive*' because its central point is the reconstruction of our human competences to make peace(s) and '*Empowering*' because in this proposal our own power and capacities are highlighted in order to transform daily conflicts by peaceful means. Peace is for all of us, it is our duty and we can make peace through our personal relations and everyday experiences. Humans are able to make peace; they are competent and responsible to do so. The PE proposal positively reflects on the possibility of teaching for peace and nonkilling. It is focused in our capacities to create one kind of behavior and not another. Following Martínez Guzmán:

> From the perspective of the Philosophy for making peace(s) we believe that all human beings have capacities and competences to make peace and sadly to also marginalize, exclude, destruct and even kill. PE will be, then, the interactive learning of the reconstruction of these capabilities to make peace(s).

If, following the Seville Statement, we are not genetically determined to be violent; violence is an option, just like peace and nonkilling. We can make peace (Martínez Guzmán, 2005): in the long run it will depend on the education we receive. In this sense, our responsibility to make peace and to contribute with our performance to the creation of cultures of peace(s) and killing-free societies must be emphasized.

Besides the concept of recognition, the PE REM approach includes other elements to achieve this (Herrero Rico, 2013):

1. *Capabilities and Competences*: humans have capabilities and competences to make peace (Martínez Guzmán, 2005; 2009)

2. *Peaceful Empowerment*: the promotion of our own capabilities to make peace (Lederach, 1994; López Martínez, 2006)
3. *Responsibility and Willingness* in order to behave fairly, respectfully and peacefully with the rest of beings as well as with Nature, avoiding violence and destruction (Martínez Guzmán, 2005; 2009).
4. *Change of attitudes and perceptions*: generating positive attitudes for the peaceful transformation of our daily conflicts and analyzing conflict from a different perception or perspective than the winner or the selfish one. We must also restore our capacity of indignation and empathy (Strawson, 1995).
5. *Performative* Attitude: the *performative* attitude is the attitude which assumes commitment for what we do and what we say, even when we are silent, being responsible for the consequences of our behavior. This role is a participant role. We construct things by doing, not merely observing. We are not neutral neither objective, but we are committed to the values of peace, respect and justice.
6. *Communication and Dialogue*: our words have an effect on others; therefore, we must be responsible and others can make us accountable for our actions (Austin, 1971). Every human being is recognized as a valid interlocutor and together can construct the normative horizon for peace. Through communication and constructive dialogue we can build peace, agreement and consensus.
7. *Positive feelings and emotions* (Martínez Guzmán, 2005; 2009): generating positive feelings and emotions is highlighted in order to transform our daily conflicts by peaceful means. PE has to deal with emotions and feelings in order for us to transform hate, disrespect, and anger into mutual understanding. According to Porath (2003: 532) "one cannot grow to overcome a specific conflict without learning to address the emotions that sustain it".
8. *Values*: to promote values of respect, comprehension, cooperation, care, solidarity it is also fundamental to be able to live peacefully with difference.
9. *Peaceful transformation of conflicts*: dealing with our conflicts by peaceful means with the aim of peaceful understanding and the reconciliation of all those concerned. The REM approach of PE promotes teaching conflict as a transformative process aiming at the transformation of conflict situations as new learning opportunities by seeking peaceful alternatives to solve conflicts fairly. "Life without conflicts would mean a society of robots, whose citizens would

have eliminated all diversity, authenticity and difference" (Lederach, 1984: 45).

10. *Cooperation*: the REM approach of PE promotes cooperation. 'I win, you win' as an alternative to competition, 'I win, you lose'.
11. *Deconstruction*: this PE approach is based on the deconstruction of the three kinds of violence proposed by Galtung (1985, 1993): direct, structural and cultural, which are also reflected in education. It is proposed to unlearn cultures of war and killing and learn cultures of peace(s) and nonkilling (Bastida, 1994).
12. *Reconstruction*: the goal of PE is to reconstruct a new education based on peaceful, respectful and cooperative pillars. An education which will be critical, transformative and emancipated (Jares, 1999; Fernández Herrería, 1994, 1996; Freire, 1970)
13. The methodology is focused on the *Deconstruction-Reconstruction approach*. In education, learning is important, but unlearning is also necessary. We adopt the term 'unlearning' from the pedagogy of Bastida (1994) as well as from the philosophy of Habermas (1987). We use this methodology of Deconstruction-Reconstruction with the objective of unlearning war, killing and conflict (Bastida, 1994). PE must also study conflicts, not learning to replicate them but to look for peaceful alternatives of transformation. It is obvious that we have learned to face conflicts using violence through our history and culture; it is now time to learn how to deconstruct war and unlearn violence and killing in order to present peaceful alternatives.
14. Fantasy, imagination and hope: the use of another logic that is more peaceful and respectful, promoting creativity and fantasy (Rodari, 1987), hope and utopia (Freire, 1993) is also key to contribute to the creation of cultures of nonkilling and peace.

As Navarro-Castro and Nario Galance (2008: 22) summarize it:

> This means that the learning process that it is utilized in PE is holistic and it tries to address the cognitive, affective and active dimensions of the learner. A usual procedure includes the introduction of relevant new knowledge or reinforced knowledge, posing valuing questions and using discussion and other participatory methods to cultivate concern, and eliciting, challenging, encouraging appropriate personal and social action.

Conclusions

PE will not achieve by itself all of the required changes that are needed for a peaceful and nonkilling world, but it will prepare those who want to learn and to be committed to do all they can in order to achieve positive outcomes for a better and peaceful society. One of its main aims is to develop a consciousness for political and social responsibility, guiding and challenging people to be agents of their own learning from individual and collective actions through a nonkilling paradigm shift. PE from the REM approach will encourage people to explore their capabilities and possibilities to transform problems and conflicts peacefully and to establish better conditions for a quality of life among themselves and with others.

PE understood from the REM approach emphasizes a critical dimension, questioning current structures, power, norms, politics and educational values. Even if we consider the limitations of PE, it still offers hopes by showing the human competences and creativity to make peace: "Peace Education can definitively help to provide the requisite inspiration and direction to move beyond a culture of violence to envisioning and working toward a better world for all" (Barash and Webel, 2009: 296).

Most importantly, in this PE proposal, being aware of the possibilities we have for change, and being committed to the power we have to do things in a different way that does not involve killing and other forms of violence is crucial. We also know, as we have been seen in this chapter, that we have capacities and competences for peace and cooperation. We need to be conscious, to build one's hopes and to start walking to contribute with our peaceful action to a nonkilling world.

> 'Cheshire Puss,' Alice began, rather timidly, as she did not at all know whether it would like the name: however, the Cat only grinned a little wider. 'Come, it's pleased so far,' thought Alice, and she went on:
> -'Would you tell me, please, which way I ought to go from here?'
> - 'That depends a good deal on where you want to get to,' said the Cat.
> - 'I don't much care where —' said Alice.
> - 'Then it doesn't matter which way you go,' said the Cat.
> - '— so long as I get somewhere ,' Alice added as an explanation
> - 'Oh, you're sure to do that,' said the Cat, 'if you only walk long enough.'
> (Lewis Carroll, Alice in Wonderland, Chapter VI)

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Educating for Global Citizenship and Fostering a Nonkilling Attitude

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Introduction

The growing global interdependence that epitomizes our time calls for a generation of "fully-human" leaders who can engage in effective global problem solving (Ikeda, 2017) and participate concurrently in local, national, and global civic life (Reimers, 2005). Put simply, preparing students to be "value-creators" and pro-actively participate in today and tomorrow's world demands that universities cultivate their global competence (Avila, 2005; Bosio, 2013). In this context, there is growing interest in Global Citizenship Education (GCE), signaling a shift in the role and purpose of education to that of forging more peaceful, tolerant and inclusive societies (Gaudelli, 2016; Andreotti, 2005).

In this chapter–while I do my best to humbly contribute to Prof. Glenn Paige's legacy for Nonkilling–I focus on offering some thoughts on how pivotal it is for university curricula to teach students to be globally competent, so that learners can develop a clear rejection of an 'us-versus-them' and 'us-and-them' attitude (Rhoads and Szelenyi, 2011).

Rhoads and Szelenyi explain that us-and-them distinctions are multifaceted and extremely dangerous, with religion and ethnicity being of dominant importance. Us-and-them distinctions also have been used as part of the validation for military invasion. For instance, under former U.S. Presidents George H.W. Bush and George W. Bush, two wars were conducted against Iraq with much support from the U.S. general public, largely the consequence of the denigration and demonification of Saddam Hussein in particular and Iraqis in general (Breton, 2011).

Harvey (2003), who authored the book *The New Imperialism*, noted, for example, that Saddam Hussein was depicted as "an incarnation of evil that had to be combated as if war in the Middle East was an episode in some long-running medieval morality play." In this case, race, religion, and nationality all played a role in leading, or rather misleading, a large percentage of US citizenry

to support violence on a massive scale to be fought against Iraq, resulting of course in thousands of deaths among the civilian population (Torres, 2017).

In this context and focusing primarily on larger universities, I argue clearly and provocatively that the acquisition of facts has replaced educational activities (Tarozzi and Torres, 2016), which are uplifting and enriching to the soul, and the importance of fostering nonkilling attitude has been overlooked (Beck, 2006). Proper educational value appears to remain relatively intact in isolated and smaller graduate and undergraduate university programs (Bosio, in press). Global university programs seem ultimately failing their intents to promote world-peace–and we should say, a nonkilling attitude–as their curricula lack a strong commitment in forging global citizenship, global competency and fostering global citizens.

Global Citizenship

The concept of global citizenship has been evolving for many centuries. Ikeda (2010: 55) characterizes a global citizen as someone who has a global moral perspective that all human beings have certain fundamental rights and all human beings have duties to respect and promote these rights. Ikeda identifies three essential elements of global citizenship:

- *Wisdom* to recognize the interconnectedness of all human lives;
- *Courage* not to reject difference, but to comprehend people of different walks of life, and to develop from encounters with them;
- *Compassion* to maintain a 'creative empathy' that reaches beyond one's immediate contexts and encompasses those suffering in distant places.

Oxfam (2006) has a much more practical sense of what global citizenship is and sets out very clear and far reaching parameters in its definition of a global citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen;
- respects and values diversity;
- has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally;
- is outraged by social injustice;
- participates in and contributes to the community at a range of levels from local to global;
- is willing to act to make the world a more sustainable place;
- takes responsibility for their actions.

Clearly, Oxfam focuses their definition of global citizenship on action and participation. Schattle (2008) compiled a database of spoken or published references to "global citizenship" or one of its equivalent terms in various English media over a 10-year period and identified three main concepts they associated with it.

1. The first common concept he identified was awareness of oneself and the outside world, including national identity and recognition of global interdependence and a shared fate. He cited the definition given by an interviewee, "Thinking of workers in distant factories with the same degree of respect and concern as a person would think of his or her offspring" (Schattle, 2008: 30).
2. A second prominent commonality he found was the sense of responsibility and shared moral obligations. A number of people he interviewed had a strong sense of principled decision making, meaning that they are concerned about the effects of government policies as well as their personal daily choices. In essence, these people feel a sense of solidarity with others.
3. A final primary concept was participation, whether it be democratic empowerment and participation among everyday people, or expressing a voice and being active and making calls for accountability and reform from either government bodies or other such institutions. This idea of participation, or active citizenship, is prominent in other definitions of global citizenship as well.

Some of the secondary concepts of global citizenship that Schattle found were cross-cultural empathy, engagement across cultures, and achievements, as well as international mobility. Although international mobility was seen as potentially enriching, it was not a main factor in defining global citizenship nor was it seen as necessarily leading to global citizenship.

Global Citizen and Cosmopolitanism: Etymology

Cosmos = the entire known world = Global and *Polites* = Citizen. A long time ago, Diogenes (b. 412 BCE) declared: "I am a Citizen of the World" and he started a mass movement. We can call it 'the cosmopolit/ans' but we can also call it the 'nonkilling/ans'. As a matter of fact, Diogenes influenced Stoicism. It teaches that every person belongs to two communities: *the local community of their birth and the entire human community* (Nussbaum, 2007). One step further, we find Hierocles' cosmopolitan-

ism. It imparts that we should regard ourselves as concentric circles. Within these circles human beings feel a sense of 'affinity' towards others, which the Stoics termed *Oikeiôsis* = 'orientation', 'familiarization' (Rizvi, 2009). This can be equated to a 'nonkilling' attitude. If we all belong to a 'big-family' then why should we kill each other?

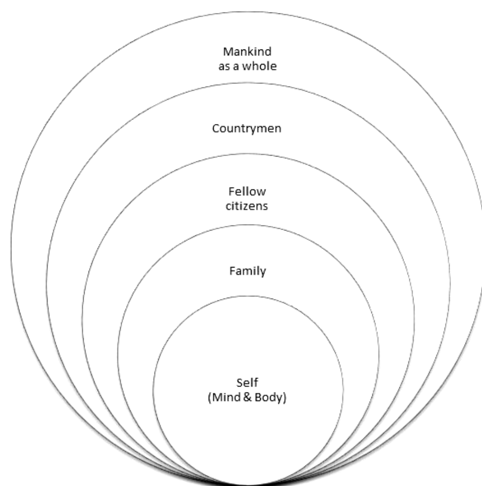
Hierocles' Circle Model of Identity suggests that we should regard ourselves as concentric circles, the first circle around the self, next immediate family, extended family, local group, citizens, countrymen, humanity (Hunter, 2006). The circle of Humanity can also be understood as the circle of educators cultivating learners' respect for the dignity of human life, that I would argue is also the 'circle of Nonkilling'.

To reinforce the above, following UNESCO's view, education aims to be "transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world." (2014: 46). It also aims to enable learners to:

- Develop an understanding of global governance structures, rights and responsibilities, global issues and connections between global, national and local systems and processes;
- Recognize and appreciate difference and multiple identities, e.g. culture, language, religion, gender and our common humanity, and develop skills for living in an increasingly diverse world;
- Develop and apply critical skills for civic literacy, e.g. critical inquiry, information technology, media literacy, critical thinking, decision-making, problem solving, negotiation, peace building and personal and social responsibility;
- Recognize and examine beliefs and values and how they influence political and social decision-making, perceptions about social justice and civic engagement;
- Develop attitudes of care and empathy for others and the environment and respect for diversity;
- Develop values of fairness and social justice, and skills to critically analyze inequalities based on gender, socio-economic status, culture, religion, age and other issues;
- Participate in, and contribute to, contemporary global issues at local, national and global levels as informed, engaged, responsible and responsive global citizens.

Even if, currently, no one can 'legally" claim to be a global citizen, whether we realize it or not, we are all citizens of the globe (Annan, 2006).

Figure 1. Stoic Cosmopolitanism Hierocles' Circle Model of Identity



Nonkilling Global Competency

If we are going to teach our students to be nonkilling global citizens, the first questions to be asked should be: What is Nonkilling Global Competency? A review of literature suggests that global competence has three dimensions: attitude, knowledge and skill. Hunter (2004: 276) define the concept as "having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one's environment". This can be connected to Paige's (2009: 130) elements Nonkilling global transformation, summarized as S^4 x L C I R:

> *Spirit* (S_1), profound commitments not to kill derived from each and all faiths and philosophies. *Science* (S_2), knowledge from all the arts, sciences, and professions that bear upon the causes of killing and nonkilling transformation. *Skills* (S_3), individual and group methods for expressing spirit and science in transformative action. *Song* (S_4), the inspiration of music and all the arts, making the science and practice of nonkilling politics neither dismal nor deadly but a powerful celebration of life. To combine, develop and amplify these four elements in effective service, democratic *Leadership* (L), citizen *Competence* (C), implementing *Institutions* (I) and supporting *Resources* (R) are necessary.

Figure 2. Hunter (2004) The Global Competence Model

Hunter's Global Competency Check List

Hunter's (2004) "Global Competence Model" suggests three dimensions: *Knowledge, Skills and Attitude.* These dimensions feature:

Table 1. Global Compentecy Checklist

Knowledge	*Skills*	*Attitudes*
- An understanding of one's own and others' cultural norms and expectations - An understanding of the concept of 'globalization' - Knowledge of current world events and history	- Successful participation on academic projects with people from other cultures - Ability to assess intercultural performance in social or business settings - Ability to live outside one's own culture, identify cultural differences and collaborate across cultures	- Recognition that one's own worldview is not universal - Willingness to step outside of one's own culture - Willingness to take risks in pursuit of personal development - Openness to new experiences–including those that could be emotionally challenging - A non-judgmental reaction to cultural difference

Attitudes is an area of great interest. In a previous paper I describe the "Attitude Plus-5 Global Competency Check List" (Bosio, 2017). The list includes five areas being considered when grading my students on their global competencies within the *Attitude* area:

- *Humility*— to understand cultural differences
- *Sensitivity*—to scan the differences/similarities and transform 'us-versus-them' thinking
- *Intellectual curiosity*—to show interest about the dynamics of the changing world
- *Agility*—to be flexible and learn on the fly transferable skills
- *Communication adaptability*—the ability to find new ways to adapt the communication

When is a learner "Global Competent"? Reimers (2009a, 2009b) suggests:

- When positively inclined towards cultural difference
- When has understanding of diverse civilizational streams
- When has an ability to see differences as opportunities for constructive transactions
- When develops an awareness of world history, climate, health, and economics
- When improves capacity to speak, understand/think in languages other than the first

8 Curricular Themes for a Nonkilling Global Competent Curriculum

Many institutions try to implement GCE simply repackaging traditional programs with a new program name of 'global citizenship' and creating lists of existing courses that students can or must take in order to become a global citizen (Hunter, 2004). Although many colleges and universities are recognizing the deficiencies of national educational systems, they lack a "commitment to an expansive goal that goes beyond simply enhancing our students' ability to speak languages" (Deardorff and Hunter, 2006: 72).

According to Deardorff and Hunter (2006), the goals of today's academic institutions should focus on preparing students to become global-ready, with a central focus on developing in students a nonjudgmental and open attitude toward 'the other'. Bamber and Hankin (2011) agrees, and elaborates that today's youth have to not only to learn, but also must be comfortable with sifting, analyzing, and arriving at informed judgments, and

through the development of knowledge, dispositions and skills, they will be able to identify reliable evidence and think for themselves within a model that emphasizes sound and ethical values (Bringle and Hatcher, 2011).

In 2009 the Association of American Colleges & Universities recommended infusing four goals for undergraduate study throughout the curriculum and all stages of co-curricular planning, experiential learning, and residential life: i) an understanding of diverse cultures and understanding cultures as diverse; ii) the development of intercultural skills; iii) an understanding of global processes; and iv) preparation for citizenship, both local and global. Avila (2005) expands on this model to include six objectives that should serve as a basic framework in a globalized general education curriculum:

1. understanding multiple historical perspectives;
2. developing cultural consciousness;
3. developing intercultural competencies;
4. combating racism, sexism, prejudice, and all forms of discrimination;
5. raising awareness of the state of the planet and global dynamics;
6. developing social action skills.

In other words, educational practice should move beyond singular focus often manifested through activities such as student mobility experience. Although clearly beneficial and directly relevant, we must also consider the entire range of competencies underpinned by a nonkilling cosmopolitan outlook. I propose that they be summarised and operationalised through the following 8 dimensions for "a nonkilling global competent curriculum":

1. *Responsibilities*:
   - Students must understand and accept their obligations to all humanity (Dower, 2003)
   - They must also believe in the possibility of making a difference in the world (Dower, 2003)
2. *Emotional connection*:
   - Students must first look inward and assert a compassion that begins with their local communities and communities they will interact with (Nussbaum, 2007; Shultz, 2007)
3. *(Written) Reflection*:
   - Students must first become comfortable with, and then later, habituated to the practice of personal (written) reflection (Dower, 2003)

   – With my students I put forth three questions: How should humans act? What is happening in the world? What about the future?

4. *Respect*:
   – Multicultural respect is a necessity in today's world, and it should become a topic for discussion in students' education (Tarozzi, 2014)
   – Students should become socialized into living successfully in a global society (Tarozzi, 2014)
5. *Civic engagement*:
   – It includes participation in community development, involvement in work that has public meaning and lasting public impact, participation in the political process (Gaudelli, 2016)
6. Global consciousness:
   – Students "must come to realize that their own choices can make a difference" (Chernotsky and Hobbs, 2006: 9)
7. *Active engagement*:
   – Colby et al. (2003: 7) believe that "education is not complete until students not only have acquired knowledge but can act on that knowledge in the world"
   – Chernotsky and Hobbs (2006) talk about "Bridging the gap between learning and participation"
8. *Study abroad*:
   – Yale University's (2013: 45) Report states "experience abroad is an invaluable complement to academic training"
   – Connell (2005: 35) calls it an "incredible affirming experience for one's identity"

Conclusion

Why are we in teaching and learning if not to be able to help enrich the lives of our students? Educational institutions at all levels, and of all types, should continue to strive for social change in today's world. Education, too frequently, is the victim of politics, and, worse, sometimes ideologies (Gould, 2013). Politicians and bureaucrats devise and implement policies to effect change that range from curriculum structure and goals to manipulating budgets on behalf of interest groups and their lobbyists. Questions relating to accountability, transparent governance and community relations are too frequently avoided (Torres, 2017).

Within the classroom itself, bridging the gap between policy, theory and practice, whether traditional or virtual, teachers and professors de facto become, at varying levels, agents for change. Beyond providing students with resources for study in given ends, they also support them by often being seen as acting not merely as mentors, but also as role models. These issues are part of the global nonkilling transformation affecting all human civilization.

So, how do we help to equip our students with the intellectual and existential tools they require to bring about such transformation? How do we make decisions about curriculum and course context in the face of political pressure and social norms? What is the role of interdisciplinary studies in educating for nonkilling change? And, at the macro level, how can we stimulate awareness of issues such as education assisting the promotion of social justice a nonkilling attitude? I hope that we can continue forging ahead with these and further questions, now and in the future.

> "*We must foster global citizenship. Education is about more than literacy and numeracy. It is also about citizenry. Education must fully assume its essential role in helping people to forge more just, peaceful and tolerant societies*"
>
> Ban Ki-moon, Former United Nations Secretary-General (2012)

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To Dr. Glenn Paige with love: a wonderful person, a "common"-hero, a sincere heart and someone who taught to respect the sanctity of life through his life-examples… With utmost respect, Emiliano Bosio.

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A Nonkilling Mathematics Education?

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> But nothing will ever quench humanity
> and the human potentiality to evolve
> something magnificent out of a renewed chaos.
>
> (D.H. Lawrence, 2001)

Nonkilling is the magnificent scenario we are struggling for. I want to envisage a road that makes Lawrence believe in man.

Political scientist Glenn D. Paige published, in 2002, a pioneering book on *Nonkilling Global Political Science*, featuring a very provocative and basic chapter entitled "Is A Nonkilling Society Possible?" In it Paige says:

> The structure of society does not depend upon lethality. There are no social relationships that require actual or threatened killing to sustain or change them. No relationships of dominance or exclusion—boundaries, forms of government, property, gender, race, ethnicity, class, or systems of spiritual or secular belief—require killing to support or challenge them. This does not assume that such a society is unbounded, undifferentiated, or conflict-free, but only that its structure and processes do not derive from or depend upon killing. There are no vocations, legitimate or illegitimate, whose purpose is to kill. Thus life in a nonkilling society is characterized by no killing of humans and no threats to kill, neither technologies nor justifications for killing, and no social conditions that depend upon threat or use of lethal force (p. 30).

A document elaborated by an international group of scientists, convened by the National Spanish National Commission for UNESCO in Seville, Spain, in 1986 and adopted by UNESCO, became known as the *Seville Statement on Violence*. In the last paragraph, it claims that:

> Just as wars begin in the minds of men, peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.

In the 8th World Summit of Nobel Peace Laureates, conveyed in Rome in 2007, participants produced the *Charter for a World without Violence*, which states:

> We are convinced that adherence to the values of nonviolence will usher in a more peaceful, civilized world order in which more effective and fair governance, respectful of human dignity and the sanctity of life itself, may become a reality.
> In implementing the principles of this Charter we call upon all to work together towards a just, killing-free world in which everyone has the right not to be killed and responsibility not to kill others.
> To address all forms of violence we encourage scientific research in the fields of human interaction and dialogue, and we invite participation from the academic, scientific and religious communities to aid us in the transition to nonviolent, and nonkilling societies.

I agree with the *Seville Statement on Violence* in accepting that I am also responsible for inventing peace and, as invited in the *Charter for a World without Violence*, I join Glenn D. Paige in committing myself to the enormous task of participating in the effort to create a World society in which there is no killing of humans and no threats to kill. The great challenge which I face in writing this chapter is how, as a mathematician and mathematics educator to act to fulfill this commitment. How to go beyond the humanitarian dream? I believe an academic quest of the nature and history of mathematics may be helpful. This will be the focus of this chapter.

Introduction

As Peace Educator Leah Wells once said, "Violence comes from fear, fear comes from incomprehension, incomprehension comes from ignorance … we eliminate ignorance with education." To recognize, to respect and *not to fear* different values is the way to eliminate violence.

Education is a practice present in every culturally identified group. The major aims of education are to convey to new generations the shared knowledge and behavior and supporting values of the group, and, at the same time, to stimulate and enhance creativity and progress.

Let us consider groups of individuals who share modes and styles of knowledge and behavior, supported by a system of values, which were generated and accumulated throughout a common past. This characterizes a culture. Thus, a culturally identified group, be it a professional guild, a family, a community, a nation, shares sets of modes and styles of knowledge

and behavior and values, embedded in traditions, which support knowledge and behavior. Knowledge, behavior and values which come from the past justify present behavior and, at the same time, entice and make possible the advancement of knowledge. Inevitably, the supporting values also go through permanent revision. This is the essence of progress.

The phenomenon of globalization leads us to consider a much larger group, indeed the total group of humankind. This leads us to envisage a universal culture. The major challenge is to recognize shared knowledge and behavior and supporting values for this total group, that is, for humankind. This asks for universal and transcultural knowledge, behavior and values. Examples of transcultural and universal knowledge are mathematics and the sciences in general. Modern, euphemistically called civilized, behavior, as expressed in manners, in dress, in the appropriation of technology, particularly the media, is advancing worldwide as universal behavior. A strong force of resistance is, as it has historically been, the systems of values.

Education has been focusing on knowledge, behavior and values of culturally identified groups and on past struggles for keeping the identity of the group. The violent facet of the struggles has dominated the historical narratives within education. If we accept the initial premise that action in the present reflects the past, it is undeniable that education has been favoring violence. The historical narratives are impregnated with hostilities and atrocities, and emphasize moments of success or failure. Although the moments of temporary success are sometimes marked by efforts to build up new styles and modes of knowing, behaving and accepting different values, these efforts have not been deserving attention in history education.

Every human being experiences biological, physical, social, psychological, spiritual needs and also wants. A road to peace is to achieve a balance between needs-wants and rights-responsibilities. Education for peace must consider the realms of inner peace, social peace and environmental peace, paving the way to military peace. These four are intimately related. To achieve peace between human beings, we must understand how man is integrated in nature and we must respect the equilibrium that exists in nature. This means that man must be in peace with the environment. Taking advantage of natural resources allows a few to accumulate wealth which, perpetrated at a structural level of the economy, generates social injustices, which is a factor that causes violence and killing.

In this chapter I will discuss mathematics, the earliest and most recognized universal system of knowledge. As it has been said by historian Mary Lefkowitz, "the evolution of general mathematical theories from those basics [math-

ematics of Egyptians, Sumerians and others] is the real *basis of Western thought* (emphasis added)."[1] History shows that Mathematical ideas have been expropriated by the Arts, Religions, Sciences and, in modern civilization, by the technological, industrial, military, economic and political complexes. Mathematics and mathematicians benefitted, and continue to draw resources from, these complexes, relying on them for the material bases of its continuing progress. I will also discuss the origins of mathematics and how a set of universal values, essential for peace, is intrinsic to mathematics.

I raise many issues, leaving most of then unanswered. This text is an introduction to a large and ambitious program of looking into mathematics as the real basis of civilizations; hence into the relations of mathematics with the arts, religions, sciences, economics, politics and architecture and urban life; hence with *peace*.

To achieve peace is essential for the survival of civilization. We are a threatened species. When I refer to peace, I am concerned with peace in its several dimensions: *inner peace*, *social peace*, *environmental peace* and, of course, *military peace*. Violations of peace in all these dimensions permeate the history of the world.

Violations of peace in all dimensions are frequently shown in the media and are dramatized in the arts. The Academy of Motion Picture Arts and Sciences recognized the violation of inner peace in American society by granting an Oscar to the movie *American Beauty*, which denounced this situation. Research institutions such as The World Watch Institute and many nongovernmental organizations systematically denounce violations of Social Peace and Environmental Peace.

Violations of Military Peace, that is, the insane practice of war, are a recurrent theme of the artistic, religious and scientific discourses. The impact produced by Picasso's "Guernica" synthesizes dramatic visualizations of the horror of wars in literature, music, photography and the plastic arts. Appeals to sanity and to stop war are frequent. The exhibit "Thermonuclear Garden," installed by Sheila Pinkel in several cities of the United States from 1982 to 1992, is an example of appeal to the American people to protest against production and export of weapons. Ecumenical meetings all over the world call for forgiveness and tolerance, love and harmony. And scientists lead the call for a stop to the insanity of war. Most pungent is the appeal of Albert Einstein and Bertrand Russell in the Pugwash Manifesto, 1955: "We appeal, as human beings, to human beings: remember your humanity, and forget the rest."

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[1] Interview given to Ken Ringle, *The Washington Post*, June 11, 1996.

The Pugwash Movement or Pugwash Conferences on Science and World Affairs, which was awarded the Nobel Peace Prize for 1995, has the motto "Thinking in a new way." Indeed, to go beyond wishful thinking and inspiring discourses, some bold, innovative action is needed.

I have a utopia: a world in peace! We need utopias in the sense given by Karl Mannheim, who sees utopia as the substratum of will. And will guides our actions. Mannheim says:

> The disappearance of utopia brings about a static state of affairs in which man himself becomes no more than a thing. We would be faced then with the greatest paradox imaginable, namely, that man, who has achieved the highest degree of rational mastery of existence, left without any ideals, becomes a mere creature of impulses. Thus, after a long tortuous, but heroic development, just at the highest stage of awareness, when history is ceasing to be blind fate, and is becoming more and more man's own creation, with the relinquishment of utopias, man would lose his will to shape history and therewith his ability to understand it (1954: 236).

Global Responsibility

This paper basically deals with the global responsibility of Mathematicians and Mathematics Educators. The guiding question is, "How do we fulfill, as Mathematicians and Mathematics Educators, our commitments to humankind?"

To be highly provocative, I invite people to reflect on the embarrassing fact that people who have attained a high level of cultural development, particularly excellence in Mathematics, have performed the most despicable human behavior in recent times. Let me make it very clear that this is not an insinuation of an intrinsic malignity of Mathematics. But it is clear that Mathematics has been an instrumental companion in the historical events that we all deplore. Let me also make very clear that I see Mathematics playing an important role in achieving the high humanitarian ideals of a new civilization with equity, justice and dignity for the entire human species, without distinction of race, gender, beliefs and creeds, nationalities and cultures. But this depends on the way we understand how deeply related are Mathematics and human behavior. Mathematicians, Historians of Mathematics and Mathematics Educators rarely consider these questions.

It is undeniable that Mathematics is well integrated into the technological, industrial, military, economic and political systems of the present world. Indeed, Mathematics has been relying on these systems for the material bases of its continuing progress. We may say that Mathematics is intrinsic to

today's culture. Thus we are led to examine the History of Mathematics as related to World History.

In order to appreciate the real significance and importance of Mathematics in different cultures and in different times, it has to be viewed through what might be termed a "cultural lens." It is hoped that this approach will illuminate many areas of mathematical thought and indicate new directions of research. As a result, we may better understand the implications of mathematical research, its contents and its pedagogical methodologies, for the achievement of peace in its several dimensions: military peace, environmental peace, social peace and inner peace. This is essential for building up a civilization that rejects inequity, arrogance and bigotry, which are the behaviors which initiate and support killing. Paradoxically, the intense rejection of these behaviors sometimes are, themselves, arguments favoring killing and violence.

As a mathematician proposing strict nonviolence, it is very difficult for me to understand why and how the recognized pacifist Albert Einstein sent to President Franklin Delano Roosevelt, on August 2' 1939, the decisive letter to build an atomic bomb, that killed thousands of Japanese civilians, families, elders and children and deflagrated the Cold War. In his letter, Einstein says:

> Some recent work by E. Fermi and L. Szilard, which has been communicated to me in manuscript, leads me to expect that the element uranium may be turned into a new and important source of energy in the immediate future. Certain aspects of the situation which has arisen seem to call for watchfulness and, if necessary, quick action on the part of the Administration.

The United States was then neutral. After the Japanese attack on Pearl Harbor on December 7, 1941, the United States declared war on Japan, and Germany, drawn by its alliance with Japan, declared war on the United States. But the atomic bomb project was well under way.

This is supported by the concept of being prepared for a just war. The argument is that the destruction and killing of civilians is necessary, although regrettable. This argument is as old as civilization, and continues to be employed to this day.

Can the argument of just war be supported? In the name of what? The maxim "For the winners and just, medals and paradise; for the losers and wicked, scaffolds and hell" seems to be universally accepted. The concept of *bellum iustum* is as old as humankind. Laurens Winkel synthesizes it well:

> The term *just* war is misleading, though, suggesting as it does that at some point in time there has been or may be a conflict in which one side is morally perfect—as if there is an ideal or precedent that may serve as a role

> model for future just warfare. Yet, historically the concept of holy war has made precisely this claim, and holy war apologists have rendered such conflicts by analogy with heavenly battles between the forces of light and darkness; and even e.g. the cold war concept of ideological war was often expressed in similar terms (1999: 6).

The Prevailing Attitude

It is not sufficient to say, as it is common in our profession—indeed, in every profession—that we are fulfilling our commitment and responsibility to humankind "By doing good Mathematics" or "By being a good Mathematics teacher." Doing good mathematics should be complemented with the question, "What will be done with the Mathematics I am helping to develop?" And a good mathematics teacher must always be asking, "How will my students perform? Will they be conscious of their moral commitment in their professional life?" Our responsibilities include the uses society makes of our intellectual production and what is the influence we have in the behavior of future generations.

It is naïve or sarcastic to say, as G. H. Hardy has said, that:

> Real mathematics has no effect on war. No one has yet discovered any warlike purpose to be served by the theory of numbers... So, a real mathematician has his conscience clear; there is nothing to be set against any value his work may have; mathematics is, as I said at Oxford, a 'harmless and innocent' occupation (1967: 140).

Indeed, the theory of numbers is a fascinating subject, even for children in early schooling. But what bothers me is that the most attractive jobs for specialists in the theory of numbers are offered by the Department of Defense. It is one of the most important resources for military purposes.

The possibility of final extinction of civilization on Earth is real. Not only through war. We are now witnessing an environmental crisis, mounting social crises in just about every country and, above all, the recurring threat of another World War. I cannot accept that it is normal to solve regional conflicts by military means and that isolated wars can be tolerated. Mainly as retaliation, which produce a chain of retaliatory actions, inevitably chastising innocents who are conveniently used as human shields, thus serving as a very efficient argument for cooptation. Although isolated, the violence and violation of human dignity going on in these conflicts are abhorrent. It is perturbing that discourses of "pacifists" open the way for necessary wars and just wars. Even in Tao Te Ching, #31, we read:

> Weapons are the tools of violence; all decent men detest them. Weapons are the tools of fear; a decent man will avoid them *except* (italics mine) in the direst necessity and, if compelled, will use them only with the utmost restraint.

History has shown us that regional and limited conflicts eventually lead to larger involvement of nations. Escalation paves the way to World War.

Even more alarming, because it is a subtle violation of peace, is the lack of inner peace of individuals, leading to drugs, nihilism and violence.

To survive as a species we have to achieve peace in its several dimensions: Inner Peace, Social Peace, Environmental Peace and Military Peace. This means peace with dignity. In a correspondence to Albert Einstein, Sigmund Freud said:

> perhaps our hope that these two factors—man's cultural disposition and a well-founded dread of the form that future wars will take—may serve to put an end to war in the near future, is not chimerical. But by what ways or byways this will come about, we cannot guess.[2]

We all, particularly mathematicians, have a responsibility to find these ways. As it was mentioned earlier, Mathematics is well integrated into the technological, industrial, military, economic and political systems and mathematicians have been relying on these systems for the advancement of their professional career and for material reward.

Rare, but exemplary, is the attitude of Derek Smith who in 1992, was working in speech recognition for Texas Instruments. When he learned that the results of his work were playing a role in the control systems of an anti-radar missile developed by the Pentagon, he decided to quit his job and joined, thanks to his expertise, a research group to model the immune system recognition of influenza viruses (*Science*, April 18, 2008, pp. 310-311).

Cooperative subservience is not restricted to specialists in Science and Technology. They are found in Economics, Communication, even in Philosophy—indeed in all fields of academic specialties and professions. It is extremely difficult to avoid. The cooptation strategies are subtle, and sometimes, intimidating. Ideological and even academic zealots play a fundamental role in this.

If, as Mathematicians and Mathematics Educators, we try to answer the challenge of Freud to Einstein, it is natural for us to reflect on our personal role in putting an end to and avoiding future wars. According to Freud:

> Thus it would seem that any effort to replace brute force by the might of an ideal is, under present conditions, doomed to fail. Our logic is at fault if

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[2] http://www.public.asu.edu/~jmlynch/273/documents/FreudEinstein.pdf (27/01/09).

> we ignore the fact that right is founded on brute force and even today needs violence to maintain it (op. cit., p. 12).

The issues are essentially political. There has been reluctance among mathematicians, and to a certain extent among scientists in general, to recognize the symbiotic development of mathematical ideas and models of society. Mathematics has grown parallel to the elaboration of what we call Modern Civilization. Historians amply recognize this. Particularly explicit on this is Mary Lefkowitz, as quoted in Note 1 above, in recognizing that mathematics is universal.

We cannot disregard the fact that *the most universal problem*—that is, survival with dignity—must have much to do with *the most universal mode of thought*—that is, mathematics. I believe that to find the relation between these two universals is an inescapable companion to the claim of the universality of mathematics.

Our commitment implies that we must adopt a broad view of the world and of humankind in general. This is possible through a reflection about the future and a broad perception of the state of the world, which is disturbing. It is a general feeling that human behavior has not been ethical. In particular mathematicians and mathematics educators have not been explicit about comprehensive ethics guiding their practices. An ethics of responsibility is needed. But, given the universality of mathematics and of its effects, this ethics must go beyond professional codes of behavior and professional ethics, such as the Hippocratic Oath.

It is natural to express discontent with the state of the world by chastising Science and Technology, which are recognized as the embodiment of modern society. Science and Technology are thus blamed for the malaise of humanity. Mathematics is, obviously, directly affected by this criticism.

The challenges and counter-challenges we are witnessing reflect a defensive posture that is growing to contain the wave of discontent. For many generations, access to facts has been controlled by moral and material instruments, among them norms and codes, language and literacy, and all organized as systems such as religions, sciences, languages, and technology. Reminiscent of the ideological zealots of the Senator Joseph McCarthy era, academic mobbing is a powerful control instrument. Paradoxically, the same instruments, which were fragmentarily constructed to preserve the prevailing order, became so complex that they are no longer effective and became increasingly permeable. An old Spanish refrain says "*Cría cuervos y te sacarán los ojos*" ["Raise crows and they will peck your eyes out"]. The

creature escapes the control of the creator. The fall from grace of Senator McCarthy, as well as metaphors such as Adam, Frankenstein, Hal of *2001*, and the androids of *Blade Runner*, all point in this direction. Our hope is that a new thinking in Science, mainly in Mathematics, will be able to go through the control mechanisms.

The Reaction to the Challenge

Rasing questions is sometimes interpreted as opening doors to anti-science and irrationality. In his recent book, Carl Sagan cautions about the lure of new directions in inquiry. In his denouncement of the "new Dark Age of irrationality," Sagan says:

> Each field of science has its own complement of pseudoscience. Geophysicists have flat Earths; hollow Earths, Earths with wildly bobbing axes to contend with, rapidly rising and sinking continents, plus earthquake prophets (1996: 43).

It is misleading to denounce discontent as such. Indeed, these conflicting postures have led to the so-called "Science War." Research done by Sociologists of Science has been more focused on the relations of Science and Society. But the new field of Social Studies of Science has been criticized. Alan Sokal drew much attention to the theme in a hoax published in one of the cherished journals of postmodern critics.[3]

The polemic thus started is not different from those focusing on afrocentrism and feminism. The polemics surrounding the discussion of scientific knowledge by postmodern critics reveal the real issue of the subordination of Science, which is a political one, that goes much beyond national arenas. Ideological labels are often subtly used to justify fundamentalism in the defense of the prevailing academic order. This is very well illustrated by the fact that Sokal's hoax was used, a few weeks after its publication, by Brazilian Congressman Roberto Campos to support his political rightist harangue. A few days later, Alan Sokal published a reply to Congressman Campos in the same influential Brazilian newspaper, explicitly criticizing

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[3] See the polemics around the article by Alan Sokal published in *Social Text*, criticizing postmodernism, particularly Sociologists of Science, and also the article by Steven Weinberg: "Sokal's Hoax," in *The New York Review of Books*, August 8, 1996, pp.11-15. Particularly interesting are articles by Sullivan (1996) and Harrell (1996). It is illustrative to look at the exchange of letters between Noam Chomsky and Marcus G. Raskin in the book by Marcus G. Ruskin and Herbert J. Bernstein (1987: 104-156).

Campos as a rightist and declaring himself as a leftist. Another example is the television debate between candidates Clinton and Dole on October 6, 1996, during which Senator Dole frequently used the word "liberal" to attack the policies of President Clinton. There is a danger that these polemics result in the deviation from the main objective, which is to "condemn injustices and inequities of the capitalist system and try to eliminate or, at least, minimize them," using the same words of Alan Sokal, which contradict his posture in deflagrating a total Science War.

To challenge scientific, religious, socio-political and historical knowledge does not mean to retrogress. It has always been a coherent response to the state of society and it can be understood if we look at the full cycle of knowledge from a historical perspective, of course freeing ourselves of the epistemological biases that are adopted to justify the prevailing socio-political and economical order. The essence of these biases is the argument that Science is an object of knowledge of a different nature, in the realm of the ratioïd (the "ratioïd" encompasses everything that can be scientifically systematized into laws and precepts). This is particularly strong when we refer to Mathematics. Metaphorically, Mathematics is manichaestic. Its foundations rely on very strict dichotomies.

Knowledge is generated by individuals and by groups, is intellectually and socially organized, and is diffused. The full cycle of the generation, organization and diffusion of knowledge intertwines with needs, myths, metaphors, and interests. The human species, like other animal species, develops strategies of hierarchical power. Intrinsic to hierarchical power is the control of knowledge.

In the discussion about the current state of the World, it is not so important to claim that although the Egyptian, Sumerian and other civilizations were ahead of the Greek, the contribution to build up general mathematical theories was indisputably Greek.[4] It is irrelevant, though largely accepted, that the medieval scholars received Euclid through the Arabs. What is very relevant is the fact that Mathematics as it is recognized today in Academia, developed parallel to Western thought (philosophical, religious, political, economical, artistic and, indeed, every sector of culture). It would be redundant to give examples justifying this assertion. Indeed, Mathematics and Western Civilization belong to each other.

When we question the current social, economical and political order, we are essentially questioning the righteousness of Western Civilization in the face of a real threat to its continuation. How is it possible to avoid ques-

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[4] This is the main issue of the polemics about Afrocentrism. See Lefkowitz (1996).

tioning its pillars, Science and Mathematics? How can discussions about these pillars be closed to nonscientists and nonmathematicians? Arguments of authoritative competence lead to intimidation and passionate arguments, as discussed above about the ideological zealots. How can we reach the new by refusing, discouraging, rejecting, or denying the new? Indeed, a subtle instrument of denial is discouragement through intimidation. Language plays an important role is this process, as every schoolteacher knows. Particularly in Mathematics, the use of a formal language, inherent to academic Mathematics, has been a major instrument in deterring critics.

The organization of this language is the realm of epistemology. Epistemologies and histories, the same as norms, differ from group to group, from society to society, and are incorporated in what is called culture. The crux is the dynamic process of encounters of cultures and the resulting mutual expositions, which underlie the construction and reconstruction of knowledge and the maintenance, substitution, dissolution and modification of epistemologies and norms. When authority dominates this process, as it was in the colonial process and equally characterizes conservative schools, the outcome is predictable: contest. The problem thus resides with authority and the denial of participation in the dynamics of this process.

Social and political scientist Marcus G. Raskin and physicist Herbert J. Bernstein, in their analysis of the linkage between the generation of knowledge and political directions, claim that

> science seeks power, separating any specific explanation of natural and social phenomena from meaning without acknowledging human attributes (such as love, happiness, despair, or hatred), the scientific and technological enterprise will cause profound and debilitating human problems. It will mask more than it tells us about the universe and ourselves (op. cit., p. 78).

The Nature of Mathematics

The criticism inherent in reestablishing the lost connection of mathematics, the sciences, technology and human values is causing unavoidable conflicts. This is particularly true with Mathematics, in which the acknowledgement of human attributes is conspicuously absent in its discourse.

This has not been so in the course of history. Mathematics, as with the other sciences, used to be impregnated with religious, as well as social and political considerations. Current Epistemology and History, and above all the educational framework, were constructed to justify the prevailing socio-political and economic order, in which we recognize different "theories of science."

The theories of science largely fail to recognize that generation of knowledge is the result of a complexity of sensorial, intuitive, emotional and rational factors. We are "informed" by these factors and process the information in a way as yet unknown. We need more understanding on how the human mind functions. A holistic approach to knowledge, going from reality to action, owes much to artificial intelligence, biology and sociobiology.[5]

Let us now turn to the question of political power. There are indicators that students spend less time studying or doing homework and that they are bored in class. There is no point in putting the blame on youth, claiming that the current generation is uninterested in learning and intellectually "lost." Perhaps we should look into the blamers. The problem does not reside in youth, but in the older generation, in family, in schools, in the institutions in general. Chiefs of staff are ready to justify sending troops of young age, even teenagers to the battlefield. I know of no decision taken by a young chief of staff to engage in a war and sending the older generation to the battlefield!

As Fred M. Hechinger (1992: 206) puts it,

> The drift toward a society that offers too much to the favored few and too little to the many, inevitably raises question among young people about the *rewards of hard work and integrity* (emphasis added).

The real problems facing education are political, essentially the result of unequal distribution of material and cultural goods, intrinsic to modern economy. There is no need to elaborate on these issues. I suggest a few sources where we find discussion of property, production and global issues in modern society.[6]

Some readers will claim that this has not much to do with the relations among Violence, Mathematics and Mathematics Education. I claim they have everything to do with it. This relationship has been avoided in discussions about the state of the world and Mathematics and Mathematics Education have been absent in the critical views on the main issues. Cultural consumerism practiced both in schools and in Academia, has been efficient in trimming processes and focusing only in results. Mathematics and History of Mathematics are delivered as frozen systems of knowledge, conforming to the *status*

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[5] See Ubiratan D'Ambrosio (1981). I am particularly indebted to Wiener (1948), Maturana and Varela (1987), and Lumsden and Wilson (1981).

[6] For example, see Ubiratan D'Ambrosio (1999). Also interesting is the book by Avishai Margalit (1996). The International Network of Scientists and Engineers for Social Responsibility offers a good electronic forum for discussion of these basic issues.

quo. A frequent inappropriate argument, when one calls for a broader view, is "this belongs to another discipline, not to mathematics classes."

Exceptions are notable. We have to mention the activities of the research group on "Political Dimensions of Mathematics Education/PDME" and also the movements "critical mathematics" and ethomathematics.[7]

There have been few writings about values attached to Mathematics and even less about the moral quality of our action. Search for a correlation between the current state of civilization and mathematics has been uncommon among mathematics educators. Particularly the political component, which was so well studied by Paulo Freire, Michael Apple, Henry Giroux and others with respect to education in general, seems to have drawn little attention of Mathematics Educators.

To a great extent, the polemics around the postmodern discourse of sociologists of science is a reflection of the ideology intrinsic to words. Indeed, language has been the main instrument in denying free inquiry. There is an implicit intimidating instrument in the language of academia and society in general. One must be reminded that of the major confrontations of the sixties, particularly the Civil Rights Movement, the demonstrations against the Vietnam War and the student movements of 1968, probably the first of such contestations of the established order was the Free Speech Movement, initiated by Lenny Bruce.

The human mind is a complex of emotional, intuitive, sensorial, rational perceptions, involving all at the same time. Maybe we have been overemphasizing rational perception and denying, rejecting and repressing the others. Indeed, there is a general feeling that, as a math teacher, one has to teach "serious math" (i.e., objective reason), and to stimulate rational thinking among the students. It is not uncommon to see a child punished for being "too happy" in the classroom. And we all know of teachers saying to a boy, "Stop crying. Men do not cry!" Is it possible to build knowledge dissociating the rational from the sensorial, the intuitive and the emotional?

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[7] Three conferences of the PDME movement were realized: 1995, Bergen; 1993, Cape Town; 1990, London. Proceedings of all three are available. In the Eighth International Congress of Mathematics Education/ICME 8, in Seville, Spain, July 14-21, 1996, the WG 22 chaired by Richard Noss, entitled "Mathematics, education, society, and culture," focused on the political dimensions of Mathematical Education. Frankenstein's work (1989) is representative of this movement. Also see the book by Powell and Frankenstein (1997).

I am reminded of the case of a school teacher who asked children to draw a color picture of a tree seen through the window of a classroom. Jane came up with a tree painted red. The teacher corrected the child, even suggested to the parents that Jane might have a vision problem! A few days later the teacher was sitting in the same place as Jane had been, at the same time of the day, and the Sun was in the same position. The teacher saw the tree as red. Many say that this example is misleading, since it does not deal with objective reason.

I see multidimensionality in building up knowledge as a very important aspect of the History of Mathematics, one which has been practically ignored. And, of course, this is very important in learning.

There has been a resurgence of interest in the intuitive, sensorial (hands-on projects) and affective aspects in Mathematics Education. We must go beyond education and question the discipline itself. What is the role of emotions in Mathematics? When Gustave Flaubert (1987) wrote "Mathematics: the one who dries up the heart," what did he have in mind?

The usual reaction to these comments is: "But this is natural, since Mathematics is the quintessence of rationalism." Indeed. But much of the ongoing polemics relate to the prevailing acceptance of the superiority of rationality over other manifestations of human behavior. This was one of the main concerns of the mathematician-writer Robert Musil in his masterpiece *The Man Without Qualities*. Commenting on scientists and engineers, the main character Ulrich says,

> Why they do seldom talk of anything but their profession? Or if they ever do, why do they do it in a special, stiff, out-of-touch, extraneous manner of speaking that does not go any deeper down, inside, than the epiglots? This is far from being true of all of them, of course, but it is true of a great many....They revealed themselves to be men who were firmly attached to their drawing-boards, who loved their profession and were admirably efficient in it; but to the suggestion that they should apply the audacity of their ideas not to their machines but to themselves they would have reacted much as though they had been asked to use a hammer for the unnatural purpose of murder (1980: 38).

Musil's *oeuvre* anticipates the intellectual framework of Nazi Germany, in which he identifies the incapacity to tolerate pluralism. Indeed, much of the reactions against irrationalism are mixed with a latent emotional incapability to accept the different. The denial of access to knowledge is a strategy for the exclusion of the different.

The threat of extinction is a fact. Paraphrasing Martin Luther King, Jr. in his 1963 speech, the change to nonviolence instead of violence is, indeed, a

decision between nonexistence and nonviolence. Do we prefer non-existence to eradicating violence?

As human beings, we cannot relinquish our duty to cooperate with each other with respect and solidarity, for the preservation of the natural and cultural patrimony. This is the essence of an ethical behavior of respect for the other, who is different in many natural and cultural aspects; solidarity with the other; cooperation with the other. This is a sure road to quality of life and dignity for the entire humankind.

Our main goal is nonkilling. Otherwise, we are on the road to extinction. I am simple in my proposal—we need ethics; and didactic in my style—every individual, whether the sophisticated intellectual or the common man, has a responsibility and should find the means to direct his energies to socially constructive goals.

This is an unusual piece on Mathematics and Mathematics Education, many will say. But if we accept, very clearly and unequivocally, that our professional commitments are subordinated to a more vital commitment to nonviolence, it is absolutely necessary to understand how and why mathematics became such a central instrument, both intellectually and materially, in human knowledge and behavior.

The Essence of Being Human: Survival and Transcendence

Peace, in all its dimensions, depends on an ethical posture not only on human behavior, but also in the production of knowledge. Current systems of knowledge give to the prevailing social, economical and political order a character of normality. Both the religions and the sciences have advanced in a process of dismantling, reassembling and creating systems of knowledge with the undeniable purpose of giving a sense of normality to prevailing human individual and social behavior.

The fundamental problem in this capability is the relation between brain and mind. It is possible to know much about the human body, its anatomy and physiology, to know much about neurons and yet know nothing about why we like or dislike, love or hate. This gives rise to the modern theories of consciousness, which claim to be the last frontier of scientific research.[8]

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[8] See the important *oeuvre* of Oliver Saks, particularly *An Anthropologist on Mars*. Theories of consciousness also give rise to several academic controversies. See for example the review by David Papineau (1996) of the book by David J. Chalmers, *The Conscious Mind: In Search of a Fundamental Theory*.

Through a sophisticated communication system and other organic specificities, human beings try to probe beyond the span of one's existence, before birth and after death. Here we find the origins of myths, traditions, religions, cults, arts and sciences. Essentially, this is a search for explanations, for understanding, which go together with the search for predictions. One explains in order to anticipate. Thus builds up systems of explanations (beliefs) and of behavior (norms, precepts). These are the common grounds of religions and sciences, until nowadays.

The drive toward survival is intrinsic to life. But the incursion into the mysteries beyond birth and death, which are equivalent to the search for past and future, seem to be typical of the human species. This is transcendence. The symbiotic drives toward survival and transcendence constitute the essence of being human.

The analysis of this symbiotic drive is focused on three elements, the *individual*, the *other(s)*, organized as a *society*, and *nature*, plus the three relations between them. Metaphorically, complex life may be represented by a triangle, emphasizing that the six elements are in mutual solidarity. The image of a triangle to relate basic components of the model is very convenient. I owe the idea for this triangle (the *primordial triangle*) as well as for the other two (the *enhanced triangle* and the *humanness triangle*) to a paper by Antti Eskola (1989). A mathematical triangle ceases to be by the removal of any of the six elements. The same occurs with the life of an individual. It terminates with the removal of any of the six elements. Life ceases by the suppression of any of the three vertices or the interruption of the relation between them. The following image of the *primordial triangle* is very convenient.

individual ▽ *nature*

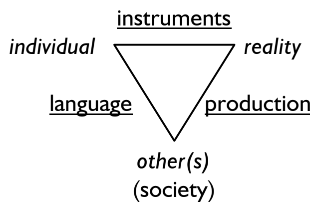
other(s)
(society)

In species with developed neocortex, which we might call superior living species, the pulsion of survival, of the individual and of the species, and gregariousness, are genetically programmed. Reflexes, part of this programming, are usually identified as instinct.

The relations (sides) generate individual and social behavior. The triangle metaphor, meaning the indissolubility of the six elements, is resolved by the principles of physiology and ecology. Basically, the relation between individual

and nature is responsible for nurturing, the relation of the individual and the other of opposite sex for mating and continuity of the species. Gregariousness is responsible for individuals organizing themselves in groups and herds, and hierarchies develop, most probably as an evolutionary strategy. The group, thus organized as society, relates to nature aiming at general equilibrium, following basic principles of ecology. Thus, the primordial triangle keeps its integrity. The rupture of each of the six elements eventually causes the extinction of a species.[9] Individual and social behaviors are actions taken "here" and "now."

Individuals of the human species, differently than other species with neocortexes, are provided with *will*, that subordinates instinct.[10] Every individual has the ability to generalize and to decide actions that go beyond survival, thus transcending survival. Individuals acquire the sense of before/now/after and here/there. Individual and social behavior transcend here and now. Thanks to will, individuals develop preferences in nurture and in mating. They protect themselves and their kin and they plan ahead and provide. Physiological and ecological principles are not enough. Humans have to go beyond them and the relations (sides) and increment the primordial triangle by creating intermediacies. Between individual and nature, humans create instruments; language intermediates individual and the others; the relation between groups/society and nature is intermediated by production. In the process of recognizing the potential of these intermediacies, humans acquire an enlarged perception of nature. It becomes what is generally understood as *reality*, comprising natural, cultural and social environments. The primordial triangle becomes an *enhanced triangle*:

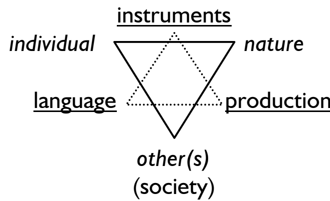


The three intermediacies are clearly related. Instruments, both material and intellectual, are shared through language and decisive in the production system. The distinguishing feature of language is that it goes beyond mere communication and is responsible for the formation of new concepts. Lan-

[9] For inspiring reflections, see the novel of paleontologist George G. Simpson (1995).

[10] Will is a recurrent theme in philosophy, religion, and neurosciences.

guage becomes essential in forming thought and determining personality features. It is the root of emotions, preferences and wants, which determine the enhanced relations of the individual and the other(s). Language is also essential in the definition and distribution of tasks, necessary for organizing systems of production. Thus, the intermediacies also have a form of solidarity which synthesizes what is called culture. Culture may be thus metaphorically expressed as a triangle, which I call the *humanness triangle*:



Human life is thus synthesized as the pursuit of the satisfaction of the pulsions of survival and transcendence. It is a mistake to claim, as many mathematicians do, that this refers to other forms of knowledge and that Mathematics has little to do with these pursuits. A holistic view of History of Mathematics traces the origins of mathematics in pursuing the satisfaction of these two pulsions.

Engaging in survival, humans develop the means to work with the most immediate environment, which supplies air, water, and food, necessary for nurturing, and with the other of opposite sex, necessary for procreation. These strategies, common to all superior living species, are absolutely necessary for the survival of individuals and of the species. They generate modes of behavior and individual and collective knowledge, including communication, which is a complex of actions, utilizing bodily resources, aiming at influencing the action of others. In the species *homo*, behavior and knowledge include instruments, production and a sophisticated form of communication, which uses language as its means, as well as codes and symbols.

In the search for transcendence, the species *homo* develops the perception of past, present and future and their linkages, the explanation for and creation of myths, and mysteries to explain facts and phenomena encountered in their natural and imaginary environment. These are mentifacts (ideas, values and beliefs of a certain culture) incorporated in the individual memory and retrievable only by the individual who generated them. Material representations of the real, which we generally call artifacts, are organized as language, arts and techniques. Artifacts are observable and inter-

preted by others. In this process, codes and symbols are created. Shared mentifacts, through artifacts, have been called sociofacts by biologist Julian Sorell Huxley (1887-1975), who also introduced the terms artifacts and mentifacts. Huxley memetic concept of culture contemplates that artefacts, mentifacts and sociofacts have a life of their own, spanning over generations.

Explanations of the origins and the creation of myths and mysteries lead to the will to know the future (divinatory arts). Examples of these arts are astrology, the oracles, logic, the *I Ching*, numerology and the sciences in general, through which we may know what will happen—before it happens! The strategy of divinatory arts is deterministic.

Divinatory arts are based on mathematical concepts and ideas: observing, comparing, classifying, ordering, measuring, quantifying, inferring. Indeed these concepts and ideas are present in all the steps of the search for survival and transcendence.

Every form of knowledge—mathematical artifacts, in the form of practices and tools, and mentifacts, in the forms of aims or objectives, concepts and ideas—is first generated by individuals trying to cope and to deal with the natural and social environment, to resolve situations and problems, and to explain and understand facts and phenomena. These *ad hoc* artifacts and mentifacts are individually organized and are transmitted to other(s) and shared. They attain objectives, they serve, they are useful, they become methods which are shared and acquired by the other(s), by society. They are part of the sociofacts of the group. How are they transmitted and shared? These are the basic questions when we ask for the origins of mathematics. Was the transmission and sharing through observation, mimicry? Eventually, using language. But when? This is historically unknown. We have indications of the emergence of mathematical ideas thanks to artifacts, as will be discussed later in this chapter.

We have no idea when language was used in this socialization. Indeed, the origin of language was an academic "forbidden" theme about one hundred years ago. When language occurred, most probably systems of codes and symbols and specific words were created to design mathematical objects and ideas. This is a major research subject for oral cultures. With the appearance of graphic registry, like cave drawings and bone carving, we have more elements to understand the development of mathematical concepts and ideas. The progress of mathematics through history, in different cultural environments, is a central issue to understand the nature of mathematics. In a recent book, Ladislav Kvasz (2008) discusses the historicity of linguistic tools as a major factor in the development of mathematics. We

may infer that, socially, this factor, which isolates mathematics from consideration of those that are outside the restricted circle of professional mathematicians, is a form of censorship. This kind of obstacle to critical views on the advances of mathematics, of its purpose and appropriation for interest, sometimes unacceptable, was already discussed above. Research that cannot be disclosed is euphemistically identified, in academic circles, as "classified" research, not as "confidential" research. This was clearly illustrated in the movie *A Brilliant Mind* (2001), directed by Ron Howard, a fiction based on the real life of John Nash.

Sharing mathematics advances with the general population requires demystifying mathematics language. In an emblematic phrase, Hilbert (1862-1943), probably the most eminent mathematician of the 20th century, said in the major conference of the 2nd International Congress of Mathematicians:

> An old French mathematician said: A mathematical theory is not to be considered complete until you have made it so clear that you can explain it to the first man whom you meet on the street (1902: 438).

Demystifying mathematical language may open the way to a new form of mathematical education, with more space for critical analyses of mathematical development.

The Threat of Extinction

The only possibility of escaping the threat of extinction of civilization is to attain peace in its broadest sense, in all its dimensions; that is, inner peace, social peace, environmental peace and military peace.

I see peace not as the nonexistence of conflict since, as discussed in the beginning of this paper, every human being experiences different biological, physical, social, psychological, and spiritual needs and wants. Since the individual and the other are different, conflicts are to be expected. The crucial point is to resolve the conflicts without violence. Violence ranges from evident confrontation and aggression and the resource of oppression, but also in more subtle forms of arrogance and bigotry, intolerance and fanaticism.

The only road to peace is through conflict resolution, based on a global understanding of the life phenomenon and intermediacies created by humans, which implies the acknowledgement of differences in the inter- and intracultural dialogue.

A primordial ethics recognizes the mutual essentiality of the three vertices and three sides of the primordial triangle and aims at the preservation of its integrity and survival with dignity. This primordial ethics is synthesized in the box:

- respect for the other with all the differences
  [which are inevitable, since the individual and the other are different];
- solidarity with the other;
- cooperation with the other.

Mathematics in General Education

I repeat what I said above. Many will say that this is an unusual piece on Mathematics and Mathematics Education. Without denying the fundamental importance of nonviolence, they claim that the role of a mathematician and of mathematics educators is to act, seriously and with competence, to attain the specific objectives of the discipline.

But this competence, without a firm ethical commitment, may be directed to reproachable consequences. Particularly, to military innovation. An unsustainable argument of the neutrality of analytical treatment is a resource to support reproachable actions. The seduction of mathematics is responsible for "promoted tricks in technique and the assimilation of dogma at the expense of considered thought" (Hodgson; Screpanti, in Keir, 2006: 22).

This is coherent with what some philosophers of science claim. There is, indeed, a seduction in mathematics. Based on the remarks of Thomas Reissinger, Sanford L. Segal says:

> Mathematical training, however it prepares the faculties for analysis, is not only of no aid in judging historical/political situations, it perhaps inclines toward misjudgment. Furthermore, intellect has no necessary connection to the ability to reason...the ability to reason about ideas depends upon free exchange with others leading to critical examination. The solipsistic aspect of mathematical training and practice does not, however, favor such uses of reason (2003: 13).

This attitude does not differ from what other professionals say of their responsibility *vis-à-vis* their discipline. But if we do accept, very clearly and unequivocally, that our commitment to humankind is much more important than our commitment to the discipline and to its objectives, we cannot passively relinquish our action and give this responsibility to other educational constituencies. Our professional commitments must be subordinated to global ethics, such as the primordial ethics proposed above. Otherwise, it

will be impossible to engage in deeper reflection about our roles as mathematicians and mathematics educators.

It is an undeniable right of every human being to share all the cultural and natural goods needed for material survival and intellectual enhancement. This is the essence of the Universal Declaration of Human Rights (1948), to which every nation is committed. The educational strand of this important profession of faith in the future of humankind is the World Declaration on Education for All (1990; see Haggis, Fordham and Windham, eds., 1992), to which 155 countries are committed. Of course, there are many difficulties in implementing the resolutions contained in the document. But as yet this is the best instrument available that may lead to a planetary civilization, with peace and dignity for all humankind.

The crux is to understand how Mathematics and Mathematics Education can be directed as a response to these principles. I see my role as an Educator and as a teacher of my specific discipline, Mathematics, as complementary instruments to move toward my utopia of a world in peace.

In order to make good use of these instruments, I must master them, but I also need to have a critical view of their potentialities and of the risks involved in misusing them. Of course, this has everything to do with ethics.

I believe most mathematicians and mathematics educators share these views. No doubt they are authentically concerned with nonviolence, quality of life and dignity for humankind. But sometimes the relationship between concern and professional practice is not clear. Particularly in Mathematics, there is a general acceptance that if we do Mathematics well, thus instilling attitudes of rigor, precision and correctness in the students' behavior, we are fulfilling our broad responsibilities. Undeniably true. But this is not enough. This must be subordinated to a much broader attitude toward life and toward how mathematics can be used for good or for bad.

The first issue is to understand how Mathematics, as a knowledge system, emerges as a result of the search for survival and transcendence.

My proposal for achieving this understanding is to discuss the elements of the primordial and enhanced triangles; then to proceed with the knowledge and behaviors acquired in the search for survival and transcendence. Mathematics, as manifest in the techniques of observing, comparing, classifying, ordering, measuring, quantifying, and inferring, is inherent in these searches.

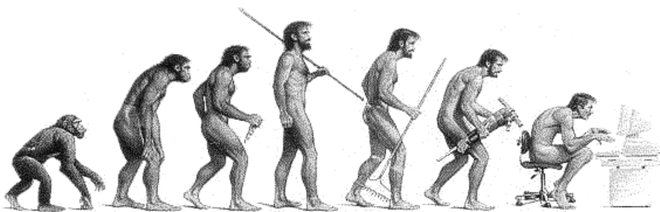
The curriculum I propose below is organized in two steps. The two steps must be integrally covered, but the level of exposition and the required complementary reading is absolutely flexible. I have been developing this curriculum in courses for both future mathematicians and teachers. I frequently have

among my students, individuals coming from other specialties. It is the teacher's responsibility to adapt the exposition to the level of the students. It has been possible to develop the curriculum in elementary classes.

The Proposed Curriculum

- **Step 1.** Life is explained as the solidarity of individual, other(s), nature and how they relate. A methodology is to discuss the *primordial triangle* and explain the biological factors keeping its integrity. A first mention of the *primordial ethics* is important in this step
- **Step 2.** In discussing the evolution of the human species, to reach the *enhanced triangle*, we elaborate on individual, other(s), reality, instruments, language and production. Attention should be given to the concept of reality, as enlarged perception of nature, comprising natural, cultural and social environments. A return to the *primordial ethics* is needed.

I have been using an image of the evolution of the species which is very convenient, since it allows for talking about the emergence of the basic ideas of mathematics, particularly observing, comparing, classifying, ordering, measuring, quantifying, inferring. There is much to be explored in this image. Particularly, the autonomy of the individual, which is symbolically represented by its erect posture.



It is very important to pay attention to the various phases of human evolution. *Bipedism*, the first differential from apes, allowed the new species to move using two feet and to discover other things to do with the idle hands (equilibrium is the mathematical manifestation in such a step). Among these discoveries: *stone tools*, for which the mathematical concept of comparison of dimension, rendering the tool appropriate for the designed use, became necessary; and the invention of the *spear*, later developed into arrows and

bows, which required the identification of a target in a distant complexity and the development of the mathematical concepts of distance, direction and force (nowadays characterized as a vector, which has magnitude and direction). In this phase, there is good motivation for philosophical reflection about the autonomy of the individual, well exemplified by the possession of a sword in medieval times, and about the generation of a sense of accuracy through mental discipline, as seen in archery. The next phase, leading to history and modern human behavior, is the invention of *agriculture*, and the necessary consequence of coordinated labor, hence hierarchy and power of a different nature (not deriving from physical strength), and of property. It is appropriate, in this phase, to discuss the roots of the capitalist system. The next phase is the development of industry, due to the invention of nonanimal power. A reflection about the mathematics involved in this invention is very appropriate. Again, it is the appropriate moment for socio-political reflections on the condition of the new character of being a worker and the emergence of modern capitalism. The next phase, *humans-with-media*, represents the dominating presence of informatics in all sectors of the modern world.[11]

The figure above reflects a very relevant fact: the ascent of man to individual autonomy, through bipedism, stone tools and culminating with the spear and its derivates, arrow, bow and sword. The symbolic status of possessing a sword in medieval times is most relevant for reflection about autonomy. In a sense, with the emergence of agriculture, individual autonomy was lost. The attachment to the small group of family and tribe was subordinated to an increasingly complex social structure. Agriculture brought the end of nomadism, and brought the concept of property and collective labor and the development of astronomy, a very important moment in the development of mathematics. Industry paved the way to modern capitalism. The age of informatics requires new concepts of privacy. Every one of these phases marked the emergence of new directions for mathematics. Each of these steps demands a deeper discussion of the *primordial ethics*, which is the most important pedagogical practice leading to nonkilling and peace.

Final Remarks

In this curriculum proposal, the right moment for discussion about the search for survival and the search for transcendence is the move from *Step 1*

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[11] I use the expression humans-with-media after the important book by Marcelo de Carvalho Borba and Mónica E. Villarreal (2005).

to *Step 2*. This discussion shall emphasize the nature of mathematics as an instrument to deal with the human pulsions of survival and transcendence. This is the moment to elaborate on examples of the relationship between Mathematics and religion, Mathematics and tool making, Mathematics and art.

It is fundamentally important to stress the fact that breaking the primordial triangle implies nonexistence. The enhanced triangle does not change this. The only reason for the enhanced triangle is to make it possible to keep the integrity of the primordial triangle. Again, this is a discussion of how essential behavior is according to primordial ethics for avoiding total destruction of civilization. Paraphrasing Martin Luther King, Jr. it is either adherence to the primordial ethics or nonexistence.

How about a nonkilling mathematics? This is an ill-posed question. Mathematics is in the realm of ideas and, as such, is abstract. For reasons not explained in human nature, its results, methods and language may be appropriated, but does not master, as it was made very explicit by eminent physicist Eugene Wigner in a classic paper:

> Mathematics, or, rather, applied mathematics, is not so much the master of the situation in this function: it is merely serving as a tool.... The miracle of the appropriateness of the language of mathematics for the formulation of the laws of physics is a wonderful gift which we neither understand nor deserve. We should be grateful for it and hope that it will remain valid in future research and that it will extend, for better or for worse, to our pleasure, even though perhaps also to our bafflement, to wide branches of learning (1960).

Regrettably, Mathematics is practiced and presented both in its pure and applied forms, as a cold and austere sequence of formal steps. In a figurative, somewhat imprecise way, we might say that it emphasizes syntax over semantics. I believe this is responsible for the easy cooptation of mathematicians, as well as of other educated individuals, to put mathematical results, methods and language at the service of material and ideological wants and needs. We might identify this facility to coopt mathematics, a cold and austere sequence of formal steps, as prone to be a killing mathematics. On the contrary, a practice and presentation of mathematics, critically and historically grounded, as proposed in my model of curriculum above, emphasizing semantics over syntax, may resist cooptation and be prone to be used for humanitarian and dignifying purposes. This might be a nonkilling mathematics.

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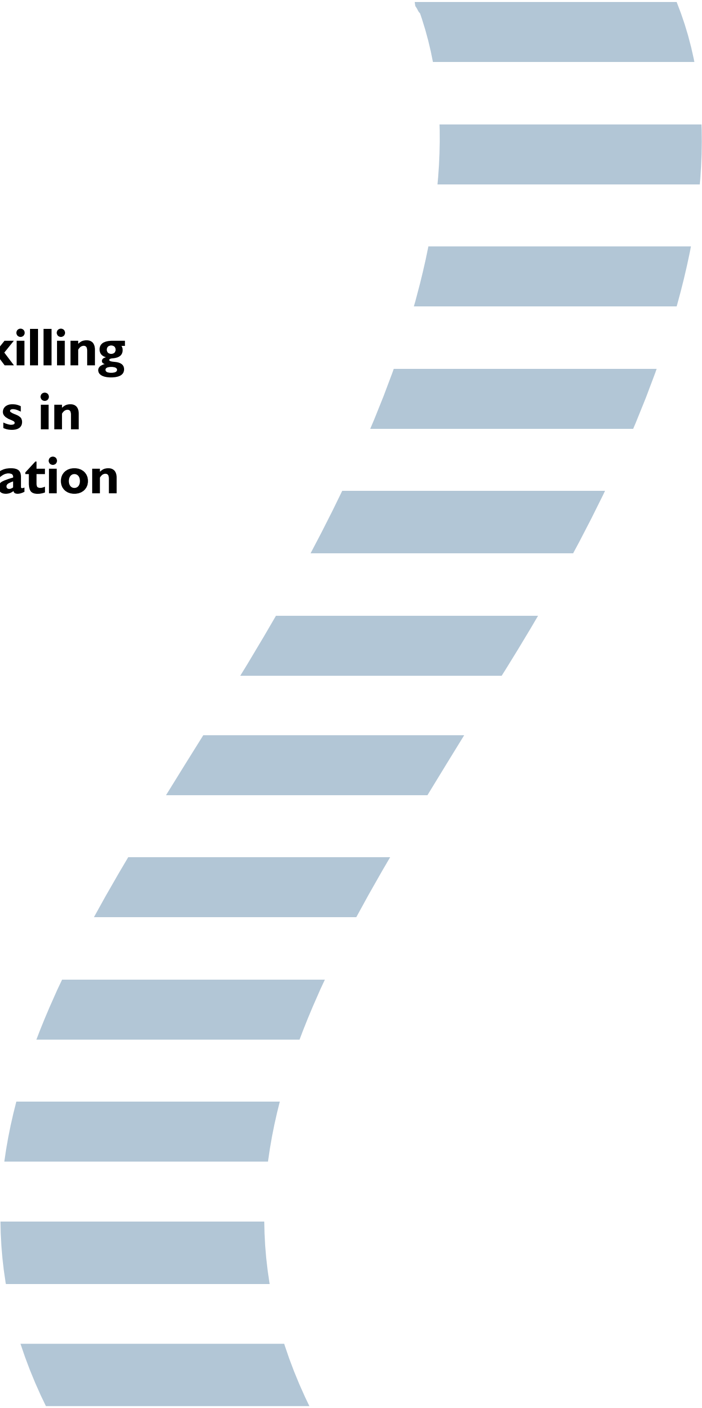
Nonkilling Ethics in Education



An Educational Model for Teaching a Nonkilling Ethic

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Any deed that any human has ever committed… is possible for any of us.
(Zimbardo, 2007: 211)

Every day people buy products whose origin is unknown to them, such as diamonds, chocolate, or roses, products linked to murder, slavery and environmental degradation—all are types of killing. Yet few people are aware of how their choices support such horrors. Ethics requires care about and an awareness of how one's actions affect others and taking appropriate action. However, today most people behave in ways that perpetuate harmful systems. How do we make people care, aware and prepared for moral action? Systems, situations and selves each contribute to the complexity of ethics. This chapter will address the psychological roots of ethical judgments and moral development and the role of education in forming a psychology of nonkilling in human persons and human systems.

To understand the role of education in confronting killing, it is important to first understand the psychological and ethical roots of killing and nonkilling. To any given situation, whether momentary or sustaining, individuals bring a history that includes their conditioned selves (epigenetic dispositions shaped by others during sensitive periods) and cultivated selves (habits, beliefs, values, practices). This conditioned, cultivated, and biological person responds to and engages with the world, including the larger human community in the form of systems and the situations those systems create. Every person is psycho-ethically influenced by systems, situations, and the conditioning and capacities of the self. We analyze ethical pressures from evolutionary, neurobiological and developmental perspectives using triune ethics theory

(Narvaez, 2008). Second, we turn to the role of education in developing ethical systems, situations, and the self. In particular, we focus on the Integrative Ethical Education (IEE) model, which provides a framework for promoting individual and group change through the teaching of ethical skills (Narvaez, 2008). Educators can specifically target ethical sensitivities, motivations, judgments and behaviors related to killing and nonkilling.

Psycho-Ethical Roots of Killing and Nonkilling

Research has shown there are multiple sources of human behavior. We simplify these forces into three categories: systems, situations, and selves. The self, for the purposes of this paper, is defined as our conditioned, cultivated, and biological internal systems as well as our social and effective capabilities.

Systems and Situations

Zimbardo (2007) suggests that the 'higher-order factors,' such as the organization of power, are central in determining a person's actions. Generally, people function in several systems at once. For example, in the United States people exist simultaneously in a democratic system and a capitalist system. Democracy organizes political power and the capitalist system organizes economic power. Watching government behavior, it is easy to see how they operate in overlapping ways. Systems create situations through rules and roles. For instance, people in a democracy are required to follow certain agreed-upon rules, including those laid out in the Constitution. They are also expected to play certain roles, including citizen, voter, organizer, and monitor of the balance of power.

However, while systems are necessary for organizing and maintaining sources of power they are not morally neutral. In fact, according to Zimbardo (2007) all systems have moral requirements of their participants. Moreover, systems often become independent of their creators, evolving in unpredicted and uncontrolled directions. When these directions turn morally questionable, systems can become corrupt, forming 'hierarchies of dominance' (Zimbardo, 2007). These corrupt systems can then create situations that overwhelm an individual's normal order of desires, thereby creating internal conflict, especially in unfamiliar circumstances. As the system breaks down the individual's moral compass, demanding a new set of desires, the individual becomes increasingly confused and conflicted about his or her morals and choices. Over time, even in a brief amount of time, the system and situation together can form a 'crucible' of effects resulting in learned helplessness or

violent revolt. A system of dominance can become so singularly powerful that it creates situations where people are led to act in fearful or raging behaviors.

This is especially true of a corrupt 'total system'—an all-encompassing situation in which a person does not have access to social support systems and information networks. When people are immersed in a "total system," human nature is altered in ways that challenge the individual's stability, personal consistency, character and morality. A total system can bring about what looks like a 'disengaged morality,' in which situational forces overwhelm and direct a participant's choices rather than being directed by the person's skill, deliberations, or intuitions. An apparent 'disengaged morality' results from the system's ability to corrupt and manipulate human needs and desires through dehumanization, anonymity, deindividuation, participants cynical view of the system (fair and trustworthy?), internalized oppression or self-suppression, identification with the aggressor, habituated and uninterrupted deception, rationalization, fear of rejection, and so on (Zimbardo, 2007). However, moral disengagement is only seemingly so, as people always act based on a set of ethics; it is simply the ethical frame that changes.

'Total systems' can overwhelm a person's sense of self and ethics, leading to an act of killing. This is true in abusive relationships, war and oppressive situations like Zimbardo's prison experiment. The power of a total system is evident in combat zones, which produce "atrocity-producing situations" (Hedges, 2011: 223). Soldiers report the high intensity of war, constantly being on alert for their own mortal safety, resulting in the instinctual action of removing sudden threats so quickly and fully that civilians can be killed in the process. For instance, the intensity of war for soldiers riding in armored patrol trucks on constant alert for improvised explosive devices and hidden combatants is so strong that the first indication of an enemy presence can result in a wide range and indiscriminate use of firepower. Situation-specific instincts indicate to the soldiers that this is necessary, but later reflection can leave feelings of guilt, as outside the moment of intensity, the actions are harder to justify.

The Self and Multiple Moral Selves

Individual selves react to system and situational forces. Triune Ethics Theory, TET (Narvaez, 2008) addresses the moral self-in-situation. Integrating findings from neurobiology, cognitive science, and affective neuroscience, TET does not emphasize deliberative reasoning, but what underlies human reason, "motivational orientations that are rooted in evolved unconscious emotional systems shaped by experience that predispose one to react to and act on

events in particular ways" (Narvaez, 2008). These 'emotional command systems' assist animals in adapting to ever changing and new situations. Further, TET emphasizes how early social experience shape these emotional systems.

TET details three affectively-rooted moral orientations which have emerged from human evolution. The first and oldest of the three moral orientations is the Ethic of Safety (also called the ethic of Security), focused on self-preservation through self-protection, personal status, and ingroup dominance. The Ethic of Engagement represents relational attunement found in face-to-face affective relationships with others, particularly through caring and social bonds. The Ethic of Imagination, coordinates the older parts of the human brain, using reasoning for the purpose of adaptation to ongoing and future complex human social relationships. Each orientation is a mindset that can shift ethical norms. This is explained in more detail below. Systems, in the form of situational forces, interact with the individual's capacities and conditioning, eliciting or 'priming' specific moral orientations in conjunction with the individual self.

The Safety Ethic is found in the R-complex or extrapyramidal action nervous system, the basal ganglia and lower limbic system. These systems, related to survival and thriving in context, therefore contain the basic emotions of fear, anger, and basic sexuality. They relate to territorialism, imitation, deception, power struggles, and following routines. Present at birth, these systems are conditioned by early experience and shared with most animals. The separation distress system is also a vital part of mammalian survival, as infants cannot live without parental protection and care. In humans, these systems may be related to conformity and submission to authority out of fear of separation. The Safety Ethic becomes the 'default' ethical system when other systems fail.

When the Safety Ethic is stimulated it generally focuses on activating what has worked in the past, so habitual routines can be initiated automatically from conditioned experience. These brain systems generate a self-focus but remain 'calm' when the environment is perceived as safe and routines can be followed. Self-protective behaviors and values of these brain systems guard both the individual and the ingroup. In individuals, when physical survival is threatened the parasympathetic system can trigger the fight-or-flight (rage) system, leading to a "bunker" ethic, or the sympathetic system can trigger the freeze (fear) system, leading to a "wallflower" ethic. This ethic prioritizes strengthening ingroup boundaries and succumbing to authority, as noted in studies of terror management (Rosenblatt, Greenberg, Solomon, Pyszczynski and Lyon, 1989; Nisbett and Cohen, 1996), therefore creating an attraction to 'strongmen' and tough policies on out-group persons (Jost, Glaser,

Kruglanski, and Sulloway, 2003). For instance, when group self-preservation is threatened, tribalism, rivalry, or revenge can be triggered. These phenomena, based on an instinctual fear of strangers in all animals, are also known as a 'superorganism' or mob mentality. In fact, when the rage system is active, revenge actually generates a chemical reward in the subcortical regions of the brain deepening the conditioning (de Quervain, et al., 2004), suggesting that revenge can become a conditioned habitual response.

The Safety Ethic has as its virtues allegiant ingroup loyalty (not the loyalty of love), self-control (especially of soft emotion), and obedience. However, they are so powerful, that they can override the rest of the brain when activated for self-preservation (MacLean, 1990). Once activated, the Safety Ethic can dominate the process of ethical action, overlooking critical information, relationships, and feelings in the sole pursuit of reestablishing a known position of security. The safety mindset is often maintained in groups through shaming, threat, and deception techniques (Shaver and Mikulincer, 2007; Staub, 1992). When the Safety Ethic is acting as the primary or highly dominant ethic, it is prone to ruthlessness and attaining a security goal at any cost. Such single-mindedness can lead not only to decreased sensitivity towards those whom perceivably interfere with security goals, but also an inability to change goals and action plans. More so than the other ethics, the Safety Ethic decreases sensitivity to others and higher moral goals (e.g., Darley and Batson, 1973). For example, the individual becomes less responsive to helping others (e.g., Mikulincer, Shaver, Gillath and Nitzberg, 2005).

The Safety Ethic, stemming from older parts of the brain, is part of lower evolution and therefore represents the most basic goals of evolution, goodness of fit and self-interest (Loye, 2002). However, the driving force of human evolution is in the "moral sense" (Darwin, 1871/1981), whose primary roots are in the parental instincts, which underlie the Ethic of Engagement.

The Ethic of Engagement is rooted in the upper limbic system and related structures, also labeled the visceral-emotional nervous system on the hypothalamic-limbic axis. It is this part of the brain that drives mammals, emotionally speaking, toward play and care/love. Play is a drive among mammals that is dominant among youngsters as it facilitates social relations and wellbeing for life. When children don't play enough, they are susceptible to disorders like ADHD (Panksepp, 1998).

Early care shapes the integrity, function and integration of multiple systems (Narvaez and Gleason, in press). These systems are 'co-constructed' with mammalian caregivers and formed over an extended period of childhood development. Mutually-responsive care (Kochanska, 2002), creates a

strong social bond and well-functioning emotion systems that guide adaptation (Schore, 1994). However, the development of the moral sense, which may be humanity's greatest achievement, may be under threat from an abandonment of evolved principles of childrearing (Narvaez, Panksepp, Schore and Gleason, in press) and perhaps social living (Narvaez, Panksepp, Schore and Gleason, in press). Ancestral parenting practices, evolved over millions of years, included natural childbirth, years of nursing on demand, nearly constant touch, prompt responses to infant needs, and multi-age play groups, all of which have significant effects on brain and body development but which have been diminishing in the USA for some time (Narvaez, Panksepp, Schore and Gleason, in press). The significance of supportive infant care to properly generate a mammalian brain's emotional circuitry has been evident since Harlow's experiments on monkeys (for a review, see Harlow, 1986). The infant's nervous system is dependent on experience guided by the caregiver as an 'external psychobiological regulator," fostering the child's sociality and ability to communicate, relate, and connect with another mammal's inner states (Lewis, Amini and Lannon, 2000). Moreover, care affects cardiac vagal tone and neuroendocrine systems, which are critical for managing stressful situations. This includes lowering peptidergic systems responsible for defensive behaviors associated with anxiety, fear and stress, thus allowing for greater social interaction and development of bonds in times of distress.

Inadequate or poor early care can set a low threshold for activating stress response systems in social situations undermining social bonding, effects that can persist throughout the lifespan (Ochsner and Gross, 2007: 103). Again, human nervous systems require caregiver co-construction, as human babies are born with only 25% of their brains complete, unlike any other animal. Thus, caregiver 'training up' of a baby's self-regulation is vital in managing stress response (which underlies the Safety Ethic) and facilitating the growth of prosocial systems (underlying the Engagement Ethic). Without limbic regulation, mammals develop fickle systems that daily activities easily overwhelm. Abused and neglected children develop disorganized systems similar to those of isolated monkeys. "Because the primate brain's intricate, interlocking neural barriers to violence do not self-assemble, a limbically damaged human is deadly. If the neglect is sufficiently profound, the result is a functionally reptilian organism armed with the cunning of the neocortical brain (Lewis, Amini and Lannon, 2000: 218)." Care-deprived infants develop aberrant brain structures and brain-behavioral disorders which lead to greater hostility and aggression towards others (Kruesi, et al., 1992). Finally, there can be a generational degradation as low-nurturing families or

groups form individuals with higher risk of providing lowered nurturing care to their offspring compounding the possibility of deteriorating bonding and brain integrity over generations (Weaver, Szyf and Meaney, 2002).

Proper care then is required for normal formation of the brain circuitry responsible for sociality and accompanying moral functioning. Evolution prepares the brain for social engagement and moral agency, similar to the way evolution prepares the brain for learning language. But in both cases particular early experience appears to be required to foster capabilities (Narvaez and Gleason, in press).

The Imagination ethic, residing primarily in the prefrontal cortex and related structures represents the third strata of human brain evolution (MacLean, 1990). The prefrontal cortex (PFC) is vital to creativity, flexible thinking, and perspective taking. The PFC is the only part of the brain capable of interpreting or integrating internal stimuli or information with external stimuli or information (Goldberg, 2002). This area of the brain reaches its greatest size in humans. Key areas in the PFC that relate to moral behavior include the orbitofrontal cortex (OFC) and the anterior cingulate cortex (ACC). Found only in apes and humans and formed after birth, converging evidence suggests that the ACC is also critical to life-long emotion regulation, empathy and problem solving, and is equally reliant on caregiving for optimal development (Allman, Hakeem, Erwin, Ninchinsky and Hof, 2001).

Like the brain areas related to the Engagement Ethic, the development of brain areas related to the Ethic of Imagination requires a nurturing environment or else they may never be wired properly or established very strongly. The prefrontal cortex and its specialized units take decades to fully mature and are subject to damage from environmental factors both early (Anderson, Bechara, Damasio, Tranel and Damasio, 1999; Kodituwakku, Kalberg and May, 1999) and late in development (Newman, Holden and Delville, 2005). Schore (2003a; 2003b) marshals a great deal of evidence to show how the development of the orbitofrontal cortex (OFC) not only is vital to lifelong emotion regulation but is highly dependent on early co-regulation by the caregiver in the first months of life. For most people, an active Engagement Ethic may require a stable, caring, and safe context where the individual experiences a sense of belonging. This is exemplified in research showing children in caring classrooms tend to be more pro-social (Solomon, Watson and Battistich, 2002).

Early life stressful experiences may permanently damage the OFC, predisposing the person to psychiatric diseases such as depression or anxiety and suboptimal social and emotional functioning throughout life (Schore, 2003a, 2003b). Even with nurturing care early in life, the prefrontal cortex

is susceptible to damage in adolescence and early adulthood, as it is not fully developed until the third decade (Giedd, Blumenthal, Jeffries, et al., 1999; Luna, Thulborn, Munoz, Merriam, Garver and Minshew, 2001). For example, the prefrontal cortex may be damaged by behavior choices, such as binge drinking (Bechara, 2005), or extensive violent videogame play which suppress activation of the prefrontal cortex even during normal problem solving, turning normal brains into ones that look like those of aggressive delinquents (Mathews, Kronenberger, Wang, Lurito, Lowe and Dunn, 2005). Orbitofrontal cortex damage leads to poor impulse control, dysregulation of emotion, and an inability to foresee consequences. Patients with OFC damage behave like immature adolescents, and, in severe cases, are plainly antisocial. They are unable to control impulses because their volitional control is damaged (Goldberg, 2002). As the association cortex for social behavior, the PFC generally appears to contain "the taxonomy of all the sanctioned moral actions and behaviors" and its damage may lead to "moral agnosia" (Goldberg, 2002).

TET suggests that ideal moral functioning resides in the coordination of both the conscious and unconscious mind. The Ethic of Imagination coordinates, then, the intuitions and instincts of the Engagement Ethic and Safety Ethic which operate on conditioned and implicitly extracted moral principles. The Imagination Ethic assesses the 'multiple elements' that are involved in moral decision-making in a particular situation, elements such as situational pressures, contextual cues, social influence, goals and preferences, mood, energy, environmental affordances, logical coherence, self-image, and prior history (Narvaez, 2008). Best keeping the self-preservation systems calm, the Imagination Ethic utilizes perspective taking, foresight, and reasoned argument to reflect abstractly and deliberately about moral options. The capacity to deliberative develops slowly over time with maturation (the PFC is not completely developed until the third decade) but also with experience and training. Some aspects of deliberation that are well rehearsed become automatic and unconscious, as with any expertise. With intellectual knowledge and deliberative skills, a person can reflect on the virtuousness of an action (Arpaly, 2003) and even deliberate about which environments to select to form their instincts (Hogarth, 2001).

Moral behavior can be affected by immature brain development, damage to systems from physical or drug abuse, or a habituated self-protection focus. Keeping intact and nurturing the executive functions vital for the Imagination Ethic and the emotional regulation systems vital for the Engagement Ethic are critical for keeping under control the source of impulsive killing, the Safety Ethic. But cultural narratives and conditioned cultural

response can also foster killing, which is the way that the Imagination ethic can become vicious and foster planful killing, as in Nazi Germany.

The relationship between systems and the self

The relationship between systems and the self is mutually influential. That is, systems and the situations they create act as ethical 'primes' for personal action. A situation's forces can activate one of the three ethical orientations, which are dependent on the interface between the person and the situation (Lapsley and Narvaez, 2004). When a situation activates an ethic, the person-by-context interaction influences perceived affordances (social, physical and action possibilities), perceptual sensitivities (Neisser, 1976), behavioral outcome expectancies and preferred goals (Mischel, 1973: 270), affective expectancies (Wilson, Lisle, Kraft and Wetzel, 1989), and rhetorical susceptibilities (attractive fallacies). For example, when the Safety Ethic is operating one notices the aspects of an environment that enhances self and in-group. Terror management studies that prime for the safety or Engagement Ethic manipulate whether the participant shows compassion or not (e.g., Mikulincer, Shaver, Gillath and Nitzberg, 2005). However, it is important to remember the 'person by context' interaction (Cervone, 1999). Not all individuals are affected by primes for self-concern. For example, although a situation may provide aggression cues which can encourage hostile thoughts, a person with a disposition high in agreeableness may respond instead with prosocial thoughts and actions (Meier, Robinson and Wilkowski, 2006). That is, a person with a strong Engagement Ethic can guide calm the Safety Ethic's concerns and move toward more prosocial and caring action (Narvaez, 2008). Moral exemplars are able to keep the Safety Ethic calm when in a distressing situation affording the possibility of considering a wider array of possible actions (e.g., Frankl, 1963). Again, systems create these charged situations.

However, the self can also privilege one of the three ethical systems based on conditioning (e.g., "be afraid of black people") or self-cultivation (e.g., "reading right-wing diatribes"). In this case, one of the three ethics may become a dispositional orientation, a primary or base position in the self. This is evident among subjects in Milgram's experiment of obedience to authority. Those with more sophisticated moral reasoning often quit the experiment (Milgram, 1977). Cultivated, conditioned, and biological/genetic factors all affect the self's disposition. Some of these factors can be under the person's control (habits), and others are not (genes and early epigenetics). These tendencies are formed from childhood environmental support in formative years and later in significant life experience. For example, if a

child has secure attachment or support *system*, they generally exhibit compassionate behavior (Mikulincer, Shaver, Gillath and Nitzberg, 2005). Further, if a person has poor attachment in early childhood which develops into an attachment disorder, they can be less empathetic and receptive to others (Eisler and Levine, 2002; Mikulincer and Shaver, 2005). This lack of attachment and bonding is associated with a 'stressed brain' resulting in poor social abilities. "Stress during infancy that is severe enough to create insecure attachment has a dissociative effect, disrupting right hemispheric emotional functioning and species preservative behavior, and a permanent bias towards self-preservation can become an adult trait" (Henry and Wang, 1998). This 'bias' or tendency manifests the accompanying Ethic of Safety. When one's environment, or network of systems, is perceived as perpetually threatening, self-protection may become the dominant orientation of the self (Eisler and Levine, 2002). Another example is found in the research of Caldji, Diorio and Meaney (2003). Their work with rats found that "the brains of infant rats subjected to stress from parental care are permanently altered in GABA-ergic function in the ventral medial prefrontal cortex and the amygdala. 'Chronic stress increases the ability of the amygdala to learn and express fear associations, while at the same time reducing the ability of the prefrontal cortex to control fear,' leading to a vicious cycle of greater fear and reactivity (Quirk apud Narvaez, 2008). However, an inner self oriented toward the Ethic of Imagination can see more than immediate self-interest and *imagine* alternative systems, reflect with detached judgment on moral problems, and resist unhelpful instincts and intuitions (Bandura, 1999). Further, with both Imagination and Engagement Ethics, an individual can act altruistically, contra-situation, in security charged situations (Frankl, 1963).

Role of Education: Shaping the Self for Moral Optimization

From this research, then, we have learned that both the self and systems are involved when killing occurs. We have also learned that a strong self requires early formation, co-construction by caregivers and systems which promote proper moral development and action. Finally, systems require proper oversight, keeping them morally in check lest a system turns oppressive, leading to inefficiency, ineffectiveness, and destruction of persons and the greater environment. How about formal education? We discuss how education can provide optimal situations for the development of nonkilling selves. We suggest a framework, the Integrative Ethical Education (Narvaez, 2006), answering the question of what and how to teach.

How do we teach? Education as a System

IEE highlights those specific aspects of a humane system that provide optimal situations for the development of nonkilling selves. The four aspects suggested here are expertise development, well-structured and caring environments, active communal involvement, and the encouragement of self-regulation. Together, they create an optimal environment for training the self for the coordination of the Safety, Engagement, and Imagination Ethics.

Expertise Development. Humans have a mostly subconscious 'bounded rationality,' which applies 'good enough' heuristics for solving life's challenges (Gigerenzer and Selten, 2001; Kahneman, 2003). Built from recurring experiences, some initially conscious, heuristics are intuitions that are coded in implicit memory systems (e.g., 'don't rock the boat'). Sometimes these intuitions are not verbally expressible (Hasher and Zacks, 1984; Keil and Wilson, 1999). Many actions are chosen without formal reasoning, but through pattern recognition, as exemplified in experts when their skills are habituated and unmediated (Bargh and Ferguson, 2000). In fact, physiological perception and behavior are closely intertwined (Hurley, 2002). For example, biochemical-physiological states or "somatic markers" built from frequent experience often drive decisions and resulting action (Damasio, 1999). Most learning occurs effortlessly from the patterns implicit in the environment including cultural practices, and manifests itself without awareness. If most human behaviors are not consciously controlled but automatic (Bargh and Chartrand, 1999; Bargh and Ferguson, 2000), there are implications for moral education (Lapsley and Narvaez, 2004; Narvaez and Lapsley, 2009). The conscious system and systems outside of conscious awareness all benefit from intentional environments that foster good intuitions and understanding, a characteristic of expert training.

In recent years it has been apparent to researchers that all learning is expertise development (Bransford, Brown and Cocking, 1999). In expert training individuals begin as novices and develop skills and capacities towards expertise. Thus in every domain one can structure instruction for expertise development based on what is known about how expertise is best generated (Hogarth, 2001). Narvaez has brought this approach into the realm of moral or ethical development with the Integrative Ethical Education model, IEE (Narvaez, 2006, 2007, 2008). Traditionally, expertise is obtained through apprenticeship (Rogoff, 1990; Rogoff and Lave, 1984; Bransford, Brown and Cocking, 1999). In an apprenticeship model, the mentor demonstrates, guides, and directs learning and performance. The novice is immersed in real-life situations, extensively practicing and focusing on skill development under

expert mentoring, which facilitate the development of appropriate intuitions (Ericsson and Smith, 1991). As Narvaez (Narvaez et al., 2004) points out, expertise instruction best follows a pattern of immersion that starts with exposure to multiple examples and opportunities, attention to facts and skills, practicing procedures, and integrating skills across multiple contexts. We discuss specific ethical skills below.

This immersed-situational approach coincides with Zimbardo's recommendations for *good* systems. However, it is important to remember that expertise can run in both directions. That is, humans can perfect dysfunction and antisocial behavior. "The potential for perversion is inherent in the very processes that make human beings do all the wonderful things we do" (Zimbardo, 2007: 229). Just as communities can promote hate and dysfunction, students can perfect vices using the same methods described above. Humans can use the Imagination Ethic in a negative direction, creating what Zimbardo calls a 'hostile imagination.' Moreover, if the Engagement Ethic is never developed properly, a person can be left with an overactive Safety Ethic. The Imagination Ethic can continue to function, however, and *imagine* insensitive and antisocial solutions to the 'problems' the Safety Ethic proposes (vicious imagination). In order to optimize ethical expertise, an intentional environment is required that includes a set of caring relationships, a supportive climate, and a community that encourages prosocial self-development.

Caring Relationships. Second, perhaps most vital within an educational setting is the establishment of a well-structured and caring relationship between educator and student, in a way that forms a secure attachment—a factor that leads to a greater sense of belonging and promotes greater motivation and achievements (Klem and Connell, 2004; McNeely, Nonnemaker and Blum, 2002; Roeser, Midgley and Urdan, 1996). For students who have a history of poor parental bonding or come from abusive or neglectful environments, a secure bond may be more difficult to establish, requiring more patience and support, but a secure relationship is still possible (Watson and Eckert, 2003). The details of this relationship may vary by ethnicity and culture, so attention must be given to appropriate ways in which care and respect are shown. Nevertheless, the first foundation for nonkilling is a respectful, loving relationship with a mentor.

A well-structured environment requires a culture or climate of support. Teachers convey a general climate of support through expectations of growth and development, ethical excellence, and high achievement. Classroom studies show that these characteristics are particularly beneficial for persons from at-risk situations who must develop support systems as these systems

are weak or nonexistent (Benson, Leffert, Scales and Blyth, 1998; Wang, Haertel and Walberg, 1998; Zins, Weissberg, Wang and Walberg, 2004). With increased expertise, students become autonomous within a domain (Zimmerman, 1998). They learn enough skills to be able to monitor their own progress and to change strategies when needed. Teachers must be aware of this development and encourage students in autonomy, self-direction and influence (leadership). The major components of a well-structured environment include teacher warmth, acceptance, support, and modeling; training in social skills; opportunities for helping others; discipline through a sense of citizenship to school; student autonomy, self-direction, and influence; student interaction, collaboration, and participation in open discussion (Solomon et al., 2002). These characteristics foster a climate that engages student ownership and general concern for the wellbeing of the group.

Community Support. Third, students do not flourish alone but require the surrounding community to continually provide the support needed (Bronfenbrenner, 1979). The community is where skills are practiced and honed. Therefore, the educational system must foster strong links to positive elements of the local community. If the purpose of ethical behavior is to live a good life in the community, then together, community members work out basic questions such as: How should we get along in our community? How do we build up our community? How do we help one another flourish? That is, each individual lives within an active ecological context (Bronfenbrenner, 1979) in which, ideally, the entire community builds ethical skills together, for it is in these communities that students express their values, make decisions, and take action. Community members can encourage the desire for nonviolence and develop a sense of empowerment in students to enact internal and social change.

Self-Authorship. Finally, optimal learning environments promote self-regulation in students and community members. The perception of personal agency is formed from our self-regulatory skills and lies at the heart of the sense of self (Zimmerman, 2000). Virtuous individuals must be autonomous enough to monitor their behavior and choices. Where individuals can be coached in domain-specific self-efficacy and self-regulation (Zimmerman, Bonner and Kovach, 2002), once virtues are developed, they must be maintained through the selection of appropriate friends and environments (Aristotle, 1988). That is, individuals have to be active in developing and influencing the systems around them so that the situations they inhabit contribute to their continual prosocial, nonkilling development and do not work against them.

It is vital to start early in shaping the brain to move beyond a Safety Ethic, to shape prosocial emotiona systems, to facilitate the ability to deliberate, and to

raise capacities for dealing with systems. Adults with children and leaders with group members can actively and consciously work to properly manage the Safety Ethic, both consciously, with self-regulation strategies, and automatically, with group norms and practices. Although the Engagement Ethic is best fostered through early care and caregiver bonding, which facilitate social brain circuitry development, sociality can be fostered by supportive teachers and environments as well (e.g., Watson and Eckert, 2003). Again, social-emotional systems can be rewired to a certain degree with caring relationships. A fully trained Imagination Ethic is key in coordinating instincts, intuitions, goals and actions as well as formulating appropriate judgments, critical skills in ethical development; deliberation skills also require guided practice. Finally, as systems can become dominating, a truly critical education must assist people in assessing systems and the situations systems create. This type of education would also provide skills in civic system development and effective and civil modes of system resistance and deconstruction. Individuals and groups need to learn how to develop moral institutions that facilitate justice among the populace (Trout, 2009). Education then is a major tool in ending killing and reaching those goals set forth by the Center for Global Nonkilling.

What do we teach? Skill development under apprenticeship

The two primary methods of moral education are traditional character education and rational moral education. Traditional character education (Arthur, 2008) understands virtue development as the primary aim of education. It focuses on the educational relationships, and habitual actions that contribute to the formation of character. Rational moral education (Kohlberg, 1983), in contrast, emphasizes the development of self-directed moral judgment and the proper application of fairness in resolving moral dilemmas as the goal of moral education. Rational moral education focuses on the development of reasoning and autonomy.

Whereas these approaches to moral development are often viewed as opposing one another, they are complementary. Integrative Ethical Education (Narvaez, 2006) integrates the two approaches through moral expertise development. IEE acknowledges the need for character formation, as well as the need to cultivate reflective reasoning and a commitment to justice. Ethical expertise development fosters both conscious rational deliberation, and the habits, skills, and intuitions of moral character, the ethical know-how that can be mentored and self-cultivated to high levels of expertise. But what exactly should be taught?

Table 1. Integrative Ethical Education: Ethical Skills

Ethical Sensitivity - *Notice the need for ethical action, Feel empathy, Put yourself in the other person's shoes, Imagine possibilities, Determine your role.*

- Understand Emotional Expression
- Take the Perspective of Others
- Connecting to Others
- Responding to Diversity
- Controlling Social Bias
- Interpreting Situations
- Communicate Effectively

Ethical Judgment - *Reason about what might be done, Apply your code of ethics, Judge which action is most ethical*

- Understanding Ethical Problems
- Using Codes and Identifying Judgment Criteria
- Reasoning Generally
- Reasoning Ethically
- Understand Consequences
- Reflect on the Process and Outcome
- Coping and Resiliency

Ethical Focus - *Make the ethical action a priority over other needs and goals, Align ethical action with your identity*

- Respecting Others
- Cultivate Conscience
- Act Responsibly
- Help Others
- Finding Meaning in Life
- Valuing Traditions and Institutions
- Developing Ethical Identity and Integrity

Ethical Action - *Implement the ethical action by knowing what steps to take and getting the help you need, Persevere despite hardship*

- Resolving Conflicts and Problems
- Assert Respectfully
- Taking Initiative as a Leader
- Planning to Implement Decisions
- Cultivate Courage
- Persevering
- Work Hard

> The 28 skills [above] were sampled from those considered to be moral exemplars (e.g., Martin Luther King, Jr.), from classic virtues (e.g., prudence, courage) and modern virtues (e.g., assertiveness, resilience), as well as from a review of scholarship in morality, development, citizenship, and positive psychology. Skills include those that promote justice and the flourishing of self and others, individual and community. A minimal level of competence in these skills is required of adult citizens for a pluralistic democracy to flourish.

IEE suggests teaching ethical skills in the four areas of Rest's framework of moral behavior (Rest, 1983; Narvaez and Rest, 1995). The four components—ethical sensitivity, ethical judgment, ethical focus, ethical action—represent the psychological processes that must occur in order to complete an ethical behavior. Table 1 lists the types of skills that can be taught for each process (Narvaez and Bock, 2009; Narvaez and Endicott, 2009; Narvaez and Lies, 2009; Narvaez, 2009). All four processes—sensitivity, judgment, motivation, and action—are highly interdependent. In order for an ethical behavior to occur, all four are required. Otherwise, poor action or no action at all may result.

Ethical Sensitivity. Before an action can be taken, a person must notice the need for ethical action, being perceptive about situational cues. Such *ethical sensitivity* extends to a concern for those involved, including feeling empathy, putting oneself in the other person's shoes, imagining the effects of possible outcomes on others, and the reactions of those involved. Teachers help students with a variety of sensitivity skills such as increasing familiarity with diverse cultures, communicating in appropriate ways for the context, and controlling one's social biases. In application to nonkilling education, this would include teaching sensitivity to situational forces, dehumanizing language and actions (Smith, 2011). Critical from our earlier discussion, it is important for an individual (or group) to stay calm and self-regulated, as sensitivity can be quickly lost when the Safety Ethic is engaged without restraint.

Ethical Reasoning. A second process involved in eventual moral behavior is ethical judgment, an area most related to rational moral education. The skills for ethical judgment include reasoning about possible actions, applying a code of ethics, and judging which possible action is most appropriate. Moral judgments and reasoning structures increase with age and education and are less dependent on differences in culture (Kohlberg, 1984), but are also shaped by habitual thoughtfulness, and by focused training (Narvaez and Gleason, 2007). In application to nonkilling education, students can learn 'attributional charity,' or giving others the benefit of the doubt. (Zimbardo, 2007: 212). Students can also conduct ethical analyses of 'The System' and situational forces, exposing the underlying ethical requirements and assumptions of those systems

and situations (see Zimbardo 2007: 245 for consequences of poor analysis). For a formal example of this type of analysis see Walter Schultz's, *The Moral Conditions of Economic Efficiency* (2001).

Ethical Focus. Third, moral behavior does not occur without ethical motivation or focus. For an ethical behavior to take place, a person must prioritize the ethical action identified in the previous step over other needs and goals. This prioritization can either be specific to a situation or more generally prioritized through habituation. This motivation includes focusing on the right thoughts and situational cues. It is important to remember a situation can overwhelm a person without his or her knowledge, destroying ethical motivation (Zimbardo, 2007: 179). For example, intense systems can form a negative present-situation focus only. For example, in Zimbardo's prison experiment, the prisoners' conversation was 90% about the prison issues they were facing. They did not talk about themselves or their lives outside of the prison. Their singular focus on the one system intensified the negativity of the experience and the internalization of the guards' negative attitudes towards them. Zimbardo calls this a 'transformation of character,' where individuals are induced, seduced and initiated into evil behaviors (Zimbardo, 2007: 210). This prevents the initiation of the first stages of the ethical process, ethical sensitivity, and prioritizes immediate relief for some sense of safety. As discussed above, this is precisely the type of context that engages the Safety Ethic and therefore has a strong potential for violence (rage) or unquestioning obedience (fear). Maintaining a sense of multiple systems can facilitate a healthy level of detachment from any particular system (Zimbardo, 2007). The self can maintain a detached resistance. Blasi (Blasi, 1984) and Damon (Damon, 1984) argue that self-concept directly influences ethical motivation in general. For instance, if a person understands the self as compassionate person, then he or she is more likely to prioritize compassionate action no matter the situation. This can be an internal mode of resistance, which is necessary in resisting the forces within 'total situations' (Zimbardo, 2007: xiii).

Ethical Action. The final set of skills required for moral behavior is implementation skills. The person must know how to carry out the desired ethical action and have the perseverance to complete the job. This skill set includes judging feasibility, attaining social support, developing backup plans when things go wrong. Learners must practice the implementation of moral goals multiple times under guided supervision in order to build the skills sets that will work automatically when the need arises. Again, teaching nonviolent forms of internal and external resistance, including the use of tech-

nology as seen recently in the 2011 Egypt civil uprising, provide both implementation skills and 'ego strength.'

Integrative Ethical Education emphasizes the importance of embedding character education into regular academic instruction. Teachers can slightly shift academic lessons so that they also address an ethical skill. These skills must also be fostered for use in the larger local context—the neighborhood, town, or city, and are best encouraged by those who live there. The need for practice, guidance by wiser others, and commitment to the community welfare, form the village of support needed for success. The goal of the IEE model is to create effective and committed community members. Engaging the situation, and as discussed above, is key in identifying the right situational forces to engage. Intervention is an ethical and a political action (Zimbardo, 2007). However, not all community traditions and practices are good. Therefore, it is important to facilitate students' ability to have personal checks in place. These include experiences such as participation in multiple communities, skills such as listening to minority voices, empathetic but critical engagement, conscious ethical effort, and modes of nonviolent expression. It should also be pointed out that teachers themselves need to have skills for self-regulation, ethical engagement, and social justice action. The mentors need their mentors too. Again, the IEE model requires the constant practice of skills and this involves the greater public involvement in helping one another achieve and maintain a nonkilling culture.

Conclusion

It is clear there are multiple forces converging on individuals and communities leading to acts of violence and death. There are many reasons that an individual might kill, from poor early nurturing and imagination building to blinding situations that strip away those aspects which allow humans the unique position of ethical compassion, deliberation and behavior. Conditioned and cultivated selves balance internal forces of human evolutionary and cultural development as detailed in Triune Ethics Theory. When a Safety Ethic is activated, it is difficult for anyone to feel or be safe, because its actions can be unpredictable. Fostering ways to keep safety concerns minimal are critical for nonkilling environments.

Individuals and communities are also engaged in systems that create situational forces of their own. These forces can overwhelm the Imagination and Engagement Ethics, leaving the Safety Ethic in charge with its potential for violent self-preservation. Individuals must practice skills that allow them to step away from the power of systems as well as skills in nonkilling

resistance when necessary. Extensive, focused practice of critical ethical skills, as detailed in the Integrative Ethical Education model, provides defenses against negative evolutionary, situational and systemic forces. Ethical expertise development, in this way, can help prevent killing. For optimal influence, the instructor should have a caring relationship with the student in a way that is comfortable to the student, but holds high expectations for character and academic success. Moreover, the group relational context, or situational climate, should be positive and supportive to keep the Safety Ethic properly guided and to enhance prosocial emotions. Fostering self authorship under the guidance of community members creates optimal situations for developing effective ethical skills. In this way, moral institutions are cultivated communally, providing *good* systems for proper human development which avoid killing and promote nonkilling and prosociality.

Finally, we emphasize the importance of system regulation. Some factors are vital for creating good situations for system participants such as transparency, policy oversight, and outgroup interaction. Such regulation should extend from small local systems to the many global systems governing the lives of all people on earth. Education in the existence and nature of these systems, system management, and system analysis will foster a culture of system sensitivity and desire for healthy environments, ones absent of killing.

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Recognition and Compassion at Stake

Towards a Nonkilling Education

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How should we teach? What educational tools should be used in the classroom? In formal education it is no easy task to identify and apply the most appropriate and efficient tools available to teachers so that students learn properly in line with the competences established for each subject and, at the same time, so the subject matter and the way it is dealt with are meaningful for the students' personal and professional futures. Although this chapter focuses on formal education, many concepts and problems also are applicable to non-formal and informal education. The interrelations are evident, including the links between schools and families (García Moriyón, 2004). The complexities of teaching practice includes elements such as *the system*, *the teaching staff*, and *the students*. We will refer to these three components of formal education in what follows. This chapter is based on the review of three pedagogical models in current use and aims to verify how they contribute to create a nonkilling education. These models are structured in three stages, taking into account their approach to the curriculum and the interpersonal dynamics in the classroom.

First stage: Banking education and formally equal recognition

Most current research concludes that the *banking educational model* continues to prevail in educational practice. This model has been widely challenged by eminent scholars such as Freire (1972, 1994, 2004) for the role it assigns to both students and teachers in the classroom: it regards teachers as sources of knowledge to be deposited in passive students, whose function is simply to listen and assimilate the teacher's message (París Albert and Martínez Guzmán, 2012). The teaching-learning relationship is heavily weighted towards the teacher's role, which is to educate, while the student's much more secondary role is merely as a recipient of this education. By the same token, the relationship between the two main

agents in education—teachers and students—is unequal, and generates hierarchical social power structures within it. Bourdieu and Passeron (1967: 71) noted the infrequency with which teachers consult students about their needs, and when they do so, they are met with surprise at their questions from passive students. This surprise is clearly the result of their conditioning in an education system based on the banking model, according to which it is the teacher who steers what has to be done, how it has to be done and what takes priority. In other words, the teacher takes all the decisions in this system, from deciding what the group needs and the design of the content to be taught, to how much fantasy and imagination is allowed in the classroom. Teachers become a 'statutory authority' worthy of transmitting, inculcating, authorising and controlling everything that they pass on, following Bourdieu and Passeron (1990: 109):

> [...] The mere fact of transmitting a message within a relation of pedagogic communication implies and imposes a social definition (and the more institutionalized the relation, the more explicit and codified the definition) of what merits transmission, the code in which the message is to be transmitted, the persons entitled to transmit it or, better, impose its reception, the persons worthy of receiving it and consequently obliged to receive it, and finally, the mode of imposition and inculcation of the message which confers on the information transmitted its legitimacy and thereby its full meaning.

This argument reveals the privileged position teachers hold in the banking education system, a position that is further favoured by the arrangement of the desks and chairs in the classroom due, in part, to the way 'the professor, remote and intangible, shrouded in vague and terrifying rumour, is condemned to theatrical monologue and virtuoso exhibition by a necessity of position far more coercive than the most imperious regulations' (id.). The 'theatrical monologue' routine is so commonplace that the teacher 'can call for participation or objection without fear of it really happening', student passivity becoming the greatest ally of the banking model.

For Bourdieu and Passeron (1990) the ultimate responsibility for this asymmetrical pedagogical relationship lies with neither the teacher nor the student, but with the institutions, where each party's obligations are determined and at the same time inculcated, through a relation among the teacher, the academic institution, language and culture. In this way the education system also fulfils a function of social conservation.

Banking pedagogy gives rise to an education dominated by teachers that is used as a tool to reproduce an unequal social system in the classroom. The condition of inequality is particularly evident for two reasons: (1) the

prime role of the teacher, and (2) the way students are recognised as *formally equal subjects*, whose different social backgrounds are not taken into account (Bourdieu and Passeron, 1967: 47). In the banking educational model students are recognised according to certain socially and culturally constructed *hierarchies of excellence* (Perrenoud, 1990) that do not take into account students' social differences even formally, because in the end they are defined by numerous differences, including diverse social origins.

Hierarchies of excellence relate to the formally equal recognition of students within the system created by the banking model. For Perrenoud (1990: 13) *excellence* refers to the possibility of mastering a given practice to perfection, a concept that gains importance in the context of education, especially in light of the fact that in the banking pedagogy model students are classified according to the level of proficiency they show in a given technique. Based on this conception of excellence, hierarchies of excellence are defined as a hierarchy grounded on the extent to which a practice approaches excellence, understood as effective mastering, high degree of perfection. Hierarchies of excellence from a norm of excellence that serves as a benchmark to compare what each person does.

Such hierarchies exist in all social contexts, not only education, and in the educational setting there are as many excellences as there are different practices. For this reason, for example, students are labelled as 'good' or 'bad' depending on the subject studied, and identified as 'good' at mathematics, reading and so on. Teachers obviously play an important role in this type of judgement of students, to the extent that in certain moments hierarchies arise, they congratulate the best in public and point out those who do worse. It goes without saying that these judgements have a direct impact on students, an impact that is also framed in the *production*, according to Perrenoud (1990: 17), of students through the school organisation and with the contents of the school culture, pedagogical practices and school work. This idea is also expressed by Bourdieu and Passeron (1967: 73) arguing that teachers perceive the student's production as a fictitious performance with the goal of manifesting essential capacities.

Hierarchies of excellence in the educational setting are clearly culturally constructed according to what each culture understands by 'a good student'. In the banking model the good student is the one who is capable of reproducing the teachers' messages to perfection. Thus, teachers never assume responsibility for school failures, which they justify by alluding to the students' misunderstanding of their messages:

> a mixture of tyrannical stringency and disillusioned indulgence which inclines the teacher to regard all communication failures, however unforeseen, as integral to a relationship which inherently implies poor reception of the best messages by the worst receivers (Bourdieu and Passeron, 1990: 111).

Banking pedagogy fosters the recognition of students as passive subjects who repeat the teachers' messages 'parrot fashion', whose *job* it is to learn (Perrenoud, 2006: 12), and who bear full responsibility for reproducing these messages to the highest level of perfection. In addition, students are recognised according to hierarchies of excellence, usually constructed according to the criteria of the elite, inevitably having direct influence on the way students are evaluated. In this evaluation, differences deriving from students' diverse social backgrounds are left out off the agenda, and therefore, all students are formally regarded as equal.

Second stage: Liberatory education and dialectic recognition

While the banking model pedagogy still prevails, many authors are calling for the introduction of alternative pedagogies based on new educational tools. Freire's proposals for *liberatory education*, also known as *problematising education* (Freire, 1972, 1994, 2004, 2015; París Albert, 2015), subverts the roles of teachers and students in the classroom in such a way that the authority to educate does not lie exclusively with the teacher, with students also playing a significant role, and likewise, students are not the only ones there to learn, but teachers can also learn from the students' contributions (París Albert and Martínez Guzmán, 2012). This subversion of roles is related to the greater recognition given to the active role students must take; students are no longer merely passive deposits for the teacher's message. In this model students must express their opinions about the learning process, make their voices heard, appraise the contents they are asked to work on, complement the perspectives with which they analyse this content using their own life experiences and knowledge, and above all, take a critical position and line of thought. Students are no longer kept in line, they no longer assume their own ignorance and they recognise themselves as important subjects, committed to the teaching-learning process (Freire, 2015: 152).

Rather than focusing its attention on the teacher liberatory pedagogy gives students a greater presence establishing a dialectic relationship between student and teacher. Unlike the banking education model, 'learning' takes precedence over 'teaching' and turns the classroom into a place for debate and reflection. It embraces the revolutionary, practical aspect of education,

placing dialogue at the centre of its *modus operandi* (Freire, 2009). In this way education can relinquish its former domesticating quality, bring about freedom for students and make them participants in their own learning. Students also become aware of the role they play in the liberatory education system that emphasizes their capacity for imagination and creativity, which, following Freire (2015: 153), stimulate true action and reflection on reality, including commitment to transformation. Creative transformation at the same time turns students into explorers motivated by surprise and by the unexpected (Marina and Marina, 2013), and with moral and empathetic capacity that enables them to imagine themselves in other people's shoes (Greene, 2005).

But what kind of recognition do students receive in the framework of this liberatory pedagogy? In contrast to the banking pedagogy model, liberatory pedagogy recognises each student as an active subject, acknowledging differences among students. By giving students a voice it recognises the plurality of their voices and the diversity of our classrooms because, as Perrenoud (2007) states, just like life itself, classrooms are undoubtedly plural spaces. This is also a contradiction of the traditional banking system, as life is plural but school sets out to prepare for life in singular (Perrenoud, 2012).

Recognising students as active subjects and acknowledging their plurality can be done by taking into account the dialectic relationship that occurs between teachers and students in the liberatory education system. *Dialectic recognition* replaces the traditional formally equal recognition. Liberatory pedagogy focuses on the two-way relationship between teacher and student, bringing about a subversion of roles that both agents enjoy in the teaching-learning process. An intersubjective relationship is established between the parties, making each party's identity in the classroom dependent on the recognition granted by the other. In contrast, the banking model places much more emphasis on the one-way relationship from teacher to student, since the responsibility for teaching lies firmly with the teacher as the prime agent in the education system, and at the same time any role the student may have in the classroom is limited to its minimum expression.

Dialectic recognition has been widely theorised by various philosophers, notably Honneth (1994, 2007, 2008, 2009) for whom full configuration of a person's identity depends on recognition. Indeed, Honneth argues that absence of recognition is the expression of contempt for human identity, and he defines history as a succession of struggles for recognition in which subjects, aware of the contempt they have personally experienced, strive to achieve greater recognition, thus turning these struggles into the means necessary for social justice (París Albert, in press).

Bringing these ideas into education, in Freire's proposals both the students' and the teachers' identities depend on their relationship with the other (on dialectic recognition, also referred to as mutual or reciprocal recognition). When the students' identity is recognised in its plurality and they are acknowledged as active subjects, there is no doubt that they also enjoy greater recognition of their rights and duties in the classroom. Following the three types of recognition Honneth identifies, students can be recognised in terms of the diversity of their physical integrity, their differences as full members of the classroom community and the plurality of their particular ways of life (Honneth, 1994).

Teachers still have a visible influence on students in this system, although this influence may be more positive, not simply driving them to repeat the teacher's message. Liberatory education not only promotes a much more comprehensive recognition of the student, but can also awaken a greater commitment on their part, more enthusiasm to know, to learn and participate, and better results. This is connected to what is known as the *Pygmalion effect* (Rosenthal and Jacobson, 1980) that highlights how recognition by the teacher influences students and shows that the greater the recognition and approachability of the teacher, the better the students' results. Problematising pedagogy linked to the idea of dialectic recognition leads to better achievement from more motivated students (Marina, 2011).

This also incites affective styles that favour well-being and coexistence (Marina, 2010: 87) in the framework of an *enthusiastic pedagogy* able to inspire students with the desire to learn and know. According to the 2015 *Vasa Statement on Education for a Killing-free World:*

> There is a need to shift from education and play that foster competition and individualistic behaviour to approaches oriented toward cooperative and experiential learning that enable social-emotional competencies and active critical thinking.

Third stage: Pedagogy of caring or bonding beyond recognition

Human connections are of fundamental value and importance, since the quality of relationships established in the classroom is, as we shall see, perhaps the most crucial factor for successful teaching practice. According to Comer (2001) no significant learning occurs without a significant relationship. A special type of human connection is required to awaken inspiration and foster learning. As Pierson (2013) states, "kids don't learn from people they don't like".

Noddings (2012: 185) and other scholars point out that very little attention is paid to what is understood by critical thinking and its conditions of possibility. The components of critical thinking—the arguments to be considered, logical coherence and commitment to transformation—arise from and in a certain emotional climate, essentially defined by the type of bonds, of human relationships, established in the classroom. A warm relationship must be developed and nurtured with the student; this is what generates the necessary trust and self-esteem that gives students the confidence to make mistakes, to learn, to look at the world with curiosity, to question what is given, and to cultivate their capacity to wonder and empathise. Nurturing and paying attention to interpersonal relationships is not only an educational means but also an end, essential for preparing individuals who will be aware of our inherent human vulnerability and interdependence. This approach is known as the *pedagogy of care*.

From the Ethics to the Pedagogy of Care

In her book *In a Different Voice*, Gilligan first described the different moral development women experience as a result of socialisation and the practice of care, challenging Kohlberg's hitherto prevailing theory of moral development. It should be noted that Gilligan's proposal was to extend the theory of moral development to include an analysis of women's moral experiences, since Kohlberg's theory was constructed exclusively on a study of 84 male subjects (Gilligan, 1982). In her analysis of women, Gilligan detected a different, more relational moral voice that prioritised the nurturing of relationships over the *ethics of justice* of Kohlberg's theory, in which obedience to universal moral norms predominates. Gilligan argues that women have a different moral perspective resulting from the sexual division of labour and the sharp divide between public and private in the social world in which we live. Men and women develop two different moral perspectives in accordance with this unequal attribution of responsibilities that are now known as *ethics of justice* and *ethics of care*.
For ethics of care, morality is less an issue of rational recognition—which it also is—than an issue of assuming responsibility, above all for other people in need (Held, 2014). Noddings (1984) conceives care as a way of being in relation with others and as an especially relevant component for teaching practice. Noddings understands teaching as a special type of caring that pays attention to the needs of others. Both Noddings and Page regard the ethics of care not only as a *means* but also an *end* of teaching, since the educational curriculum should be designed to nurture attentive, caring people. Nod-

dings therefore explicitly considers "caring as the primary aim of education" (1984: 174), *a way of being in relation* that aims to teach *a way of being in the world*. In relation to this, Page (2008) differentiates two levels in which caring relationships occur in the classroom: *microcosmic* (the teacher-student relationship in the classroom context) and *macrocosmic* (the contents we want to teach about caring).

Macrocosmic: Teaching to Care

In his book *The Aims of Education*, Whitehead denounced the weakening of *educational* ideals—now reduced to the mere teaching of subject matter—to the teaching of what he referred to as *inert ideas* (1967). With the growing privatisation of education and the development of the consumer society, the aim of education is increasingly more modest, and more inert. As Nussbaum cautions, in the 21st century we are witnessing a silent crisis that is more dangerous for the future of humanity than the economic crisis: the silent crisis in education (2010).

For those supprting the pedagogy of care, education should go beyond the unrealistic organisation of knowledge in isolated disciplines and begin to take on board the major universal objectives such as life, justice, happiness, existential meaning, what it is to be a moral person and our function as individuals and members of wide-ranging groups to promote peace and killing-free socities. Vázquez Verdera and López Francés (2011: 172) argue that in the field of education we must pay more attention to personal, family and ethical life, and take seriously the emotional and care needs that all humans have. This is the purpose of the pedagogy of care: to incorporate the values and habits of caring for life into the school curriculum from a co-educational perspective, that is, from a universal, not gendered, perspective.

The value and practice of caring should appear in the curriculum content as a public good, as a way to help ensure they will be equally shared. We must teach our students to recognise the vulnerability of human beings and the planet, and to question who holds the responsibility to take care of people and ensure the sustainable development of the planet. As a public good, care is a responsibility that must be universalised and learned by all. Because the survival and welfare of people and the planet depend on care work, it must therefore be incorporated into educational curricula. The hegemonic, androcentric educational curriculum has not included values traditionally associated with women's experience, such as care. If these skills are not learnt in the school, they have to be learned informally and in a way that is based on expectations skewed by gender stereotypes.

Peace scholars have been instrumental in advocating for the inclusion of care values in the educational curriculum. While Noddings introduced the pedagogy of care from the general education perspective, authors such as Betty Reardon and Riane Eisler highlight the particular potential of the pedagogy of care applied to education for peace. Reardon, the renowned peace education theorist and follower of the critical pedagogy of Paulo Freire, states that education for peace emphasises the transformative objectives of all education. In the framework of these transformative objectives, which include building killing-free societies, the pedagogy of care has great potential because of its focus on relationships, responsibility and initiatives to improve living conditions for people and the environment.

> In eliciting awareness, the intent is to strengthen capacity to care, to develop a sincere concern for those who suffer because of the problems and a commitment to resolving them through action. Awareness infused by caring becomes concern that can lead to such commitment when one action is followed by other actions, and when action for peace becomes a sustained behavioural pattern, part of the learner's way of life (Reardon and Snauwaert, 2015: xiii).

Eisler also connects *caring* and peace education by considering that teaching people the skills and habits of caring for life is a basic aim of all education. She expresses this idea in a three-way understanding of caring: caring for oneself, caring for others and caring for the natural environment. This also correlates Paige's (2009) understanding of nonkilling by eliminating the threats of lethality, be it self-directed, interpersonal and collective, or against the life-sustaining biosphere.

Eisler advocates for what she calls a partnership rather than a dominator education model. The challenge is to teach the skills of partnership and solidarity; in other words, the skills to care for oneself, for other people and for the environment (Comins Mingol, 2016). By acknowledging that "a peaceful world is a world where individuals will care and work to alleviate suffering" (Page, 2008: 181), we recognise the importance of degendering care and teaching care skills as human capabilities, not as gendered roles (Comins Mingol, 2009). Care can be included as content or as a way of seeing.

In the banking education model the relationship with knowledge is accumulative, and does not recognise the links and affinities between theories. It is 'separate thinking' (Bucciarelli, 2004), a perspective that distances the subject from what he or she is studying. Critical education goes one step further by questioning and therefore liberating. However, here we propose

not only an education that encourages critical thinking but also 'critical connected thinking' (Bucciarelli, 2004: 149), which takes another step to reveal the relationships between things and particularly with oneself. A caring, linked investigation: a *connected thinking* rooted in daily experiences and in the numerous bonds that join people with each other and with nature.

In contrast to the abstract, decontextualised thinking of banking education, the aim is to connect, not separate the subject from his or her object of study, to promote knowledge that is not only free and critical but also empathetic. What can teachers do to show students how to view the world from this connection? One way is by studying real-life cases:

> Feminist and other scholars have identified a relational understanding or *connected knowing* that seeks to make emotional connections with its subjects of investigation, and in essence, demands that we think morally within the framework of the disciplines' (Bucciarelli, 2004: 137).

However, pedagogy of care refers not only to the importance of including the perspective and values of care in the curriculum, but to the relevance of caring for teaching practice.

Microcosmic: Caring Teaching

When educating for a killing-free world we need to move away from models that focus solely on extrinsic motivation to models that are founded in our basic human needs for belonging, participation, creativity, recognition compassion and kindness (*Vasa Statament*, 2015).

Many studies point to the importance of including care as an integral part of the pedagogical methods used in schools. Building quality relations is essential to connect with students, inspire them and help to raise their desire to learn (Opalewski and Unkovich, 2011: 18). Although students benefit enormously from schools with well-designed curricula and up-to-date equipment and technology, "providing a caring classroom environment is also an important part of helping students succeed" (Roberts, 2010: 449). As Narinasamy and Logeswaran (2015: 11) explain, "the teaching and learning process will be enriched and complemented by the comprehension and execution of care by teacher modelers in the classrooms".

Teachers must be consistent in applying and practising what they teach in the classroom. If we regard concern and caring for others as important capabilities to develop in learners, then teachers must be able to model these abilities in the classroom. According to Campbell (2003), teachers should take care over their attitudes and behaviour, as their task is not only

to spread knowledge but to help students become good human beings. Teachers are moral models who play a crucial role in developing caring among their students (Skoe, 2010) and must provide additional attention to the human relationships that are conveyed in the classroom (Narinasamy and Logeswaran, 2015: 1). Noddings (2008) also highlights the importance of teachers as models. When teachers display genuine concern for students, relationships of trust are established between the two parties. A good teacher listens to his or her students' problems and offers suitable responses, which in turn can open up more effective opportunities for learning. The teacher's attentive caring attitude creates a moral climate in the classroom that encourages the learners' support and response.

As well as being good models for the care values theorised in the classroom, teachers must also apply the pedagogy of care in their teaching practice in order to achieve the desired transformational impact on the students. Indeed, "caring teachers have enormous influence on students" (Narinasamy and Logeswaran, 2015: 2), which helps us to also visibilise the Pygmalion effect. A caring teacher not only creates a good emotional climate but also raises his or her students' self-esteem, commitment and learning capacity.

Narinasamy and Logeswaran (2015) identify six characteristics of a caring teacher following a case study: praising students, concern for students, displaying patience, listening to students, treating students fairly and empathising with students. The teacher not only recognised the capabilities and skills of her students and listened to them, but she was also actively concerned for their welfare. Making an effort to understand the learners' feelings, praising and recognising their skills and taking an interest in their welfare and its impact on their learning are some of the components of a pedagogy of care that, as well as recognition, stresses the importance of human connections.

One constant factor observed among caring teachers is their trust in the wisdom of human nature and the goodness of learners, as well as their conviction that students naturally want to learn and that they will learn if given the opportunity to do so. Good teachers "would always try to look at each child with 'loving eyes'" (Lange de Souza, 2004: 103). Nurturing an emotional atmosphere and a climate of trust and empathy in the classroom calls for attitudes such as those described in the following teacher's account: "I try as much as it is humanly possible to think the best of the situation and not put a negative judgment on something" (id.).

Concern for maintaining interpersonal bonds, a moral priority in the ethics of care, is transferred from the pedagogy of care to the classroom

context. In classroom nobody must be excluded or judged, and there must be a constant process of involving learners, bringing them together and repeatedly telling them how wonderful they are. A meaningful, compassionate and emancipating learning cannot be developed without a classroom climate that generates trust and inspiration.

The teacher's behaviour, attitude and way of being are essential in building a caring community to encourage a sense of community and a culture of peace in the classroom based not only on principles and norms, but on love and compassion. Human relationships are the result of the flow and circulation of affective energy (Oliver, 2001: 14). The idea of the classroom as a *caring community* brings us closer to otherness, from this vision of the subject as part of a dynamic affective system.

The pedagogy of care is also particularly valuable in attending to diversity in the classroom. Caring helps to empower, make visible and include in relationships those who were previously invisible. One illustration is the intercultural vision and the interest of the pedagogy of care in including subordinated voices (Johnson, 2011), as shown by a study of Afro-American students in the USA (Roberts, 2010). School failure is widespread among Afro-American students and tragically many of these young people drop out of school or are expelled, pushed to the edges of the education system. Despite the numerous pedagogical programmes claiming not to leave any students behind, it seems apparent that there is a need to re-evaluate the methods used to try and help these students. Many African-American teachers successfully use the caring approach, which is associated with positive results such as reduced absenteeism and improved self-perception. These teachers, motivated by their own experiences, display greater empathy and concern for the future of their students, although teachers from other ethnic groups can and do show care towards Afro-American students as well. The teacher-student bond, one of the most powerful pieces in the puzzle of students' academic success, is crucial in achieving inclusive classes in which each student can feel equally valid and recognised.

Clearly, this pedagogical model requires high levels of teacher commitment; therefore if we wish to go beyond the individual, vocational and voluntary attitude of relatively few teachers, education policy conditions need to be established that will guarantee the widespread application of the model. Thus, for example, several authors highlight the importance of time factor in the development of caring relationships between teachers and students (Narinasamy and Logeswaran, 2015: 9). Conditioning factors to consider should include lower student-teacher ratios, and finding the right balance with

other management and research responsibilities of university lecturers, for instance. Similarly, teacher training should take on board this pedagogy of care. As Bridget Cooper states, caring and empathy are basic elements of the professional deontology of all teachers (2010) and teacher education programmes need to take on care ethics and empathy as core aspects in the development of future educators (Narinasamy and Logeswaran, 2015: 10).

Conclusion

Unfortunately, banking pedagogy continues to predominate in the formal education system. An exploration of the three pedagogical models in this paper allows us to rekindle key values such as critical thinking from problematising education, and the affective and relational dimension from the pedagogy of care. A combination of these two latter perspectives would contribute to generating a truly nonkilling education. We need an educational model that nourishes compassion, caring and respect for diversity, thereby promoting better interpersonal and intercultural understanding.

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Not Unlearning to Care

Healthy Moral Development as a Precondition for Nonkilling

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Are we all born killers, born to kill if circumstances lead us, invite us, or even force us to do so? Is killing an inherent part of the "conditio humana", the human condition, an assumption that—as Paige (2009: 9) states—has been a constant and outlasting tenet in political theory and practice?

I am not a political scientist. I am a middle-aged woman, a mother and spouse, a developmental psychologist and teacher educator, a Swiss citizen enjoying all the privileges that living and working in our politically and socially stable country entail. Although my grandparents and their families eked out a poor, sometimes even miserable existence in the first decades of the last century; although my father's father had to join active service at the Swiss-German border in the early 1940s (during WWII) and the family lived mainly on potatoes because the breadwinner of the family had almost no pay during that time, still, in my families, there has been no history of direct experiences of war and killing during the two World Wars (or subsequent wars in Europe). So what can my contribution be, here, in Sarajevo, at the Nonkilling Balkans Forum 2014, addressing one of the "real big issues" relating to the human condition?

There is another side to my family history, a side that maybe a large part of humans across the globe have knowledge of or experienced in some way or other: *violence, hatred, abuse*. My grandfather's brothers trying to suffocate my father and his brothers in the haystack when they were still little; my grandfather trying to kill my grandmother immediately after giving birth to their youngest son because the placenta would not be expulsed, and his brothers insinuated that this was proving that she had had an affair with some other man. Thank God the doctor and the midwife tore him back. We are talking about Switzerland in the early 1950s here. In my father's family, violence and aggression were a part of life that had to be accepted, unquestioningly. "Either you are the hammer or you are the anvil" was his way of explaining to me how the world worked. Still, this is not about me or my family.

It stands for what has been happening in some form or other to many people and has been part of their lives: *violence, hatred, abuse*, sometimes even killing of the self and/or others. This affects and concerns us all, as potential aggressors, bystanders, or victims; or as friends or family members of aggressors, bystanders, or victims. And against this background I aim to make a contribution towards nonkilling by focusing on moral development. The main argument is that (a) moral development is a lifelong process; and (b) promoting healthy moral development in children is one small jigsaw piece towards the greater picture of nonkilling and nonviolence as an aim for humankind.

In the following paragraphs, I first describe some basic aspects of the developmental perspective taken. Afterwards, the conception of morality adopted within this perspective is explained, followed by a brief exploration of the moral domain. The subsequent sections are dedicated to some core prerequisites for positive moral action including the development of a moral self with the ultimate aim of moral maturity. They also show how moral development can be corrupted in the sense of an individual's not reaching moral maturity. In the final section, the various theories, models, and research findings are integrated. A stance is taken against moral indoctrination as the only possible avenue towards moral learning and development, and a point is made in favour of making moral mistakes and the important role of negative moral knowledge. Finally, a tentative outline of potentially important milestones or turning points in humans' sociomoral development is offered.

A Developmental Perspective

In this paper, a developmental, socio-moral perspective is taken to approach the question whether global nonkilling, that is, a global human community where people live peacefully and respectfully together without killing themselves or each other, is possible. This perspective includes two basic assumptions, namely that (a) human development is a lifelong process based on the interaction between the individual and the environment; and (b) moral development occurs in the social environment and includes the (co-)onstruction of meaning based on social interaction.

Addressing the first assumption, human development is understood as a process occurring throughout the lifespan, including physical, cognitive, personal, and social dimensions (cf. Sugarman, 2001). Following Baltes' (1987) basic tenets, I therefore assume that throughout their lives, humans have the potential for development, suggesting that *growth is always possible*. Moreover, development results from the interaction between the individual and the

environment and is embedded within cultural and historical contexts (Baltes, 1987; cf. Sugarman, 2001). Accordingly, I maintain that reaching adulthood does not automatically include the end of all developmental processes, that humans are not "finished" in the sense of remaining the same persons for the rest of their lives. This holds for psychosocial development (ego development) (Erikson, 1980), the ability to take increasingly complex social perspectives (Selman, 1980), or moral judgment competence (Kohlberg, 1969), to give a few examples. Each period in life entails specific, so-called developmental tasks, which the individual is required to address. Examples are learning to walk, developing friendships, making a career choice, becoming a responsible citizen, or accepting one's life (cf. Sugarman, 2001). Avoidance of or failure in solving these tasks results in unhappiness, social disapproval, and difficulties with later tasks, while achievement leads to happiness and success with later tasks (Havighurst, 1972/1948). Human developmental processes take place all the time, with sources or triggers of these processes lying both within the individual (e.g., bodily growth and maturation) and in the surrounding context (e.g., society's expectations towards formal education), and in their interaction. With respect to healthy moral development, I postulate that developing positive social relationships that include a genuine respect for and interest in the welfare of others, grounded in a mature moral self, represents a developmental "meta-task" relevant for the whole life course. This interest in and respect for the welfare of others cannot be reconciled with notions of violence, abuse, hatred, or killing. The concept of the mature moral self will be explained in more depth later on.

The second assumption refers to the *socio-moral* dimensions of the developmental perspective adopted here. These socio-moral dimensions relate to the conception of the "self in relationship" (Keller and Edelstein, 1991) grounded in a constructivist understanding of learning and development following Piaget's genetic epistemology (e.g., Piaget, 1969). According to *constructivism* sensu Piaget, individuals actively explore their environment and thereby expand, that is, adapt their mental structures. These adapted structures help the individual to interact with the environment in a new, more adjusted way. To give an example: Babies who start to reach for objects and try to hold them in time learn to adapt their movements to the characteristics of the objects. Accordingly, a small ball is taken up using the entire hand whereas beads are taken up using the thumb and index finger. This constructivist understanding of learning and development is complemented by social interactionism and social constructionism, both of them also major approaches. Social interactionism according to Vygotsky (e.g.,

1978) emphasises the importance of *social interaction* for human cognitive development, an aspect mostly neglected by Piaget. According to social interactionism, the social and cultural environment plays a crucial role in the construction of meaning from experience. Finally, social constructionism posits that our understanding of reality, our construction of meaning, the way we describe and explain the world are the result of *social construction processes* (Gergen, 1985). What we consider as real is what was found to be true based on a communicative process. Thus, meaning is shared and socially constructed, shaped by both historical and cultural/contextual factors.

Taken together, these three theoretical frameworks (constructivism, social interactionism, and social constructionism) allow a profound view on human learning and development, that is, on the construction of meaning based on experience, and on the way that this construction translates into action. By interacting with the physical and social environment we gain experience, construct meaning communicatively, and further expand our mental structures, which influence our behaviour and experiences; these in turn change our mental structures (by expanding, differentiating, integrating, and re-organising them). With respect to moral and morally relevant situations we may assume that our experiences, our thinking and acting are not only the result of our individual encounters, but also of our social interactions as well as socially constructed, communicated and shared meanings. Combined with a lifespan view of human development, we may further assume that even in adults, moral development has not reached its end point; thus, additional competencies can (sometimes must) be acquired, and the individual can (must) learn to use them appropriately across all kinds of situations and contexts (horizontal development; cf. Schuster, 2001). Thus, all moral and morally relevant experiences *entail the potential for stimulating moral growth*, both individually and socially. Transformation of the moral self affects and makes possible the transformation of society. Related to a future of nonkilling, we may assume that promoting individuals' and societies' moral development towards nonkilling is an ongoing task, involving also respective socially constructed, communicated, and shared meanings. From a lifespan view, this development can be stimulated at all ages and developmental stages.

In the next section, some core prerequisites and requirements for positive moral action, that is, action not harming or restoring others' welfare, are presented. The relation between moral thought, emotions, and action as well as the role of the situation will be given special consideration. In a first step, morality and the moral domain will be briefly outlined, to serve as a foundation for describing the processes involved in the formation of positive moral action.

Morality?

Although often equalled to morals or conventions, the term "morality" includes a distinct area of meaning relevant for our subsequent considerations. According to Pierer's *Universal-Lexikon* (4th edition, 1857-65), among other meanings, morality refers to (a) a characteristic or competency inherent in a person enabling him or her to act according to "moral law"; and (b) an act and its merit, insofar as it was performed out of moral freedom to achieve a moral end, also relating to the degree to which it can be appreciated as conforming to this moral standard. Both meanings refer to moral standards, that is, "moral law" and moral purpose, respectively, emphasising the normative or *prescriptive* aspect of morality as distinct from its merely descriptive aspect (Gert, 2012). According to Gert (2012), the descriptive aspect of morality relates to potential behavioural codes which are either dictated by a (religious) society or group or accepted by an individual as right. On the other hand, morality can be used in its prescriptive, that is, normative sense to refer to a behavioural code which—if specific requirements are met—might be asserted by all rational individuals (Gert, 2012; cf. Kant's categorical imperative, von Kirchmann, 1870). Ethical (i.e., moral philosophical) theories which only relate to the descriptive aspect of morality show a more *relativistic* orientation (cf. Gowans, 2012) in the sense of denying or at least neglecting that there is a *universal morality* relating to *all humans* (Gert, 2012), independent of the race, social class, society, nationality, religion, etc. they belong to. Morality in its descriptive, relativistic meaning is always applied to a given group, society, time, etc. as well as the respective predominant rules, norms, and values[1]. Based on a relativistic view of morality, bodily mutilation for example can be seen as morally right and appropriate if it conforms to the customs and values of the respective society. Accordingly, all that is moral becomes relative, can change or be changed any time and refers to a "local" area of validity.

Such a relativistic understanding of morality cannot be reconciled with the constructivist approach to moral development presented here which—if we follow both the Kohlbergian and the Neo-Kohlbergian tradition—is committed to moral universalism. This universalist position entails respect for and consideration of the welfare of all human beings which must be both protected and restored (if violated) and also encompasses the desire

[1] It is important to note that more than one form of moral or ethical relativism exists and that moral relativism is not to be rejected on principle (Gowans, 2012; Kölbel, 2009).

to prevent future harm. Violence, hatred, abuse, and killing are *irreconcilable* with a universalist understanding of morality. In its purest and most unrelenting form, a universalist position holds that under no circumstances can killing be allowed. Therefore enabling humans' growth towards such a universalist morality can be seen as one potential avenue towards a nonkilling global society. After this first clarification of the term "morality" and the meanings relevant for this paper, we will now explore the area/s of life morality is related to, namely, the moral domain.

The Moral Domain

The moral domain refers to the norms, values, and rules of social coexistence, of living together, with moral philosophy (i.e., ethics) defining, systematising, and recommending notions of right and wrong acting and behaviour. This includes the justification and legitimisation of acting and behaviour (Montada, 2002). Such a broader understanding of the moral domain, which encompasses also customs, morals, etiquette, decency, propriety, and similar concepts referring to appropriate, socially desirable or even required behaviour will now be narrowed down on the basis of *social domain theory* (e.g., Turiel, 1983).

Expanding and critically testing Kohlberg's theory of moral development (e.g., Kohlberg, 1969), social domain theory posits that children interact with various interaction partners (parents, peers, teachers, etc.) resulting in the development of different domains of social knowledge (see e.g., Smetana, 2006 for an in-depth characterisation). Thus, it is postulated—and substantiated empirically in numerous studies—that already preschool children are capable of differentiating between moral, social conventional and personal domains and issues. Moral issues refer to behavior (or nonbehaviour) which affects the rights and welfare of others. Conventional issues are related to "arbitrary" and contextually relative norms like manners, etiquette, customs, etc., which guide social interactions. Finally, personal issues include the private sphere, control over one's body, as well as preferences regarding outer appearance (clothes, hair, etc.), friends, and activities. However, it is not possible to clearly assign all issues to either the moral, the conventional, or the personal domain, indicating that there are mixed or multifaceted issues belonging to more than one (Smetana, 2006).

According to social domain theory, and in contrast to the broader understanding of the moral domain described above, customs, norms, conventions, etiquette, etc. do not constitute morality. This is the position taken here, re-

lating moral-ethical issues to the "right and good", requiring us humans to show benevolence and kindness towards others (Gibbs, 2003), with the aim of *not harming, protecting, or restoring others' welfare*. To achieve this, we need to overcome our own, egocentric point of view and the self-interest inherent in such self-centeredness and take a more "objective", moral point of view lying outside ourselves (Baier, 1965). Thus, there is a shift of focus away from our own interests towards the needs of others, requiring and even obliging us to consider the consequences of our actions for them. This requires reaching higher levels of social perspective-taking and moral judgment competencies (cf. Gutzwiller-Helfenfinger, 2010). Terms like "require" or "obliging" pertain to the normative aspect of morality mentioned above. Real positive moral acting does not arise from mere sympathy but from a genuine feeling of obligation, and aims at preserving or restoring the rights or welfare of others. Obligation is all-encompassing and more inclusive than sympathy, and is an expression of genuine respect (Montada, 2002). At this point, we can make a direct connection to a universalist understanding of morality, because the notion of obligation—unlike sympathy, which necessarily only relates to a small or specific set of people —can be understood as including *everyone*. With reference to nonkilling, this genuine feeling of obligation refers to every other human being in the world, whether we like them, feel similar to them, sympathise with them, etc. or not. Thus, not only are there no circumstances allowing us to kill others, but also nobody, not even the people we may dislike or even hate, must be killed. Killing is not an option.

One prerequisite of adequate moral acting includes *judging* about what is morally right or wrong in a specific course of action, requiring us—besides feeling an obligation towards doing the "right thing"—to know what principles to orient ourselves by. In his theory on the development of moral judgment competence Kohlberg (1969) describes how, starting from an orientation relating to their own needs, individuals proceed towards a focus on social relationships and finally towards universally valid ethical principles and values when judging moral situations. Kohlberg conceptualised these orientations as developmental stages and measured them by interviewing individuals on hypothetical moral dilemmas. In these dilemmas, two irreconcilable moral values were in conflict, with the interviewee being forced to decide upon a course of action. Whatever course of action s/he selects, the interviewee cannot avoid violating one of these moral values. What is relevant in discussing and solving these dilemmas is not the actual content of the judgment and subsequent acting, but the way this judgment is justified and therefore legitimised by the individual. Hence, in the famous *Heinz* di-

lemma, it is not vital whether we say that Heinz should steal the expensive drug to save the life of his terminally ill wife or not. The question is what principles or orientations we use to justify our judgment, what meaning we *construct* in a given situation. All this is dependent on our experiences, knowledge, socio-moral maturity, and especially our understanding of the social world (Keller and Edelstein, 1991). Accordingly, promoting moral development towards nonkilling addresses several issues. Among others, the individual needs to overcome an egocentric orientation (focusing mainly on his/her own needs) in order to turn towards others and society. S/he needs to learn about and refer to universal ethical principles; and s/he needs multiple opportunities for experience and learning in the moral (social) domain. All these issues relate not only to the cognitive (thinking, judgment, etc.), but also to the affective or emotional side of moral experience, learning, and development.

Moral Emotions

Moral emotions are perceived as a key element of human moral experience. They may also be key to understanding why individuals adhere to or fail to adhere to their own moral standards (Tangney, Stuewig, and Mashek, 2007). Haidt (2003: 853) describes moral emotions as those emotions "that are linked to the interests or welfare either of society as a whole or at least of persons other than the judge or agent". Thus, also on the level of emotions do we need to overcome an egocentric orientation. Tangney et al. (2007) distinguish between self-conscious (shame, guilt, embarrassment, and moral pride) and other-focused moral emotions (righteous anger, contempt, disgust, elevation, and gratitude). Moreover, both theorists and researchers discuss other-oriented empathy as a morally relevant emotional process involving both affective and cognitive components (Eisenberg, 2000; Hoffman, 2000). Some researchers have argued that moral emotions are inevitably associated with moral cognitions, because emotions such as sympathy are based on an understanding of the other person's circumstances and constitute the *basic motive* in situations calling for moral actions (e.g., Eisenberg, 2000; Malti, Gasser, and Gutzwiller-Helfenfinger, 2010).

From a moral developmental perspective, moral emotions are important in several respects. First, moral emotions indicate that moral events are *more salient* than nonmoral events and are thus central to the development of moral judgments (Smetana and Killen, 2008) and moral motivation (Nunner-Winkler, 2007). Second, a child's immediate moral emotional reaction to a moral rule violation indicates the *importance* the child assigns to the

moral issues involved (Malti, Gummerum, Keller, and Buchmann, 2009). Third, children judge moral transgressions negatively because they experience them as emotionally salient, and they associate moral emotions such as sympathy with these transgressions (Arsenio, 1988; Arsenio and Lemerise, 2004). Thus, while children's moral judgments are essential to morality, moral emotions, particularly sympathy, are assumed to help them anticipate the negative outcomes of moral transgressions and coordinate their moral action tendencies accordingly (Malti, Gasser, and Buchmann, 2009).

While the cognitive side of morality (rule understanding, judgment, etc.) has been studied intensively, the emotional or affective side of morality has been comparatively neglected (e.g., Malti and Latzko, 2010), the two research traditions developing more or less independently of each other. Lately, there has been a call for a more integrative developmental view of moral judgments and moral emotions (e.g., Arsenio and Lemerise, 2004; Arsenio, Gold, and Adams, 2006; Malti and Latzko, 2010; Smetana and Killen, 2008). Empathy, an affective response to the apprehension of another person's emotional state or condition, involves such interplay between cognitive and affective or emotional processes (Eisenberg, 2000). Whereas the affective response is similar to the other person's feelings, the cognitive response includes an intellectual identification with that person's feelings (e.g., Richardson, Hammock, Smith, Gardner, and Signo, 1994). Sympathy describes the affective response to the apprehension of another person's emotional state or condition which is not similar to the other person's feeling, but consists of feelings of sorrow or concern (Eisenberg, 2000). Both empathy and sympathy have been shown to be positively related to helping, sharing, altruism, prosocial behaviour, and positive moral behaviour (e.g., see the reviews by Eisenberg, 2000 and Eisenberg and Miller, 1987) as well as negatively related to aggressive, antisocial behaviour (e.g., see the reviews by Eisenberg, 2000 and Eisenberg and Miller, 1988) in a multitude of studies. Already at a very young age (about age two), children show empathic capacities which enable them to show prosocial actions and reparative behaviour (Hoffman, 1998; cited in Eisenberg, 2000).

> Empathy for a victim, combined with an awareness that one has caused another's distress, is believed to result in guilt, which motivates attempts at reparative behavior. Moreover, empathy or sympathy often motivates prosocial actions, even if the child did not cause another's distress or needy condition. (Eisenberg, 2000: 679)

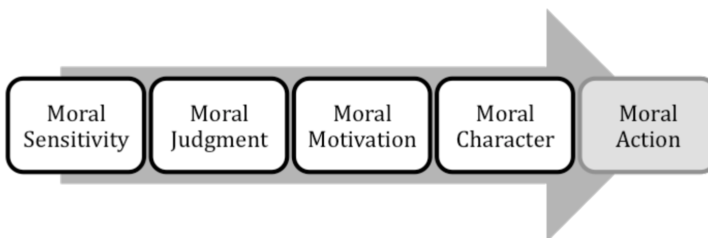
Empathy steadily increases during childhood and adolescence (Eisenberg and Fabes, 1998). Relating empathy and other moral emotions like guilt to aggression and violence, we see that moral emotional responses refer to another person's (a victim's) potential, anticipated or actual plight. Thus, these moral emotions are indicators of the concern felt for others' welfare and motivate positive moral behaviour (see also below). Once these moral emotions towards a potential victim are aroused in an individual, they prevent him or her from engaging in violence, hatred, and abuse. Absence of moral emotions like empathy or guilt in children and adolescents are stable over time and are related to particularly *severe* aggressive and antisocial behaviour (e.g., see the review by Frick and White, 2008). As being able to empathise and sympathise with others leads to nonkilling attitudes and behaviour (Kool and Agrawal, 2012), the fostering of moral emotions may provide a powerful tool in promoting global nonkilling. It is therefore important to foster children's and adolescents' inherent moral emotional capacities—relating to both self-oriented (e.g., guilt, shame) and other-focused (e.g., empathy, sympathy, righteous anger) emotions—and prevent these capacities from deteriorating.

The Gap Between Moral Thought, Competence, and Action

Although a myriad of empirical studies have indicated that moral rule knowledge and further morally relevant competencies like moral judgment, social perspective-taking, or empathy are significantly related to positive moral behaviour (helping, sharing, prosocial ways of interacting, etc.) in children and adolescents, these relationships are moderate, though stable (e.g., Eisenberg and Miller, 1987). Thus, the *actual formation* of positive moral action or behaviour in a concrete situation can only partly be explained by these factors. Being able to make sophisticated moral judgments or showing empathy in a given situation does not necessarily result in positive moral behaviour, even if—based on the moral judgment made—an individual realises what a/the moral course of action would be. Accordingly, there is a vast body of both theoretical and empirical literature trying to explain the causes of this gap between moral knowledge, judgment, and action (e.g., Bandura, 2002; Gibbs, 2003; Krettenauer, Malti, and Sokol, 2008; Nunner-Winkler and Sodian, 1988). One comprehensive approach to the potential components involved in positive moral action and behavior is the four component model of moral action by Rest and colleagues (e.g., Narvaez and Rest, 1995; Rest, Narvaez, Bebeau, and Thoma, 1999), which is briefly introduced here (Figure 1).

The first component, *moral sensitivity*, relates to the receptivity of the sensory (perceptual) system to social situations. It also relates to the interpretation of the situation with respect to what actions are possible, who and what would be affected by each of the possible actions, and how the parties involved might react to possible outcomes. The second component, *moral judgment*, involves the decision about which of the possible actions is most moral. The choices have to be weighed, and the individual must determine what a person ought to do in such a situation. The third component is *moral motivation*. Moral motivation implies that the individual gives priority to the moral value (above all other values involved) and intends to fulfil it. Finally, *implementation* (sometimes referred to as moral character) involves the execution and implementation of the chosen action and depends on both ego strength and the social and psychological skills necessary to carry out that action (cf. Rest, 1984: 27). To be able to act in a morally adequate way in a given situation, the individual must recognise its moral dimensions and construct it as moral or morally relevant, that is, see that someone's welfare is affected. Based on his/her interpretation of the situation, s/he must generate and weigh potential alternative actions with respect to their consequences for the person(s) involved and evaluate the morally most adequate course of action. S/he must also be motivated to prioritise moral values over other values (including personal desires) and finally implement the chosen course of action, that is, see it through in spite of potential difficulties and obstacles.

Figure 1. The four component model of moral action (e.g., Rest et al. 1999)



Applied specifically to issues of nonkilling in a given situation, the components might manifest themselves as follows. Let us consider a situation where we are buying groceries in a shop when suddenly an armed man runs in, threatens the woman at the counter and tells her to give him all the money. Some other customers manage to overpower him and get hold of the gun. One of them is very angry. He grabs the gun and points it at the

burglar, threatening to shoot him. We realise that the man's life is at stake, that the angry customer might actually shoot him, that this might happen if we do not act. The burglar might end up dead, the angry customer might end up as a murderer, and we might end up as witnesses to a murder and, thereby, as the people who did not intervene to save the burglar's life (moral sensitivity). We realise that the burglar might have hurt or even killed the woman at the counter, that he is not an "innocent" person. At the same time, we see that he is now powerless and can do no further harm, and that he is just another human being. Still, the angry customer holds a gun, we do not know him, so we cannot guess his reaction if we intervene. Is he also a threat to us? Shall we remain passive to protect ourselves? On the other hand, not preventing someone from being killed and not preventing someone from becoming a murderer seems to be no option, even if we do not know whether we will be safe. So we decide to intervene by telling the angry customer not to shoot but to pinion him and call the police (moral judgment). Preserving a life is more important than our own safety (moral motivation). We tell ourselves to stay calm, friendly, and show no fear, then muster all our inner strength (moral character). We approach the angry customer and tell him not to shoot the burglar but pinion him with the help of the other customers while we call the police (moral action).

While psychological research on moral development has long emphasised research on moral judgment, that is, the cognitive component, there has also been a pronounced research tradtion regarding moral motivation, that is, the emotional component. Various studies within the so called Happy Victimizer Tradition have indicated that knowing about and understanding moral rules and making moral judgments including the selection of the morally most adequate course of action does not necessarily lead to positive moral behaviour. As stated above when describing the four component model, this is the case when individuals do not give priority to moral values over other values like for example hedonistic values promoting the fulfilment of personal desires, that is, when they are not motivated towards acting in a morally adequate way (e.g., Nunner-Winkler, 2007; Nunner-Winkler and Sodian, 1988). Moral motivation is usually assessed using *moral emotion attributions*, that is, the emotions someone ascribes to a protagonist transgressing a moral rule. A large proportion of preschool and young schoolchildren state that it is not right to steal another child's candy, but that the protagonist feels good because s/he now has the candy s/he desired. Feelings of guilt or remorse are not relevant for these children. Normally, around ages 7 to 9 most of the children come to attribute negative

emotions to a moral rule transgressor (see e.g., the review by Krettenauer et al., 2008). However, and contrary to earlier views, this Happy Victimizer pattern (making a morally adequate judgment while at the same time ascribing positive emotions to the rule transgressor) can also be found in adolescence and adulthood (Gutzwiller-Helfenfinger, Heinrichs, Latzko and Minnameier, 2012; Heinrichs, Minnameier, Gutzwiller-Helfenfinger, and Latzko, 2015; Nunner-Winkler, 2007). In children and adolescents, lack of moral motivation has been consistently shown to be associated with increased levels of various forms of aggression, including bullying (e.g., Gasser and Keller, 2009; Gasser, Malti, and Gutzwiller-Helfenfinger, 2012; Gutzwiller-Helfenfinger, Malti, Stadelmann, von Klitzing, Argentino-Groeben, and Perren, 2015; Perren, Gutzwiller-Helfenfinger, Malti, and Hymel, 2012; see also the reviews by Gasser, Gutzwiller-Helfenfinger, Latzko, and Malti, 2013 and by Krettenauer et al., 2008, as well as the recent meta-analysis by Malti and Krettenauer, 2013). These findings give additional support to the importance of fostering emotional moral development to prevent the development of aggressive and detrimental behaviour.

In relation to nonkilling, heeding the motivational component implies that individuals should *never* come to a point where taking someone else's life to reach one's goals is associated with positive feelings like satisfaction and seen as more important than its protection and preservation. This devastating connection of killing and positive feelings is possible and is not as uncommon as we may think. MacNair (2012) analyses empirical, theoretical, and anecdotal literature on the traumatising effects of killing on the killers. She quotes research indicating that, paradoxically, instead of experiencing horror, killers sometimes feel thrill and exhilaration, and that they are in danger of becoming addicted to this "thrill of the kill" (MacNair, 2012: 97). Her in-depth analysis shows that once the threshold has been crossed, some killers will develop a need to do it again (and again). This finding makes *primary prevention of killing* even more imperative, especially in a developmental context. As has been documented over the last decades, tens of thousands of children and adolescents (boys and girls) have been used and are currently being used as so called "child soldiers" in armed conflicts all over the world (e.g., Coalition to Stop the Use of Child Soldiers, 2008). Apart from working as spies, sex slaves, or household slaves, they are often trained for and directly involved in armed combat. Many of them have been forced to kill (e.g., Betancourt, Brennan, Rubin-Smith, Fitzmaurice, and Gilman, 2010), sometimes even family members or members from their own communities (e.g., Betancourt, Borisova, Williams, Brennan, Whitfield, de la Soudiere, et al.,

2010,). Research indicates that child soldiers involved in extreme forms of violence (e.g., torture, mass executions, killing squads) report a gradual process of getting used to and even finding excitement from engaging in these acts (Maclure and Denov, 2006). In a clinical context, this form of pleasurable aggression is called "appetitive aggression" (e.g., Weierstall, Schalinski, Crombach, Hecker, and Elbert, 2012) and can take the form of an addiction (MacNair, 2012). If the stage of addiction is reached, we may assume that healing in the form of desisting from injuring and killing people can only be achieved with difficulty. In fact, longitudinal studies suggest that even if former child soliders participate in professional care programs, they display an increase in externalising (aggressive and hostile) behaviour and a decrease in prosocial/adaptive behaviour. These behavioural problems were aggravated whe the former child soldiers were stigmatised based on their earlier involvement in war and killing (Betancourt, Brennan et al., 2010).

Responsibility and Accountability

A further prerequisite of moral acting not discussed so far relates to moral responsibility and accountability. Expanding his theoretical approach, Kohlberg developed a process model of moral action (Kohlberg and Candee, 1984), which bears some resemblance with Rest and colleagues' four component model[2]. Kohlberg and Candee (1984) identify the socalled *responsibility judgment* which is made after selecting the morally most adequate course of action. Thus, the individual, after selecting an action alternative, judges in a next step whether s/he is both responsible and willing to implement that action, the "whether" indicating that it is still possible for the individual not to feel responsible and willing to do so. Thus, it is necessary to develop a general or basic sense of moral responsibility. But where does this feeling of responsibility arise from?

According to Blasi (e.g., 1983) to be able to act morally (also) requires the development of a *moral self* or identity, that is, the commitment of our own identity towards moral norms and values and a related sense of responsibility and accountability. This means that we need to *construct our identity as (consistently) moral*. The moral self is conceptualised as holistic, developing on the basis of moral or morally relevant experiences and the

[2] It is not possible to give a detailed description of the model and explain similarity and differences with the model by Rest and colleagues. An insightful analysis can be found for example in Bergman (2002).

subsequent meanings and judgments constructed. Moral norms and values are not passively absorbed but internalised actively in a construction and understanding process. The individual ascribes meaning to these norms and values and recognises them as relevant to the self. In the sense of self-consistency, not acting on the basis of our moral judgments would be seen as highly inconsistent, as a fundamental breach within the inner self (cf. Blasi, 1983), indicating that a personal sense of obligation has developed. According to Blasi (1984), this personal sense of obligation is established in adolescence, although not yet in its fully-fledged form. As soon as we see ourselves as moral individuals, it is therefore important for us to act according to our own identity, to stay true to ourselves. Recent research shows that even preschool and young schoolchildren seem to have a desire to see themselves as morally good persons, suggesting that at least a partial moral identity has been established (Gutzwiller-Helfenfinger et al., 2010). According to Bergman (2002), who theoretically integrates (among other approaches) the four component model by Rest and colleagues, Kohlberg's, and Kohlberg and Candee's approaches to moral functioning, the aim of moral development is to be seen in *moral maturity*:

> […] moral understanding gives shape to personal identity even as that identification with morality shapes one's sense of personal responsibility and unleashes moral understanding's motivational power to act in a manner consistent with what one knows and believes. In this way, the objective and the subjective, the universal and the personal, the rational and the affective and volitional, are integrated. Such integration—or integrity—is the mark of the morally mature individual. (Bergman, 2002: 121)

Accordingly, by constructing personal meaning regarding moral norms and values on the basis of past experiences and interaction, and by perceiving these norms and values as meaningful and relevant to ourselves as individuals, we develop a moral self, which in turn becomes the source of our sense of personal, moral obligation. The moral self provides additional motivational power to act according to one's moral understanding and beliefs. We may therefore claim that an individual's moral identity must include nonkilling as a core feature. The moral self represents a holistic, integrative moral force. Identifying oneself as a nonkilling human being and striving to live up to one's personal obligation of not killing may provides a strong basis for being able to withstand killing even under adverse circumstances. However, as the moral self only emerges during adolescence (Blasi, 1984) and even then is not fully developed, we must assume that children and adolescents trained as and

forced to act as killers lack this moral self and cannot (fully) develop a moral identity that might help them abstain from killing. Their moral development is dramatically impaired, maybe even stunted.

A last prerequisite of moral action to be considered here concerns *moral agency* (e.g., Bandura, 2006), that is, both the ability and the empowerment to act in moral and morally relevant situations. In his theory of human agency, Bandura (2006) describes humans as actively and intentionally influencing or shaping both their own functioning and their environment and living conditions. Humans set goals for themselves, plan their actions, try to look ahead, for example by anticipating potential consequences of their own actions. Humans motivate and regulate the implementation of their plans. They use reflection to critically assess their actions, their personal efficacy, the soundness of their thinking and reasoning, and the significance and impact of their activities. If necessary, they make adjustments to their chosen course of action. Moral agency represents a core domain of human agency, as humans monitor their behaviour and the accompanying conditions, judge it in relation to their moral standards and the perceived circumstances and regulate it based on the *consequences they anticipate* for themselves (and for others). Hence, they act in ways that make them feel proud of themselves and avoid acting in ways violating their moral standards, because that would make them feel guilty; that is, they adhere to self-sanctions (Bandura, 2006). Moral agency involves both "the power to refrain from behaving inhumanely and the proactive power to behave humanely" (Bandura, 2002: 101). Consequently, moral agency includes both feelings of responsibility (i.e., being responsible) and accountability (i.e., being held accountable) for one's actions. Moreover, empathy plays an active part: "Adherence to self-sanctions against injurious conduct is strengthened not only by a sense of empathy but also by assuming personal responsibility for one's actions and not minimizing their injurious effects" (Bandura et al., 1996: 371).

Nevertheless, humans are also capable of highly sophisticated ways of thinking and arguing, finding ways to circumvent the responsibility and accountability inherent in moral agency. By disconnecting moral thought and moral action, they avoid feelings of conflict, guilt, or remorse. Thus, it is possible for individuals to enact behaviors that are not concordant with their individual or social moral standards while at the same time claiming to adhere to them. To achieve this, they use cognitive mechanisms that can be selectively activated in order to escape negative self-evaluations and self-sanctions. Accordingly, they distance themselves from adherence to moral standards (Bandura, 2002). Through this *moral disengagement*, harmful be-

havior is thus cognitively reconstructed so as to make it appear less harmful or not harmful at all to oneself and to others. Bandura identifies four general strategies and eight subordinated mechanisms or practices of moral disengagement that are selectively activated to weaken moral control. These strategies may operate on the behavior itself (harmful conduct is reconstructed as not harmful or even good), the individual's sense of personal responsibility (one's own responsibility is obscured, accountability is prevented), the outcomes of the behavior (injurious consequences are ignored or misrepresented), or on the recipients of the behavior (the victim is devaluated and even blamed) (Bandura, 2001; 2002; Bandura et al., 1996; Paciello, Fida, Tramontano, Lupinetti, and Caprara, 2008).

Disengagement practices reconstructing the harmful behaviour itself as harmless are *moral justification* (making immoral behaviour appear personally and socially acceptable), *euphemistic labelling* (making harmful behaviour appear harmless and respectable by giving it a harmless name), and *advantageous comparison* (making harmful behaviour appear harmless and righteous by contrasting it with more reprehensible conduct). Disengagement practices operating to reduce the sense of personal responsibility by obscuring or minimising the individual's agentive role in the harm caused are *displacement of responsibility* (a legitimate authority accepts responsibility or is held responsible for the effects of the behaviour) and *diffusion of responsibility* (actions are viewed as ordered by social pressure). The disengagement practices helping individuals to avoid facing harmful outcomes of their detrimental acts include the *disregard or distortion of consequences* (negative consequences are ignored, minimised, distorted or disbelieved). Finally, the disengagement practices addressing the recipients of harmful acts (the victims) by discrediting them are *dehumanisation* (denying the victim human qualities, e.g. by attributing bestial qualities) and *attribution of blame* (holding the victim responsible for the harmful act by suggesting that he or she provoked the perpetrator into behaving badly; Bandura, 2001; 2002; Bandura et al., 1996; Paciello et al., 2008).

Whereas the four component model of moral action presented earlier explains the steps necessary to bridge the gap between moral thought, competence, and action, Bandura's moral disengagement framework shows *how a gap can be opened* (or widened) between moral thought, competence, and action. By disengaging ourselves from our own moral responsibility in an active, purposeful way, we become capable of planning and implementing harmful, detrimental behaviour in advance and of excusing such behaviour afterwards.

It is no coincidence that Bandura developed this framework to explain how ordinary people came to commit atrocious and inhuman crimes or act

as helpers in the aftermath of World War II and the Holocaust. Related conceptualisations like Gibbs' (2003) *self-serving cognitive distortions* and Batson and colleagues' *moral hypocrisy* (Batson, Thompson, Seuferling, Whitney, and Strongman, 1999) or longstanding criminological research on *moral neutralisation* (see e.g., Maruna and Copes, 2004; Ribeaud and Eisner, 2010a), reveal that the use of such strategies in the context of immoral behavior can be consistently found. Indeed, a vast body of social psychological (e.g., Aquino, Reed, Thau, and Freeman, 2007; Bandura, 2002; Bandura et al., 1996; Bandura, Caprara, Barbaranelli, Pastorelli, and Regalia, 2001; Shu, Gina, and Basermann, 2011), developmental psychological (e.g., Gini, 2006; Hymel, Rocke Henderson, and Bonanno, 2005; Menesini, Sanchez, Fonzi, Ortega, Costabile, and Lo Feudo, 2003; Paciello et al., 2008; Perren and Gutzwiller-Helfenfinger, 2012) and criminological research (e.g., Fontaine, Fida, Paciello, Tisak, and Caprara, 2014; Kiriakidis, 2008; 2010; Ribeaud and Eisner, 2010b; Shulman, Cauffman, Piquero, and Fagan, 2011) has been documenting this relationship between moral distancing and aggressive, antisocial, and delinquent behavior for more than fifty years.

Moreover, moral disengagement strategies and mechanisms have been and still are widely used to justify terrorism, war, and collective violence as mirrored in ongoing conflicts and accompanying public debates, and as investigated and confirmed in numerous, also recent, studies (e.g., Aquino et al., 2007; Grussendorf, McAlister, Sandström, Udd, and Morrison, 2002; Leidner, Castano, Zaiser, and Giner-Sorolla, 2010; Mc Alister, 2000). Bandura (2002) presents various examples of how each of the mechanisms can be observed in operation. Thus, moral justification (i.e., justifiying immoral acts by making it appear acceptable) is often used in combination with religion to justify terrorism and war against nonbelievers. An example is the jihad proclaimed by Islamic extremists like Bin Laden who claimed that it served self-defence against tyrannical infidel exploitation. Or dehumanisation, that is, "stripping people of human qualities" (Bandura, 2002: 109) is described as a powerful and crucial component for the perpetration of inhumanities:

> Primo Levi (1989) asked a Nazi camp commander why they went to extreme lengths to degrade their victims, whom they were going to kill anyway. The commandant chillingly explained that it was not a matter of purposeless cruelty. The victims had to be degraded to subhuman objects so that those who operated the gas chambers would be less burdened by distress.

Salzman (2012) identifies processes of dehumanisation in their various forms and guises as a prerequisite and precedence of atrocities and killing.

Those who are not human or less than human can be killed without remorse because the killers do not recognise themselves (as humans) in their victims' eyes (as fellow humans). Less-than-humans need not be the object of concern or care; the killers need not be sensitive to their plight, empathise or sympathise with them. On all levels of moral functioning can "subhumans" be excluded from the moral consideration owed to humans. Accordingly, dehumanisation is a powerful facilitator of killing.

Following current news on armed conflicts in Syria, Israel, Iraq and many more countries, we find instances of moral disengagement no matter where we look, with each side involved finding good reasons for using weapons and perpetrating cruelties against fellow humans. Accordingly, healthy moral development—also with respect to nonkilling—necessitates individuals' not learning to use mechanisms of moral disengagement in order to make own injourous behaviour possible. The danger inherent in ongoing selective activation of moral disengagement mechanisms lies in *moral corrosion* as suggested by Bandura's theorising (e.g., Bandura, 2001; Bandura et al., 1996). Individuals may thus harden themselves against reflecting on the morality of their behaviour, against recongising the consequences of their actions, against empathising with the victim, etc. and continue to engage in detrimental behaviour, which in turn requires the use of justification strategies, resulting in a vicious circle.

Taken together, we see that all approaches to explaining moral behaviour presented here include responsibility as a central factor: judging whether the self is responsible to implement the morally most adequate course of action; the sense of personal responsibility towards morally adequate action having its source in moral identity; or responsibility and accountability as grounded in moral agency. Responsibility and accountability are always *ascribed to the self* by the individual, based on his or her construction of a given situation and the potential consequenes of his/her own actions.

The Role of the Situation

Kohlberg formulated his theory of the development of moral judgment competence on the basis of several assumptions. One of these assumptions posits that the stages of moral development function as structural wholes (Kohlberg, 1969). Accordingly it is assumed that individuals form their moral judgments on their highest stage of competence, across situations, contexts, themes, situations in life, or problems encountered (e.g., Beck, 1999). Therefore, depending on their highest stage of reasoning, individuals always refer to obedience and punishment (stage 1); own interests or in-

strumental reciprocity (stage 2); close social relationships (stage 3); maintaining social order (stage 4); social contract and individual rights (stage 5); or universal ethical principles (stage 6). However, findings from research in economic education have shown that individuals use different moral principles, depending on the area of life concerned; this suggests a differentiation of moral judgments (e.g., Beck, 2000). Bienengräber (2011) goes even further by postulating that also within different areas of life a situation specific differentiation of moral judgments occurs, representing a *situation specific implementation* of moral judgment competence. In the formation process of a moral judgment, an individual's moral judgment competence is an inherent part of his/her construction of the situation. Situated moral judgments result from the interplay between various situational components.

> An individual perceives the characteristics of the environment, interprets them using his/her internal structures and constructs a situation based on that interpretation. Depending on the role the individual assumes—with conceptions and the constellation of objects being of importance—the selection of a moral judgment principle deemed adequate in this specific situation is the result. The social circumstances for development so to say expand the fundus individuals can use to judge a given course of action. At the same time, in the individuals' awareness these conditions for development are linked to *concrete events*, that is, to real, past situations. (Bienengräber, 2011: 19; own translation, original emphasis).

Accordingly, the way an individual interprets a situation influences his/her moral evaluation of that situation, and as a consequence also the selection of the morally most appropriate course of action. The situated moral judgment described here can easily be combined with Rest and colleagues' four component model of moral action (Rest et al., 1999), because making a moral judgment represents the second component of that model. What is described as the perception of the environmental characteristics by Bienengräber (2011) can be linked to moral sensitivity, the first component. At the same time we need to be aware that Bienengräber's (2011) approach does not yet explain moral action, leaving an important function to the remaining two components of Rest and colleagues' model, that is, moral motivation and moral character.

Another link to Bienengräber's situational approach is Bandura's conception of moral agency (e.g., Bandura, 2002), where the perceived circumstances, that is, the interpretation of the given situational factors, are included in the evaluation of own (planned or already implemented) action. Moral action is always action in a given situation (and its respective context)

based on the interpretation of that situation. As individuals—from a constructivist point of view—bring their own experiences, points of view, competencies, etc. into play when interpreting a specific situation, it is evident that one and the same situation can be perceived (and constructed) in different ways. Thus, experiences from different moral and morally relevant situations and the accompanying conditions for learning and development make it possible for the individual to acquire a repertoire of principles serving as orientations when evaluating a specific moral situation. Combined with the insight into the importance of the social and cultural environment and the co-construction of meaning as emphasised by social interactionist and social constructionist approaches, we realise that moral learning and development include complex processes drawing heavily on the meanings individuals co-construct based on their own and others' moral experiences. That killing is not and need not be an option must be encountered in various contexts and environments, including a multitude of interactions and (joint) meaning making, with ongoing discussion and implementation of moral principles.

Integration and Outlook

It is now time to integrate the various approaches presented and relate them to a vision of a future nonkilling global society. At the beginning of the paper, a developmental perspective grounded in constructivism (constructing meaning based on actions and experiences), social interactionism (interaction partners and the community support our meaning making), and social constructionism (meaning is jointly constructed, communicated, and shared) was described. Combined with the theoretical approaches explaining the formation of positive moral behaviour, the approach to morality described here and the related expectations towards ourselves and others do not inlcude moralising, lecturing, or indoctrination. I do not put morally relevant behaviour in black or white boxes, labelling them as either (absolutely) wrong or right or conceive of positive moral behaviour as mere application of rules and virtues from pre-defined catalogues. This does not mean that my position moves away from moral universalism in the sense of preserving the dignity, rights, and welfare of every human being. Rather, following Blasi's conception of the moral self and Bergman's conception of moral maturity as the aim of individual moral development, I argue that the individual must explore and experience moral and morally relevant situations in a variety of environments and time and again construct meaning from those experiences, as well as internalise moral standards in the sense

of actively recognising them as meaningful and relevant to the self. Thus, knowing about and applying moral rules is an important component of moral learning and development, but this cannot be the endpoint.

First, to act in a morally adequate way in a given situation, several prerequisites and processing steps are necessary. As indicated by Rest and colleagues' four component model or Bandura's theory of moral agency the individual is required to capture that situation and its moral dimensions, to interpret it, devise potential plans for action which in turn must be evaluated with respect to their consequences both for others and for the self in order to decide upon the morally most adequate course of action. The individual must be motivated to actually implement that course of action, be it on the basis of a sense of moral responsibility grounded in the individual's moral identity; due to expected positive emotions like pride or self-affirmation because s/he intends to act in such a way as not to harm another's welfare; or because moral norms and values are given preference over other values, some of which serve to satisfy personal needs. Finally, the individual also needs the character strength to see the chosen course of action through.

Second, moral norms, values, and rules offer important orientation to make sense of and understand moral or morally relevant situations and gain first insights for potential action alternatives. However, as they are formulated in general ways and are by nature abstract, they cannot cover all possible situations and varieties of situations in all possible contexts and under all possible circumstances. As Bienengräber's situational approach to moral judgment competence suggests, the circumstances of a given situation and the individual's respective interpretation influence the selection of the judgment principle seen as most appropriate. Hence, the individual needs to actively relate to moral (and other, nonmoral) norms, values, and rules and to find out which of them apply in a given situation in orde to derive a moral judgment and later course of action. With respect to children and adolescents we may assume that learning to match specific situations with abstract rules, that is, finding out what abstract rules (norms, values) apply in a given situation or what abstract rules that specific situation is an example of, is highly demanding and requires ongoing experience, interaction, and discourse.

Third, humans are (moral) agents who actively engage in influencing their functioning and shaping their environment. They do not merely obey and apply rules. They reflect their actions and regulate them on the basis of further experiences, insights, and understanding. Thus, in the course of moral internalisation, moral norms, values, and rules are not merely received or absorbed passively, but processed actively, endowed with mean-

ing and considered as relevant to the self in the formation of moral identity. Associated with this is the vital role of *moral mistakes and negative moral knowledge* for moral development (Oser, 2005), and the chance inherent in as well as the potential healing powers of acknowledging of one's wrongs, apologising, atonement, forgiveness, reconciliation, etc., a heavily underresearched area (Enright, 2014). Making mistakes, also moral mistakes, is an inherent part of human life.

> […] it is exactly these life stories which are related to moral judgments. Our identities are scars of life as personal wealth. In relation to morality our identities are especially negative identities. What is uppermost in our minds are not our heroic deeds, the good we once did, the act of justice that we enforced. What is uppermost are our failures, our moral mistakes. And these generate negative moral knowledge, which is both protective knowledge and at the same time brings order into our moral cosmos. (Oser, 2005: 180)

Building negative moral knowledge as a consequence of moral mistakes serves several important functions (Oser, 2005). First, one function lies in offering *orientation in the moral cosmos* through moral experience. By transgressing againgst moral rules (or observing others' transgressions) and the subsequent reactions by and interactions with the environment moral learning is possible. Second, negative moral knowledge contributes to individuals' increasing certitude in making moral decisions, for example by knowing what strategies are not morally appropriate or do not work in some situations, etc. Not doing the negative is just as important as doing the positive. Many catalogues of moral duties (e.g., the Ten Commandments) include negative moral duties, using formulations like "you should not; thou shalt not; you must not" and the like. A third function relates moral action to the transparency and salience of norms in a social system (family, school, business, leisure). What moral rules are valid in what system; what situations do they apply to; what are the consequences of transgression, etc.? Related to this is the need to know or learn what happened to people breaking these norms, what the consequences for them and for others were. Thus, the suffering caused by such transgressions and atrocities, like for example the Holocaust before and during World War II and its aftermath, must be kept alive in people's discourse and memories in the form of negative moral knowledge. Fourth, negative moral knowledge has also a protective function by helping individuals to surmise what might be the consequences of a certain course of action in a new situation not encountered before. For example, based on historical knowledge about (recent and current) fascist and dictatorial regimes, too much tolerance of right wing propa-

ganda is recognised as dangerous for the welfare of society (cf. Oser, 2005). What is crucial—especially in relation to nonkilling—is that this negative moral knowledge be kept alive and constitute one foundation of constant personal, social, and communal moral meaning making through discourse and interaction. As socio-moral development occurs and is possible throughout the lifespan, it is in everybody's power to contribute to personal, social, and societal moral transformation. There is enough negative moral knowledge related to killing available to all of us to endorse nonkilling as a universal orientation.

What milestones or turning points might be important in humans' positive and healthy moral development towards *moral maturity as the fundament of nonkilling*? Based on the theories, models, and research findings presented we might summarise healthy moral development as *not unlearning to care* and learning to care even more, with a safe grounding in a personal sense of moral identity and the universalist understanding that this orientation of care (cf. Gilligan, 1985) reaches beyond our family and friends to include each and everyone, and that it needs to be activated and implemented across situations, contexts, and environments. Accordingly, one milestone refers to overcoming one's own egocentric viewpoint (with hedonistic needs and their satisfaction seen as most important to the self) to become open for other's views, needs, experiences, and to increasingly learn about their inner and outer world. Related to this, a second milestone relates to reaching a sympathetic understanding of others' needs and plight, coupled with the preservation and further enhancement of one's moral emotional, especially one's empathetic, capacities. A third milestone includes the development and ongoing experiencing of moral agency and the related facets of moral responsibility and accountability. Finally, a fourth milestone involves the development of a moral identity as well as the associated character strength to resist tempations towards using mechanisms of moral disengagement in order to make own injourous behaviour possible. Naturally, this list is both tentative and incomplete. Moreover, despite speaking of milestones or turning points, I do not suggest that these represent fixed, discrete achievements which—once accomplished—the individual can enjoy in peace without further effort. Rather, when once reached in a first, rather rudimentary form, this achievement gives strength and power for the ongoing pathway towards developing more complex forms as required by living in increasingly complex, often partially conflicting or contradictory contexts of live.

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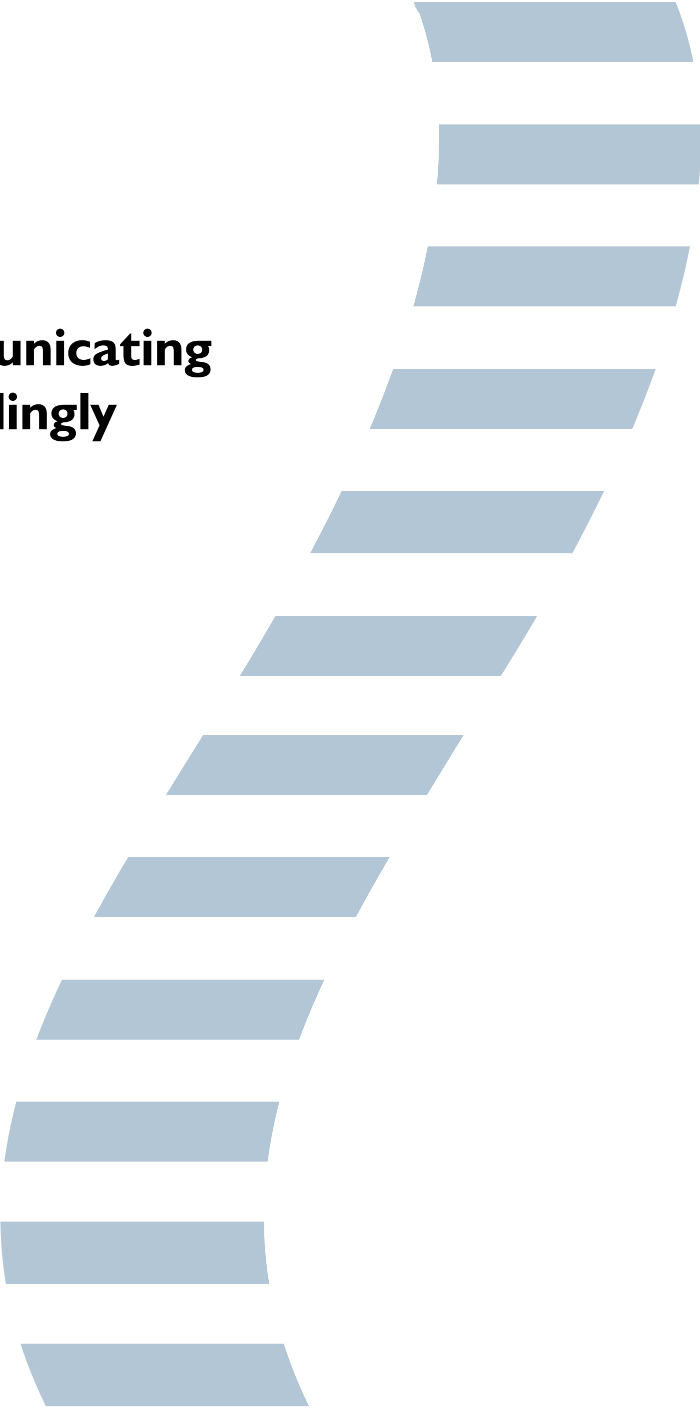
Communicating Nonkillingly



A Call for Collaborative Dialogue Within Peace Education, Nonkilling Linguistics, and Early Childhood Education

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Introduction

Both peace education scholars and linguists have noted the critical role that language plays in peacebuilding and conflict resolution efforts (Friedrich, 2007; Friedrich and Gomes de Matos, 2009; Wenden, 2003). Language not only shapes the tone and nature of our interactions with others, but also reflects culturally-embedded 'root metaphors' that reveal implicit beliefs about how such interactions can and should take place (Hook, 1984; Bowers, 2003). Nonkilling linguistics has emerged to highlight the ways in which language itself can foster the development of more peaceful societies by expressing an explicit respect for life in all its forms.

This chapter argues that the emergence of nonkilling linguistics as a growing field has exciting implications for early childhood education. In particular, it examines how the principles of nonkilling linguistics overlap with what is considered 'developmentally-appropriate practice' in early childhood education, and highlights a number of common goals between the fields. In so doing, this chapter seeks to bridge communication among the fields of peace education, nonkilling linguistics, and early childhood education, and suggests several possible avenues for interdisciplinary collaboration. Such dialogue and collaboration, it is argued, offers significant benefits for all three fields, including: 1. higher levels of academic success among children in schools; 2. enhanced effectiveness within youth violence prevention and social skill development programs; and 3. greater opportunities for applying the principles of nonkilling linguistics to new areas, contributing to

a societal shift toward peaceful communication and resolution of conflicts in the interest of protecting both human and nonhuman life.

To explore these issues in greater depth, this chapter is divided into three major sections. Section one begins with an exploration of critical applied linguistics and its emphasis on the power of language to shape our perceptions of the world. Nonkilling linguistics is described as a natural extension of critical applied linguistics, in which language is seen not only as a tool for reproducing power relations, but also as a vehicle for deconstructing harmful ideologies while promoting peaceful interactions within and across societies.

Section two describes efforts to incorporate these understandings into peace education, and explores the extent to which critical linguistics and peace linguistics have influenced peace education efforts. It describes, in particular, the rise of peace education programs on the international stage, and contrasts this trend with the implementation of 'conflict resolution' and 'violence prevention' programs in schools throughout the United States. It then examines recent research on the effectiveness of such programs toward reducing youth violence and promoting a culture of peace. This section concludes by highlighting parallels between "what works" in violence prevention and core principles of peace and nonkilling linguistics, thus arguing for the development of school-based peace education programs with an explicit peace linguistics focus.

Section three argues that peace linguistics principles are particularly well-suited for early childhood education settings, and argues that applying these principles could contribute significantly toward the creation of highly effective peace education programs for young children. Drawing on existing overlaps between peace linguistics and developmentally appropriate practice for early childhood education, I argue that a peace linguistics approach would enhance the quality of early childhood programs while also contributing to the creation of more peaceful societies.

Section three also describes existing efforts to promote peace through early childhood education, and examines several possible opportunities for enhancing early childhood curriculum through an emphasis on peace linguistics. Classroom conversations and dramatic play are described as prime settings for developmentally appropriate peace education practices. Finally, the paper concludes by calling on scholars and practitioners within nonkilling linguists, peace education, and early childhood education to design new and innovative opportunities for collaboration in order to develop more effective practices and research within each field.

Critical Linguistics and the Emergence of Nonkilling Linguistics

Beginning in the early 1980s, scholars in the field of critical applied linguistics have argued for a closer examination of the role that language plays in shaping how we view the world and how these views, in turn, shape reality itself. Hook (1984), Lakoff and Johnson (1980), and Bowers (2003) have described how linguistic metaphors implicitly frame our understandings of (and attitudes toward) new concepts and ideas, while, in many cases, legitimizing political manipulation and social control. Gorevski (1998) argued that seemingly neutral "discursive practices" often reveal deeply embedded biases and beliefs, which in turn reproduce social inequalities and even violent behaviors. Wenden (2003:170-171) summarized many of these findings, noting that language "actually shapes and gives meaning to human experience, influencing actual practice and the way in which people think about particular objects, events, and situations". Through a close examination of "linguistic macro-structures" and "micro-structures," Wenden explores how the way we format our arguments, structure our papers, and choose our words all serve to either reinforce or resist dominant ideologies; such linguistic structures, in turn, shape both personal and political decisions from local to global levels.

Until recently, however, few scholars had applied these findings directly to peace research, and the role of language in peace and conflict has remained relatively unexplored (Wenden, 2003). Peace linguistics and, more recently, nonkilling linguistics emerged largely in response to this absence; researchers in both fields argue that, while language has often served as a tool for reinforcing existing power structures, it can also form the basis for comprehensive social transformation (Friedrich and Gomes de Matos, 2009: 221). Friedrich (2009: 29) has thus described peace linguistics as a study of the "intersection of peace, language, communication and power, and urges scholars to explore how language can be used to fundamentally reshape the way humans interact with each other and with other forms of life.

As an interdisciplinary field with ties to both linguistics and peace studies, peace linguistics argues that *how* we teach about peace is as important as *what* we teach about peace. Applied peace linguist Gomes de Matos has described these two areas of focus as "communicating about peace" and "communicating peacefully, constructively, humanizingly" (2000: 339). Both principles seek to counteract violent ideologies and unjust social metaphors through a careful examination of the roots of violence and prospects for peacebuilding, on the one hand, and by cultivating respect for life and diversity through the use of humanizing language, on the other.

Peace Linguistics and Peace Education: Challenges and Opportunities

While rarely stated explicitly, emerging research in peace studies points to significant overlaps between the principles of peace linguistics and effective peace education programs, highlighting the need for increased collaboration between both fields. For example, Danesh (2006), Toh (2002), and Vriens (1997, 1999) have argued that peace education programs are most effective when they are both multifaceted and comprehensive; such programs, they assert, must work to inform children and youth about human rights and social justice issues, provide tools for resolving conflicts peacefully, and contribute toward the cultivation of a 'culture of peace' within educational settings and the broader community. Moreover, several scholars note the powerful impact that peace education programs can play in shifting worldviews among participating youth, particularly among youth in regions of protracted conflict (Danesh, 2006; Salomon, 2004). Such findings emphasize the critical role that language plays in effective peacebuilding efforts, and supports a collaborative, multi-disciplinary approach to peace education.

The following section describes the emergence of peace education programs in various regions throughout the world, and explores critical questions that have developed in relation to this emergence. In particular, this section examines recent research on the effectiveness of peace education and violence prevention programs, and argues that the principles of critical linguistics and peace linguistics may help to explain the degree to which such programs have been successful in reaching their intended goals. Throughout, this section argues that increased collaboration between the fields of peace linguistics and peace education could significantly enhance efforts to reduce violence and cultivate a 'culture of peace' through youth education programs.

Peace Education on the International Stage: Creating Cultures of Peace

Since the 1990s, several factors have contributed to a rising interest in peace education programs, both in the United States and around the world. As the twentieth century came to a close, a number of international organizations began to explore how global society might shift away from the wars and violent conflicts that had so plagued the previous hundred years. Many of these organizations saw education as a critical tool in expanding global awareness around alternative approaches to conflict. On July 29, 1998, the United Nations Economic and Social Council put forth a resolution to declare 2001-2010 an "International Decade for a Culture of Peace and Non-

violence for the Children of the World". Having previously defined a 'culture of peace' as a set of

> values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations (UN, 1998).

The resolution called upon member states to foster such a culture "by teaching the practice of peace and non-violence to children" in both formal and informal educational settings (para. 7). The resolution, which was adopted by the UN General Assembly in 2000, launched a series of efforts by the United Nations Educational, Scientific and Cultural Organization (UNESCO) to promote an international peacebuilding movement with peace education at its center. Throughout these efforts, UNESCO urged nations around the world to "revis[e] curricula to promote the qualitative values, attitudes and behaviour inherent in a culture of peace; training for conflict prevention and resolution, dialogue, consensus-building and active non-violence" (UNESCO, 2002: 6).

While UNESCO's efforts to promote a culture of peace garnered a great deal of international attention, this organization was certainly not alone in advocating for peace education on a global scale. In 1999, the United Nations Children's Fund (UNICEF) put forth its first working paper on peace education, in which it affirmed a commitment to a "vision of basic education as a process that encompasses the knowledge, skills, attitudes and values needed to live peacefully in an interdependent world" (Fountain, 1). That same year, member organizations making up the Hague Appeal for Peace formed the Global Campaign for Peace Education (GCPE). In its founding Campaign Statement, the GCPE argued that

> A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth. Such learning can not be achieved without intentional, sustained and systematic education for peace (para. 1).

Some thirty years before, Johan Galtung similarly defined the term 'positive peace' as the presence of social justice and equality within and among societies, differentiating it from 'negative peace,' which he described as merely the absence of direct violence (1969). Today, both "culture of peace" and "positive peace" are used widely by scholars to describe the aims and vision of peace education.

Since the launching of the International Decade for a Culture of Peace in 2001, a wide array of peace education programs have been implemented in countries and regions around the world. As these programs have expanded and evolved, a number of critical questions surrounding peace education have emerged. This section will address three such questions, and explore how a peace linguistics approach could contribute to the discussion in each of these areas. These questions include: 1. What have peace education programs taught us about the nature of conflict? 2. What should peace education programs include? and 3. What impacts have peace education programs had, both on participants and on the broader community?

What have peace education programs taught us about the nature of conflict?

While the content and methodology of peace education programs vary greatly from program to program and from region to region (Salomon, 2002), the expansion of global peace education since the 1990s has led to the emergence of several common themes relating to issues of peace and conflict. Most notably perhaps, is the widely-accepted notion among peace theorists that violence is learned, rather than innate, and that violent approaches to conflict are reinforced through economic, political, and social structures, institutions, and ideologies (Anamio, 2004). Peace theorists argue that a culture of peace can, therefore, also be learned through a systemic reshaping of these same structures. The Seville Statement on Violence, drafted in 1986 by scientists from around the world, challenged "alleged biological findings that have been used, even by some in our disciplines, to justify violence and war," arguing that such findings were "scientifically incorrect" and politically-charged. The scientists concluded their Statement by asserting that

> humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed in this International Year of Peace and in the years to come. .... Just as 'wars begin in the minds of men', peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.

The Seville Statement has since become a guiding document for peace educators around the world.

While scientists may have been among the first to assert the socially constructed nature of violence, social scientists from a variety of fields (including peace studies) have helped to develop more complex understandings of how such socialization toward violent conflict takes place. Bar-Tal and Rosen

(2009: 558), for example, assert that intractable conflicts in regions throughout the world are fueled, in large part, by "an evolved culture of conflict that is dominated by societal beliefs of collected memory". Scholars further note the central role of education in forming and reinforcing such a culture, both through daily interactions among students and school staff, and through the content and character of lessons themselves (Bar-Tal and Rosen, 2009; Danesh, 2006) Peace education, it is argued, must, therefore, work to deconstruct violent narratives and ideologies, while simultaneously promoting a culture of peace (Vriens, 1997; Danesh, 2006; Kupermintz and Salomon, 2005).

The guiding principles underlying peace education—namely, that violent conflict is learned and can be 'unlearned' through the construction of alternative narratives—highlights the important role that language plays in creating a culture of peace, and suggests that the incorporation of peace linguistics into peace education research could further enhance efforts toward this goal.

What topics and goals should peace education address?

While all peace education programs seek to reduce violence and promote peaceful societal interactions, the scope and goals of such programs have been widely discussed and debated among peace education scholars. Clarke-Habibi (2005: 33-34) notes that peace education programs around the globe have dealt with a broad range of topics, from "communication skills" and "conflict resolution techniques" to "environmental responsibility," "human rights awareness" and "coexistence". The topics covered, she argues, depend largely on the overarching goals of a given program. Historically, such goals have commonly fallen under one of four distinct categories, in which peace education is seen, primarily, as "conflict resolution training", "democracy education", or "human rights awareness training" (Clarke-Habibi, 2005: 35-36).

In recent years, however, more and more peace scholars have begun to argue for a holistic approach to peace education, in which students learn to build peace in a variety of ways, throughout all levels of society (Danesh, 2006; Toh, 2002 and 2010; Kester, 2008). Such an approach sees topics such as nonviolent conflict resolution, demilitarization, and environmental sustainability as interconnected components of a larger culture of peace, in which "conflict-based worldviews are replaced...with peace-based worldviews" (Danesh, 2006: 58).

Several comprehensive peace education models currently exist to address these goals, which have been applied in different settings under a variety of societal circumstances (Kester, 2008). Toh (2002: 92), for example, argues that "peace education can and, indeed, must emerge in the very midst of violence" and advocates for a holistic, nonlinear approach to program design, in

which "values formation," "dialogue," and "critical empowerment" are interwoven throughout the peace curriculum. Danesh (2006: 61), on the other hand, asserts that comprehensive peace education programs should progress gradually through several stages. He argues that such programs must begin by working to build a "unity-based worldview" among participants, which will, in turn, lay the foundation for a "culture of healing" in which fear is slowly released and "a safe and positive atmosphere of trust" is allowed to flourish among students and within their respective communities.

In more recent years, Bar-Tal and Rosen (2009) have differentiated between what they call 'indirect' and 'direct' models of peace education, and argue that practitioners must take into account the level of political and social support for peacebuilding and reconciliation when determining the appropriate model for a given society. According to Bar-Tal and Rosen, direct peace education models, which examine the historical and structural roots of a local conflict, work well when the majority of society members hold favorable attitudes toward peace and reconciliation. On the other hand, indirect peace education, in which students explore broad themes, such as "tolerance, ethno-empathy, human rights, and conflict resolution" (2009: 564), may be better suited for societies in which members are not yet ready to change "their conflict-related repertoire, which includes collective memory and an ethos of conflict" (2009: 561).

Despite their varied approaches, Toh, Danesh, and Bar-Tal and Rosen all describe similar goals for peace education, and assert that effective programs must provide opportunities for learning about peacebuilding and reconciliation throughout all elements of the school day. Moreover, each of the scholars described above argue that peace education must ultimately contribute to a cultural shift toward nonviolence, empathy, and inclusion.

A nonkilling linguistics approach to peace education supports such a cultural shift. Through an explicit examination of the linguistic 'macro-structures' and 'micro-structures' embedded within a given conflict, peace educators can more effectively design curriculum that affirms peace and rejects killing, while at the same time helping students to critically analyze the messages they receive from various sources throughout their daily life. Moreover, by emphasizing both "communicating about peace" and "communicating in peaceful ways", peace education curricula could contribute toward a culture of healing and reconciliation while also providing tools for building a society based on peace.

What impacts have peace education programs had,

both on participants and on the broader community?

In his article, "Does Peace Education Make a Difference in the Case of an Intractable Conflict?" Salomon noted that "Despite the large number of peace education programs and projects taking place all over the world...there is very little research and program evaluation to accompany such activities" (2004: 261). However, in the past five to ten years, peace education research has begun to shift toward evaluating the impact of such programs. Significant work remains to be done in this area; however, despite a number of challenges faced by peace education programs, recent evaluative studies show several reasons for cautious optimism.

Throughout his article, Salomon describes results from several case studies in which researchers have analyzed the effectiveness of various approaches to peacebuilding through education. Within these studies, researchers have found a number of barriers that have impeded efforts to build a culture of peace among participants. For example, Salomon notes that "face-to-face encounter[s] between members of groups in conflict," while common in peace education programs, have frequently proven problematic (2004: 261). In many cases, despite the quality of interactions among students during these (often brief) program activities, participants must eventually return to "unsupportive home environments" (2004: 262) and societal institutions that often fundamentally reject peacebuilding efforts, thus making it difficult for participants on either side of the conflict to sustain attitudes and beliefs that run counter to dominant narratives.

However, Salomon also points to a number of positive outcomes that have emerged from more sustained peace education efforts. Drawing on results from peace education programs among Israeli-Jewish and Palestinian high school students (Lustig, 2002; Biton, 2002; Bar-Natan, 2004) and adults (Bar-On, 2000), Salomon noted several significant peacebuilding achievements, including increased abilities among participants to describe their own conflict from the perspective of the 'opposing' side; more complex understandings of positive peace concepts, reduced adherence to a sense of "victimhood", and "greater acceptance of members of the other group" (2004: 269-270).

In addition to Salomon's research, several other case studies highlight several promising outcomes among a variety of peace education models. Moffat (2004: 18) used surveys and interviews to evaluate a peer mediation program at an integrated Protestant/Catholic school in Northern Ireland; while acknowledging the limitations of such an approach to program evaluation, Moffat noted that student and teacher responses suggested that the

program had helped to create a "tolerant and cooperative school culture". An evaluation of a United States-based peace camp for Georgian and Abkhaz youth between 1998 and 2000 (Ohanyan and Lewis, 2005: 73) showed modest success; while the authors noted that "the impact of inter-ethnic contact and peace education was less pronounced in changing attitudes than hoped," Ohanyan and Lewis did find an increase in "willingness to cooperate on joint projects" among program participants. Finally, Clarke-Habibi's (2005: 33) publication reporting on the Education for Peace (EFP) pilot program in Bosnia and Herzegovina found "transformative results among intrapersonal, interpersonal, inter-community and inter-institutional relations" among students and teachers over a two-year implementation period. Findings from this study were primarily anecdotal, highlighting a need for more thorough follow-up evaluations to determine the long-term impacts of this particular peace education program. However, it is worth noting that the Bosnia/Herzegovina EFP program represents the most comprehensive of all peace education programs described above. If future evaluations confirm Clarke-Habibi's findings, these results will further support claims among peace scholars who assert that comprehensive, multi-layered peace education programs yield the greatest levels of success.

Here, as in other areas of peace education research described throughout this section, peace linguistics has a great deal to contribute to program evaluation efforts. By examining the language used among participants in peace education programs, evaluators could track changes in students' discourses, attitudes, and beliefs over time. Moreover, by documenting the language used by teachers during instruction, and analyzing the ideologies and perspectives expressed through curricular materials, peace linguistics could help to highlight areas for future improvement in peace education programs themselves.

Recent research in the field of peace education has led to significant advances in understandings of the purpose and impact of peace education programs in conflict regions around the world. This section has argued that the lessons taken from such studies highlight a need for increased collaboration between peace educators and peace linguists. Given the critical role that language plays in shaping discourse and ideologies, a peace linguistics approach to peace education could help to focus efforts aimed at shifting worldviews through the use of humanizing, unifying language. Moreover, by referring back to the two main pillars of peace linguistics, namely, 'communicating about peace' and 'communicating in peaceful ways', peace linguistics could assist peace education programs by ensuring that both areas of focus are integrated throughout the peace education curriculum.

This section concludes by describing the emergence of school-based 'violence prevention' programs in the United States, and argues that several distinct historical factors contributed to the implementation of narrowly-focused programs that have often failed to meet the goals of either comprehensive peace education or peace linguistics. Many such programs, consequently, have had limited positive impacts on communities, and, in some cases, have even made aggressive behaviors worse among participating youth (Elliot, 1998). Contrasting these efforts with internationally based peace education programs, this section highlights how a shift to a peace linguistics-based approach to peace education in the United States could help in the shift toward more effective school-based programs.

Prevention Without Peace? Violence Prevention Programs in United States Schools

In recent decades, most peace education programs around the globe have focused their efforts on youth in areas of prolonged and often intractable conflicts (Salomon, Bar-Tal and Rosen, Danesh, Toh). Many have made reference to publications by the United Nations (1998, 2000) and UNESCO (2002) in designing programs for youth that contribute toward the creation of a 'culture of peace'; moreover, most peace scholars call for comprehensive approaches to peace education that help participants develop "peace-based worldviews" (Danesh, 2006).

In the United States, by contrast, relatively little discussion has taken place around the topic of peace education since the United Nations declared its International Decade for a Culture of Peace and Nonviolence in 2000. While many university-level peace studies programs emerged in the United States in the 1980s (Harris, 2006), the percentage of colleges and universities offering degree programs in the field remains comparatively small. Moreover, peace education programs remain notably absent among elementary and secondary schools across the country.

However, while policy-makers and the media remain largely silent on the topic of peace in United States schools, violence among school-aged youth has been the subject of many heated debates since the 1980s, and remains largely contested to this day. According to Tolan (2001: 1), "the upsurge in lethal youth violence in the 1980s and mid-1990s prompted legal and social welfare attention in the search for effective responses". Beginning in the early 1990s, a variety of legislative and school-based efforts emerged throughout the country in an attempt to curb youth violence; while some such efforts focused on teaching youth pro-social behavioral skills and nonviolent approaches to handling conflicts, a majority of legislative efforts focused on "crack-down" policies

designed to act as deterrents to violent behavior (Elliot, 1998; Scott, 2009). Such approaches included the use of "boot camps or shock incarceration programs for young offenders, to instill discipline and respect for authority" and "longer sentences for serious violent crimes" among convicted youth (Elliot, 1998: 1-4). Enforcing crackdown policies, however, placed a high financial burden on states, while "shock/scare type programs...demonstrated harmful effects, increasing the risk of violent or delinquent behavior".

At the same time, school-based attempts to reduce youth violence also faced significant challenges in the United States. As Elliot pointed out, "Under pressure to do something, schools...implemented whatever programs were readily available" (1998: 5). This rush to action, many researchers soon concluded, yielded disheartening results (Tolan and Guerra, 1994; Elliot, 1998; US Surgeon General, 2001). Elliot summarized these findings as follows:

> most of the violence prevention programs currently being employed in the schools, e.g., conflict resolution curriculum, peer mediation, metal detectors, locker searches and sweeps have either not been evaluated or evaluations have failed to establish any significant, sustained deterrent effects. In sum, we are employing a set of programs and policies that have no documented effects on violence (1998: 5).

Since Elliot's initial report in 1998, several follow-up studies have emerged to evaluate the effectiveness of school-based violence prevention programs in the United States (see, for example: Tolan, 2001; Farrell, Meyer, Kung, and Sullivan, 2001; Vaszonyi, Belliston and Flannery, 2004). A meta-analysis of 36 evaluative studies (Park-Higgerson, et al., 2008: 477), however, found there to be "no single protocol governing the conduct of these kinds of studies," making it difficult to determine the reliability of evaluation findings or compare results across studies. Furthermore, their own review of school-based programs described by such studies found that most approaches to violence prevention had "negligible effects" on students, while the most successful approach showed only "a mild positive effect on decreasing aggressive and violent behavior" (id., 465). Such reports indicate continued, significant gaps in our understanding of violence prevention efforts in the United States.

To date, legislators, policy makers, and researchers continue to call for expanded evaluations of US-based violence prevention programs in order to design more effective approaches to reducing youth violence and aggression. However, while this paper agrees that such evaluations are necessary, it furthers asserts that the ideological foundations driving current approaches to violence prevention must also be carefully examined. A critical

linguistic analysis of such programs may ask, for example, how an emphasis on preventing *youth violence* has shaped both national and local discourses around prevention, and to what extent such discourses have excluded examinations of the larger societal structures and institutions impacting students' lives. Such an analysis may ask how framing programs as "violence prevention" rather than "peace education" has further shaped the content and tone of such programs. Finally, a critical linguistic analysis may explore how "appropriate" student behaviors are defined within violence prevention programs, and how these behavioral expectations reinforce values of either 'peace-based' or 'conflict-based' worldviews. Such questions remain, to my knowledge, largely unexplored, and highlight critical opportunities for dialogue among researchers and practitioners in the fields of global peace education, peace linguistics, and violence prevention.

Nonkilling Linguistics and Peace Education in Early Childhood: Enhancing 'Developmentally Appropriate Practice'

The previous section outlined some of the historical and socio-political factors that have contributed to the emergence of peace education and violence prevention programs in different regions throughout the world. While examining the goals, methods, and impacts of various programs, this paper has also explored how the theoretical principles of critical linguistics and peace/nonkilling linguistics could further enhance efforts to design and critically evaluate programs aimed at building more peaceful societies through education. Most of the programs discussed up to this point have been designed for work with adolescents and teens, and have addressed issues such as nonviolent conflict resolution, human rights awareness, and multi-perspectival conflict analysis. While addressing such issues with youth has yielded positive results in a number of settings, this paper argues that both international peace education programs and US-based violence prevention programs have often overlooked a critical opportunity for peacebuilding: early childhood education.

This section explores this opportunity by examining common themes within peace education, nonkilling linguistics, and developmentally appropriate practice in early childhood education. It argues that the principles of nonkilling linguistics and comprehensive peace education are particularly well suited to early childhood settings, and asserts that such an approach could enhance both peacebuilding efforts and early childhood programs. Drawing on findings from studies aimed at reducing early childhood aggression, as well as current research on developmentally appropriate practice, it explores several possible ways in

which the principles of nonkilling linguistics and peace education could be applied to existing curricular activities in early childhood classrooms.

Why Early Childhood?

As described in section two, significant research remains to be done to determine 'best practices' in peace education and violence prevention for adolescents and teens. While evaluative studies of such programs have found some promising results in terms of their ability to strengthen feelings of empathy, enhance understandings of peace concepts, and reduce aggressive responses to conflict among participants, such findings are far from conclusive, and, in many cases, have left researchers with nearly as many questions as answers (see, for example, Park-Higgerson, et al., 2008).

However, within the field of early childhood development, studies exploring aggression and other 'maladaptive' behaviors among very young children have found strong evidence to support the effectiveness of school-based early intervention strategies.

Results from such studies show a strong causal link between positive teacher-child relationships and the development of pro-social behaviors among young children, contributing to reduced aggression and violence, increased empathy and problem-solving skills, and higher rates of academic success throughout the elementary school years, and often into adulthood (Silver, Measelle, Armstrong and Essex, 2005; Levin, 2003; Hawkins, Von Cleve and Catalano, 1991).

Moreover, research on developmentally appropriate practice in early childhood education further emphasizes the importance of building positive relationships and communication skills within early childhood settings (NAEYC, 2009). Such skills support healthy social and emotional development in young children and have been shown to reduce the likelihood of aggressive and violent behaviors later in life (Silver et al. 2005). However, this paper argues that instilling such skills at an early age would also enhance peacebuilding efforts designed to increase empathy and compassion toward people on various sides of a conflict. As such, peace education programs aimed toward early childhood education could effectively support the goals of both fields.

Finally, this section argues that a nonkilling linguistics approach to early childhood peace education could be particularly useful in designing curriculum that is both peace-oriented and developmentally appropriate for young children. Through emphasizing language development, communication skills, and positive relationship-building, nonkilling linguistics provides early childhood educators with opportunities to incorporate peace education throughout

their existing curriculum, while also offering new strategies to support healthy cognitive, social, and emotional development among students. Thus, by focusing on both "communicating about peace" and "communicating peacefully," nonkilling linguistics could become the foundation of developmentally appropriate peace education programs for students in all stages of early childhood, and could strengthen peacebuilding efforts for years to come.

Early Childhood Intervention: Scope of Discussion

The term 'early childhood' encompasses the years from birth through age eight, and this paper asserts that an emphasis on nonkilling linguistics among teachers, parents, and other caretakers throughout this critical period could have significant positive impacts on children from a very young age. Family-based interventions, for example, which often emphasize effective parenting techniques and family relationship-building strategies, may prove to be particularly useful in supporting pro-social behaviors and healthy early childhood development among infants and toddlers. Research in the United States has already found family-based interventions to be among the most effective strategies for reducing adolescent violence (Tolan and Guerra, 1994; Elliot, 1998); early childhood psychology research has similarly found positive parenting techniques and strong family relationships to reduce the likelihood of future 'externalizing behaviors' (aggression, opposition, etc.) in young children (Karreman et al., 2009; Eisenberg, et al., 2005; Campbell, Shaw and Gilliom, 2000). Together, these studies suggest that family-based intervention programs may provide a highly effective framework for preventing violence in children from infancy on, and highlights the importance of future research in this area.

However, in order to explore how early childhood education settings could enhance existing efforts in school-based peace education, this section will focus primarily on research dealing with young children in prekindergarten though third grade (generally ages four through eight). In so doing, this section seeks to highlight opportunities for dialogue and collaborative action within the fields of nonkilling linguistics, peace education, and early childhood education.

Violence Prevention in Early Childhood: The Impact of Teacher-Child Relationships

A substantial body of research currently exists supporting a strong link between positive teacher-child relationships (characterized by low levels of

conflict and high levels of warmth and closeness) and pro-social behavioral development in young children in early childhood classrooms (O'Connor, Dearing and Collins, 2010; Buyse, Verschuern, Verachtert and Van Damme, 2009; Pianta & Stuhlman, 2004; Keinbaum, Volland and Ulich, 2001; Howes, 2000). The positive impacts of such relationships have been shown to extend beyond the early childhood years, benefiting children throughout middle childhood and often into and adolescence (Pianta and Stuhlman, 2004; O'Connor, Dearing and Collins, 2010; Howes, 2000). Moreover, evidence suggests that strong teacher-child relationships support children in a variety of ways, contributing both to higher rates of pro-social behaviors and healthier interactions with peers and adults.

For example, a study by Silver, Measelle, Armstrong and Essex (2005: 39) found that "decreases in externalizing behavior were associated with teacher-child closeness, especially for children with the highest levels of externalizing behavior upon school entry". Research by O'Connor, Dearing and Collins (2010: 148) similarly indicated that "Teacher-child relationships were among the strongest predictors of externalizing behaviors," noting that "High-quality relationships were negatively associated with children's externalizing behavior problems throughout elementary school". Furthermore, teacher-child closeness was found to support the development of strong peer relationships (Howes, 2000; Howes and Phillipsen, 1998) and the ability to express sympathy and concern for others (Kienbaum, Volland and Ulich, 2001). Multivariable studies noted that positive impacts were highest in settings where strong teacher-child relationships were coupled with "positive, prosocial [classroom] environments" (Howes, 2000: 192).

While the studies described above seem, on the surface, to reflect the goals of violence prevention programs more than peace education, this paper argues that early childhood interventions could contribute significantly to peacebuilding efforts both in areas with high rates of crime and delinquency (such as in the United States) and in regions of violent intractable conflict around the globe (such as those described in section two of this paper). Because both settings require a shift among participants toward 'peace-oriented worldviews' (Danesh, 2006), early childhood peace education programs, rooted in strong teacher-child relationships and positive classroom settings, could lay a critical foundation for the development of positive social behaviors, such as empathy, compassion, self-restraint, respect for diversity, etc. These behaviors could further enable the acquisition of more complex peacebuilding skills later in life, such as multi-perspectival conflict analysis, critical problem solving, and nonviolent conflict resolution.

Thus far, this section has argued that early childhood intervention programs could successfully enhance violence prevention and peacebuilding efforts from a child's earliest years in school. However, current research on developmentally appropriate practice further suggests that the implementation of peace-oriented early intervention programs could also enhance the quality of early childhood education itself. By exploring existing linkages between peace education and developmentally appropriate practice, this section will now describe how the creation of such programs for young children could enhance the quality of both peace education and early childhood education programs.

In 2009, the National Association for the Education of Young Children (NAEYC) put forth its Position Statement, titled *Developmentally Appropriate Practice in Early Childhood Programs Serving Children from Birth through Age Eight,* in which it outlined key findings from throughout the field of early childhood education research. Drawing on these findings, the Statement advocated strongly for early intervention to assist children in healthy cognitive, physical, and social/emotional development, noting that "Changing young children's experiences can substantially affect their development and learning, especially when intervention starts early in life and is not an isolated action but a broad-gauged set of strategies" (2009: 6). The Statement also put forth several guiding principles that they argued must "inform practice" in early childhood education settings (2009: 10).Though this paper will not discuss each of these principles in detail, it is worth highlighting several that relate specifically to the value of violence prevention efforts at the early childhood level. These include the following (2009: 11-14):

- All the domains of development and learning—physical, social and emotional, and cognitive—are important, and they are closely interrelated. Children's development and learning in one domain influence and are influenced by what takes place in other domains.
- Early experiences have profound effects, both cumulative and delayed, on a child's development and learning; and optimal periods exist for certain types of development and learning to occur.
- Children develop best when they have secure, consistent relationships with responsive adults and opportunities for positive relationships with peers.
- Play is an important vehicle for developing self-regulation as well as for promoting language, cognition, and social competence.

The guiding principles listed above suggest that the implementation of peace education programs at the early childhood level would not only contribute to peacebuilding efforts, but also enhance existing early childhood education programs. First, because *"domains of development and learning"*

are linked to one another, developing a child's peacebuilding skills (such as the ability to express care for others and resolve conflicts peacefully) would also enhance development in other areas. Second, since "*early experiences have profound effects...on a child's development and learning,*" developing positive teacher-child relationships and peacebuilding skills at an early age would prepare children to deal with more complex issues of peace and conflict in future years. Third, an emphasis on *"secure, consistent relationships"* with adults and *"positive relationships with peers"* would contribute to healthy early childhood development while also promoting pro-social behaviors necessary for peacebuilding. Finally, the importance of play highlights opportunities for incorporating peace concepts throughout the school day while also "*promoting language, cognition, and social competence*". Such overlaps highlight critical opportunities for future research and collaboration between peace scholars and early childhood educators.

Implications for Violence Prevention and Peace Education Programs

The evidence presented throughout this section suggests that school-based early childhood interventions could contribute significantly to the goals of existing violence prevention programs. These findings may be particularly useful in the United States, where school violence has been an issue of great concern for over twenty years. However, this section has argued that early childhood interventions could also support the work of comprehensive peace education programs. By shifting efforts toward promoting pro-social behaviors in children during the preschool and early elementary school years, educators and school administrators may be able to more effectively reduce aggression and other violent behaviors among adolescents. Moreover, by emphasizing the importance of teacher-child relationships and positive classroom culture, early childhood educators can play a critical role in contributing to peacebuilding efforts around the world. Whether implemented in regions of intractable conflicts or in areas of high crime and adolescent aggression, early childhood peace education programs encourage educators, school staff, families, and policy makers to see violence prevention and peacebuilding as the collective responsibility of a community of adults and children working together to build positive, peaceful relationships at every level of society.

Nonkilling Linguistics as the Guiding Principle for Developmentally Appropriate Early Childhood Interventions: Promoting Peace through Conversation and Play

While the previous section argued for increased collaboration between peace education and early childhood education programs, this section asserts that nonkilling linguistics could further enhance such efforts, by providing a framework for designing developmentally appropriate early childhood peace education programs. By focusing on the twin principles of "communicating about peace" and "communicating peacefully," a nonkilling linguistics approach would emphasize the role of language in promoting healthy, peaceful development in early childhood. Such an approach, therefore, calls upon early childhood educators and curriculum designers to closely examine both the content and the delivery of daily lessons and activities, and to determine the extent to which these activities and interactions model and promote a peace-oriented, nonkilling worldview among young students.

This section will explore just two examples of daily activities in which a nonkilling linguistics approach to peace education might be implemented in an early childhood setting: classroom conversations and dramatic play. Researchers have described both activities as essential components of a high-quality early childhood classroom. In addition, these activities lend themselves particularly well to an integration of peace-oriented concepts and discussions.

Classroom Conversations: Opportunities for Discussing Peace in Peaceful Ways

NAEYC notes that developmentally appropriate early childhood classrooms must work to create a "caring community of learners," characterized by "consistent, positive, caring relationships between the adults and children, among children, among teachers, and between teachers and families" (2009: 16). Such relationships are built daily through a variety of classroom structures, activities and routines. For example, NAEYC asserts that "Opportunities to play together, collaborate on investigations and projects, and talk with peers and adults enhance children's development and learning" (id.).

Classroom conversations provide one such opportunity for building a 'caring community of learners' within early childhood classrooms. Research has noted the importance of conversations in building oral language skills (Bond and Wasik, 2009; Massey, 2004; Kirkland and Patterson, 2005) and developing social competencies and positive relationships among young children (Levin, 2003a; Crawford 2005). In particular, Bond and Wasik (2009: 467) note that regular conversations with teachers and other adults provide young children with critical opportunities to "talk, get feedback on their language, and to have appropriate language modeled for them". Many early childhood educators currently incorporate conversations into the regular school day through whole group "morning meetings" (in which stu-

dents and teacher(s) typically sit together in a circle to share feelings, respond to "get to know you" questions, and/or discuss the day's activities), one-on-one teacher-child 'conferences' (in which academic, social, or behavioral topics may be discussed), and small group interactions. In addition, some scholars and educators have begun to explore how such conversations can serve as a tool for peacebuilding and conflict resolution skill building (Levin, 2003a; Vance and Weaver, 2002). For example, in her groundbreaking book, *Teaching Young Children In Violent Times*, Diane Levin (2003: 39) discusses how classroom conversations can become a vehicle for creating what she calls a "peaceable classroom". She calls these conversations "give-and-take dialogues," in which teachers and students discuss "issues that grow out daily classroom life". In such dialogues, teachers act as caring facilitators who guide conversation in an open and nonjudgmental way, helping children to express feelings and brainstorm solutions to classroom conflicts. Over time, these classroom conversations "teach children—in a safe way and at their developmental level—the process and skills they need to work cooperatively and solve problems with others".

The following is a class discussion taken from Levin's book, which exemplifies how conversations can serve as a critical element of peace education for young children:

> ***Teacher:*** *I need your help. I have a bit of a problem, and since you all know me pretty well, you know the classroom, and you know each other, I thought maybe you could help me solve my problem. Would you be willing to do that?*
> ***Class:*** *[enthusiastically] Yes!*
> ***Teacher:*** *Here's the problem. I've been noticing that sometimes in the afternoons I get really grouchy. I noticed this happens when there are a lot of kids asking me things at the same time—calling out "Teacher, teacher"—and lots of kids waiting for me to do things to help them. It doesn't feel good to be grouchy. After you all go home, I think, "Oh, I was kind of grouchy. I don't feel good about that." I was wondering if you have some ideas to help me solve this problem.*
> ***Jenna:*** *You could let people take turns.*
> ***Teacher:*** *How would that work?*
> ***Jenna:*** *People take turns—first one, then the other.*
> ***Teacher:*** *So your idea is that children wait to take a turn—first, I help one child, then another, then another. Okay. Who else has an idea?*
> ***Jackson:*** *You could line up.*
> ***Teacher:*** *So you could line up to wait for your turn.*
> ***Carlos:*** *Raise your hand.*
> ***Teacher:*** *Raise your hand and wait for the teacher—instead of calling out my name. Okay.*

Ray: *Raise both hands.*
Rosa: *I would go to another teacher.*
Tosca: *Ask a child.*
Teacher: *So you don't always have to go to a teacher—sometimes you could help each other? Do you mean like how you asked Kerry to help you find the tape you wanted to hear in the tape recorder?*
Tosca: *Yeah.*
Sam: *Oh, brother!*
Teacher: *Sam, it sounds like you don't like the idea of not going to a teacher when you need help.*
Sam: *You better go to someone who's good.*
Teacher: *Someone who's good. Can you say more about that?*
Sam: *You know. You ask someone who can do it.*
Kendra: *Make a list.*
Teacher: *Can you tell us more, Kendra?*
Kendra: *Make a list of who's good.*
Teacher: *I think I get it. Do you mean we could make a list of who is good at what, so children who need help could figure out who to ask for help—so you know who could help you? [There are enthusiastic nods.]*
Teacher: *I think a list like that could really help me not feel grumpy and it could help you all get help when you need it too.*
Teacher: *We've spent a long time talking about this now. You all have sat still for a really long time. You have come up with so many good ways to help me. You have really helped me. Thank you. For now, let's stop and have snack. Tomorrow, we'll work on our helpers' list* (2003: 41-44; reprinted with permission from Educators for Social Responsibility).

The above conversation between an early childhood educator and her classroom of students shows how "give-and-take" discussions can become a platform for not only successfully solving everyday problems, but also for practicing peaceful interactions that demonstrate acceptance, respect, and openness. In this example, the teacher expresses her feelings honestly and invites students to participate in helping her to solve a problem. She communicates calmly and acknowledges students' ideas throughout the conversation, even when students seem frustrated with the process (such as when Sam shouts, "Oh, brother!"). At the end, she commends the students for their work in brainstorming solutions, and outlines how the problem-solving process will continue in the future.

Particularly when examined through the lens of nonkilling linguistics, classroom conversations, such as the one described above, provide critical opportunities for teachers to create a culture of peace in their classrooms through

peaceful, humanizing interactions that empower students to take on issues of peace and conflict in developmentally appropriate ways. Such interactions lay a foundation for future peace education efforts, while also building positive teacher-child relationships that have been shown to help reduce aggression and promote pro-social behaviors in young children. As such, these conversations can serve as a powerful tool in both preventing violence and promoting peace.

Making It Up For Real: Developing Peacebuilding Skills Through Dramatic Play

In addition to conversations, daily opportunities for play have been described as essential to creating high-quality educational settings for young children, providing rich opportunities for development across all areas throughout early childhood (Van Hoorn et al., 2010; NAEYC, 2009; Dever and Falconer, 2008; Levin, 2003a and b; Isenberg and Quisenberry, 2002). In particular, dramatic or 'pretend' play, in which children work together to create and act out various roles in an imagined scene or setting, has been shown to "contribut[e] significantly to [children's] self-regulation and other cognitive, linguistic, social, and emotional benefits" (NAEYC, 2009:15). Similarly, Levin (2003a: 80) notes that "Children actively use play to master experience, to try out new skills and ideas, and to feel powerful and strong". In other words, play allows children to 'try on' different roles, negotiate relationships, and work out conflicts and strong emotions in a safe, light-hearted environment.

In recent years, however, many early childhood educators have raised concerns about the level of violent themes present in childhood play (Levin, 2003b). More and more, children today are exposed to violence in large doses through an ever-increasing number of media types and sources; as such, the nature and content of play has begun to shift, as young children both imitate the violence they see and attempt to make sense of the violence present in various ways through out their lives (ibid). While this shift may tempt early childhood educators to ban aggressive play (and, in some cases, play altogether), Levin (2003b: 3) asserts that "a total ban on this kind of play may leave children to work things out on their own without the guidance of adults". As such, she encourages educators and families to work together to reduce the amount of violent images to which young children are exposed, to prompt ongoing discussions with children about violent issues of concern to them, and to collaborate with children in designing boundaries and rules for safe play.

As discussed earlier in this chapter, critical applied linguistics argues that the language we use shapes and impacts our reality; as such, the language used throughout play in early childhood classrooms plays a significant role in shaping

young children's worldviews. Early childhood educators, in designing peace-oriented curricular activities for students, must therefore work to support children's use of peaceful language throughout play, and encourage open, constructive dialogue when aggressive play emerges. Rather than blaming children and families for violent play or seeing such play as an 'inevitable' part of childhood, teachers can help to establish play environments that empower children to create and practice nonviolent responses to conflict. Moreover, by using classroom conversations to discuss violent themes that emerge through play, teachers can guide young children in working through the "graphic, confusing or scary, and aggressive aspects of violence" with which we all struggle (Levin, 2003b: 2).

While several early childhood educators have begun to describe efforts to create a "peaceable classroom" through respectful dialogue, positive interactions, and peaceful play, much research remains to be done in this area. As such, this section has sought to show how increased dialogue and collaboration within the fields of nonkilling linguistics, peace education, and early childhood education could enhance applied efforts in all three areas. Classroom conversations and dramatic play serve as examples of how nonkilling linguistics and education could inform early childhood education. Thus, this chapter urges scholars and practitioners from all three fields to explore further opportunities for cross-disciplinary action. If the fields of nonkilling linguistics, peace education, and early childhood education can effectively work together to design curriculum, conduct research, and create policies, we can begin to lay a comprehensive foundation for building an international culture of peace from the ground up.

Conclusion

This chapter has sought to explore how the field of nonkilling linguistics could guide the development of effective, comprehensive peace education programs at all levels of society. Through tracing the historical and political emergence of peace education and violence prevention programs around the world, this chapter has described a number of critical questions that have developed around the content and purpose of such programs. It has described a number of evaluative studies that have grown out of the peace education and violence prevention movements, and explored how a nonkilling linguistics approach to peace education could further enhance efforts to design programs that would successfully reduce violence and promote a culture of peace throughout society.

Finally, this chapter has argued that early childhood classrooms offer a new and innovative setting for nonkilling linguistics and peace education efforts, and has called upon scholars and practitioners to develop interdisciplinary curricu-

lum, research, and policies that would support the work of all three fields. Drawing on existing overlaps among nonkilling linguistics, peace education, and developmentally appropriate practice in early childhood education, this chapter has argued that all three approaches are necessary to establish a culture of peace throughout societies. By emphasizing the importance of both "communicating about peace" and "communicating peacefully" with children from their earliest years, we can help these children to develop the skills and capabilities necessary for building a more just and peaceful world.

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Nonkilling Education for Peaceful Conflict Transformation

A Philosophical Study

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This text is an educational proposal that seeks to promote concrete capacities that should be addressed in formal education with the aim of building peaceful nonkilling societies. Through a philosophical approach, the value of education and the main characteristics of nonkilling education are presented in the first section. The power of conflict transformation and its role in the positive regulation of conflicts is presented in the second section. And finally, nonkilling capacities that can be acquired through this pedagogical proposal are presented.

Nonkilling education: An alternative based on peaceful means

In today's society, cases of violence and particularly lethal violence seem to be numerous and varied. It feels as if violence and killing surround us: in schools, at work, among youngsters who go out to have fun, among people of different sexes and backgrounds, against the environment and so on. At least, that is the impression that the media report on a daily basis through images, voices and words loaded with violent tones. Everywhere we go and everywhere we are it seems as if violence takes precedence, as if it generally characterised our society. These violent attitudes are also present in our daily routine when, on many occasions, we tend not to listen to what people say to us, and we choose the most negative possibilities that we have to fulfill ourselves as interactive individuals. However, are these really the only options available to us? Are they really our 'true nature'?

When it seemed that the debate about the inherence of violence to human nature had been overcome, certain studies have again put it in the spotlight. Neuroscience, in an effort to locate the universal neural bases that would explain the majority of our conducts, actions and feelings pro-

vided new approaches (Cortina, 2011), including works on neuroethics, neuroeconomy, neuropolitics, neuromarketing and neurophilosophy. Even neuroviolence has focused in studying the universal neural basis to explain violent actions. In spite of the now long legacy of the Seville Statement on violence, the debate about violence as an inherent characteristic of human nature is back again (for a critical examination, see Fry, 2013).

The question remains: Whether or not our biological *hardware* is the cause of violence or if the manner in which we are socially constructed has relevance in explaining such behaviours. Some neuroscientific works seem to provide evidence for the first argument, although in relation with the second (Raine, 2014; for further reading see Christie and Evans, Pim, 2012). Other studies emphasize the second argument (Mora, 2007). This has also been the approach at the UNESCO Chair of Philosophy for Peace at the Universitat Jaume I in developing its social contructivist programme highlighting the ways in which people are socially constructed depending on the environment they live in, the school system in which they are educated, and the individuals with whom they interact (Martínez Guzmán, 2001; 2005). Accordingly, such theoretical approaches allow us to re-establish the prominent role of education at all levels, formal, non-formal and informal.

Following the epistemological shift proposed in philosophy for peace (Martínez Guzmán, 2001; 2005; Comins Mingol and others, 2010; París Albert and others, 2011; Comins Mingol and París Albert, 2012), as interactive individuals people are *intersubjective*. Our interactions give us the opportunity to construct ourselves periodically, transforming us in accordance with our vital experiences. Education plays not only an extremely important role at all levels of society (formal, non-formal and informal), but it also plays an essential role regarding our interactions with others, since we mainly act and feel depending on the education we have received. It will probably be easier for those who have been accustomed to violence to opt for violence, in the same way it will be probably easier to use peaceful means if we are accustomed to them. But education is also capable of achieving transformations of tendencies and learned behaviours.

With this is mind the question of violence being biologically inherent in humans becomes secondary. The main question to pose is: Is killing and other forms of violence truly our only options? If we stop and think about it, we will come to realise that in we also have plenty of peaceful moments based on good deeds and personal relationships, relationships with people from other cultures, in schools and with the environment. In fact, as Paige (2012) stresses, not only does the overwhelming majority of people in any

society never kill, but this is also true in historical terms. People are increasingly aware of the alternatives to violence. We see this, for example, in mass nonviolent demonstrations demanding social and political change and acts of solidarity and protest to counter human suffering. These are the attitudes, actions and feelings that must be highlighted but are systematically ignored by the media and educational texts. Society needs to appreciate nonkilling and peaceful actions in order to realize that things can be done differently. Society also needs to be reminded that we are capable of making change by peaceful means. That is how we have been dealing with most situations in our daily life without even realising (París Albert, 2009; Muñoz and Bolaños, 2011). Education must be our main tool to develop the habit of using peaceful nonkilling means, and by doing so, get used to them.

But, what is *nonkilling education*? Nonkilling education is an education that does not emphasise violence and lethality but rather focuses on empowering our capacities in order to act by peaceful nonkilling means (Comins Mingol and París Albert, 2009). An education based on the deconstruction of violence and killing, educating about them but not for them. According to Bastida (1994), we must take into account violence in order to "educate on it", but not to "educate for it". Education should make us aware of the existence of violence and the consequences and costs of killing, but it must not educate people to be violent or accept lethality (Bastida, 1994). Nonkilling education also reconstructs peaceful moments bearing in mind their imperfection, recovering moments of peace that have already taken place in history helping us to build a better peace in the present and future (Muñoz, 2001). It must also be an education capable of creating individuals who mobilise themselves nonviolently when they feel outraged by certain realities, in the hopes of creating positive alternatives that transform those realities and an education that favours peaceful conflict transformation.

Keeping this definition in mind, nonkilling education, particularly in formal education settings, must be addressed in a transversal manner across all levels of education and from all the disciplines. Only in this way, the student body will be able to develop the competences mentioned above from any study area. At the same time, it will require trained faculty, not only in their study matters, but also in the teaching of these aptitudes and pedagogical perspectives. In this way, they will be able to teach the actual contents of their study matter, but using, for instance, appropriate materials to promote the acquisition of nonkilling abilities.

Non-formal and informal education will have to go hand in hand with formal education in order to create a joint endeavour to make these atti-

tudes part of common practice, and to coexist normally with them. Values addressed in formal setting must be relevant, implemented and proven in personal relationships with relatives, neighbours and friends, and even in the media. It is not only about changing structures but also about demonstrating how peace and nonkilling are possible, because they exist. Following Kenneth Boulding, "anything that exists, is possible". Nonkilling education for peaceful conflict transformation should help not only to bring these realities into existence, but also evidence how they already exist.

In the list below a number of competences that nonkilling education for peaceful conflict transformation must address are presented:

1. To make violent and peaceful alternatives clearly visible in order to be able to distinguish how we act as well as its consequences
2. To practice cooperative experiences through techniques based on cooperative games
3. To distinguish among destructive, productive and integrative powers
4. To know about ways of transformative and nonviolent communication based on equality and freedom principles
5. To assume responsibilities when making decisions
6. To know about useful recognition theories in peaceful conflict transformation
7. Empowerment
8. To make visible the role of feelings in the way we act and behave
9. To comprehend what elements we must develop in a reconciliation process in order to know how to put them into practise

Nonkilling education: The tool for peaceful conflict transformation

Nonkilling education must be an education for peaceful conflict transformation, investing its efforts in showing that things can be done without violence and exemplifying this with all the moments of peace that have occurred throughout history (Adolf, 2010), without ignoring the threats of violence and lethality. As a realist approach to education, it must explicitly show the alternatives to violence and killing, identifying our capacities and competences and emphasising our responsibility when choosing how we interrelate with others (Martínez Guzmán, 2001; 2005). Harmonious coexistence, among people and with nature, requires and investment in promoting peaceful attitudes, in building cultures of of peace, understood as a plurality of different ways to understand peace, with underlying nonkilling premise.

Nonkilling education must focus on the peaceful transformation of conflicts, a concept and methodology that has also evolved through the years. Following the three stages proposed by Lederach (1995; 2010), in the 1950s the focus was on conflict resolution, which perceived conflicts as negative situations in life, to be avoided. Most approaches proposed solutions that could be implemented quickly in order to avoid pain or suffering to people and the environment. *Conflict resolution* was therefore based on the negative perception of conflict, which linked it to violence, and also attempted to quantify the physical and personal consequences of conflict.

Criticism of this interpretation argued that the urgency to find solutions to a conflict often overlooked the problems of justice tied to those solutions and the underlying factors of the conflict. In response, *conflict management* emerged in the 1970s, generating a new methodology. Conflict management was not highly regarded within peace research because of the influence business management had over it, but it still produced alternative and interesting conceptualisations regarding the notion of conflict. It was the first time that conflict began to be understood not as something purely negative, but that it could also be interpreted as a positive life situation.

This positive view of conflict was firmly established from the 1990s onwards, with the emergence of *peaceful conflict transformation*. This new methodology was relevant to peace research for three main reasons (París Albert, 2009). Firstly, it delves deeper into the idea that the positive and negative character of conflict depends on the means used for its regulation, breaking the apparent link between conflict and violence. Conflicts can also be regulated by peaceful means, and if this is done, they become normal situations in life that help us to transform the structures causing tension, which will in turn bring social changes. Secondly, it assumes the conflictive nature of human beings, without equating it to a violent nature. We are conflictive because we experience conflicts, but that does not mean that we are violent. We need to get used to coexist with our conflicts, and get used to transform them by peaceful means (Muñoz and Bolaños Carmona, 2011). Finally, it emphasises our competences and abilities to regulate conflict by peaceful means. We have peaceful means at our disposal to face conflictive situations, thus we have to recover them. The verb 'to recover' is used, as they are not means to be learnt or acquired, but rather retrieve them, following the elicitive method (vs. prescriptive) proposed by Lederach (1995) or the work conduced at the UNESCO Chair on Philosophy for Peace. This will allow us to discover which tensions have caused the conflict in order to transform them into new goals that make reconciliation

and the maintenance of relationships possible in the future. Understanding these dynamics also allows those who feel disenfranchised and angry with the unjustices and grivances to mobilise in peaceful struggles to recover their rights, to be recognized and to transform unjust social structures.

Nonkilling education from a philosophical perspective: a toolkit

Nonkilling education can enable us to recognise and feel recognized. Mutual recognition (Ricoeur, 2005) or reciprocal recognition (Honneth, 1996; 2009; 2011; Honneth and Fraser, 2003) is critical to achieve and develop social justice. According to Axel Honneth, social justice depends on people being able to recognize others and feel recognized, as this is the only way to explain our continued claims for rights throughout history, up to the present time. Philosophers of the dialectical tradition such as Fichte, Hegel and Mead, recognition was also key as only when we recognise the other person, we will be able to recognise ourselves, through the observation of our similarities and differences.

When people mobilise in order to improve their rights, they have done so because the need to be recognized is felt in a particular area, because recognition was lacking. In the face of rationality pathologies caused by the absence of reciprocal recognition (Honneth, 2009), such struggles for recognition substitute those for self-preservation of the past (as presented by Hobbes or Machiavelli). Most importantly, struggles for recognition have in nonviolence a powerlful method (Comins Mingol et al., 2011a; 2011b; París Albert, 2010). Reciprocal recognition is both the cause and goal of these peaceful struggles.

Honneth (1996) proposes three levels of recognition: 1) *Recognition towards physical integrity*, resulting from the sentiment of love which produces self-confidence; 2) *Recognition as members of a legal community with rights and obligations*, resulting from the attitudes based on respect which generates self-respect; and 3) *Recognition of different ways of life*, resulting from solidarity which builds self-esteem. According to Honneth, the three types of recognition are relevant and necessary, because it is only when we feel recognised on these three levels of mutual recognition, avoiding the denigration caused by lack of recognition, that we can define our integrity as human beings and act in favour of social justice.

Besides recognition, other capacities are relevant to nonkilling education. Transformative communication (Schnitman, 2000) is another tool that enable people to communicate efficiently, in accordance with the concept of communicative solidarity as pointed out by Martínez Guzmán in his studies of Austin's *Theory of Speech Acts* (Austin, 1962). Following this approach,

both the speaker and the listener must take responsibility for their functions during the speech act. They must transmit the messages properly (as speakers) or understand and interpret the messages appropriately (as listeners) in order to avoid misunderstandings. Only in this way, can a communicative solidarity, which enables the proper course of dialogue between the different parties in the communicative act, be achieved. Austin developed this idea after a philosophical study of communicative speeches which led him to distinguish between three elements in each speech act. These three elements can be explained from the perspective of conflict theory: 1) The *performative act* makes reference to the consequences that are derived from each speech act. Austin asserts that words are actions, and that we perform an action when we pronounce words, or even when we remain silent. This is the reason why he assures us that each speech act has consequences on the listener, positive or negative, depending on the nature of what we say or not say. For example, if I tell you that you do everything right, my statement will have a different effect on you than if I constantly tell you the contrary. 2) The *illocutionary force* refers to the force we use to say something. The term force refers to whether what we have said is a promise, an advise, a question, etc. 3) The *locutionary act* is the one which enables us to understand the force used when we have been told something, understanding the words that have been transmitted, or that have remained unuttered, in order to be able to interpret them. Consequentially, the locutionary act is directly linked to the performative act, as it is only when we understand the force of the words that have been transmitted, or that have been omitted, that we can comprehend and interpret their consequences. Austin's Theory of Speech Acts can also be put in connection with Gulliver's Communication Theory. This communication theory also distinguishes between the fact of expressing a message, the fact of listening it and the fact of understanding it in order to be interpreted (Lederach, 1995).

This Theory of Speech Acts allows us to discuss our responsibilities for our utterances and silences, over how we receive, comprehend and interpret something. In this sense, it makes it possible to incorporate another necessary peaceful tool: the acceptance of responsibilities. Nonkilling education should also develop capacities to accept our responsibilities, while at the same time empowering us in terms of our transformative communication abilities (Schnitman, 2000). The ability of individuals to take responsibility for the things they say and omit, and to communicate together in order to avoid misunderstandings, allows them to delve deeper into the transformative nature of alternative communication. For example, we can consider

the principles of equality and freedom–two additional characteristics that have to be taken into consideration in a conversation and that can also be taught. Ethical Discourse has been one of the philosophical movements that provided greater relevance to these two principles by highlighting their suitability for the creation of ideal communicative communities, where all parties involved must have the same right to make their voices heard with the same criteria for equality (Cortina, 2007).

These tools are also relevant to providing training in cooperation, empathic perception of others and in *soft* uses of power. Cooperation is one of many alternatives to competition that would also include accommodation, covenant, commitment, etc. Cooperation requieres teaching people to comprehend conflicts as common problems; offering tools for working together with the other in search for a communicative agreement that can transform conflicts peacefully; changing the perception of the other party in conflict from that of an enemy for that of a collaborator; and problem-solving in a creative and imaginative perspective that can satisfy people's needs on the basis of equality (Rapoport, 1992).

Empathic perception fosters the ability of individuals to put themselves in the other person's shoes and see their worries, interests and needs (Fisher et al., 1996). It emphasizes our capacity to comprehend what are the concerns, needs and feelings of others, regardless of who is 'right' or 'wrong'. This is not about denying differences (which are not understood as negative) but emphasizing simmilarities among the different parties in a conflict, to expose what they have in common and how those commonalities can be used to transform the conflict.

Power can also be used alternatively, favouring the recognition of others, cooperative attitudes, active listening, etc. This is related to wthat many authors usually call *soft* power, to be distinguished from *hard* power that is based on threat, authoritarianism and subordination. In Boulding's (1990) definition, an 'integrative power' allows for relations and links between people. Arendt (1998) referred to 'agreed power' which takes into account the agreements that have already been made in a concerted manner, that is, taking into account the opinions of all those concerned.

All of the above are only some possible tools that are relevant in developing a nonkilling education for peaceful conflict transformation. Such an education should be 'open to infinite human creativity, in reverence for life', so other scholars and practitioners will be able to add a wealth of new or alternative possibilities. A nonkilling education is essentially an education that takes our humanity into account, together with our most peaceful set

of alternatives for doing things (París Albert and Martínez Guzmán, 2013). In this sense, it is an education loaded with emotions that cannot be achieved without taking emotions into consideration, both one's own emotions and the emotions and feelings of others.

This relates to Strawson's (2008) Linguistic Phenomenology, that measures concerns on three levels: (1) I have to feel responsible for and concerned about the things that are done to me, but (2) I also have to be concerned about the things I do to other individuals, without forgetting (3) all those other actions that other people do to each other. The last two levels are part of my responsibility and of my concerns, since only if I do it like this will I be able to mobilise myself proposing structural changes to those things that produce suffering, even if certain problems do not concern me. I will be able to overcome the most selfish attitudes by looking at others and by being outraged by things even if certain issues do not concern me.

Following this logic, nonkilling education for peaceful conflict transformation is a sentimental education that, in the end, tries to regulate our emotions; to train us to feel without letting ourselves get carried away by emotions that can lead to violence and killing, but rather to act in accordance with those which are more conducive to nonkilling peaceful conflict transformation, and to the positive regulation of the suffering of humans and nature, and contribute towards developing a harmonious coexistence.

Conclusions

This chapter has attempted to show the importance of recovering the role of education in order to change the habits, views and assumptions that lead and support violence and lethality and to imagine new peaceful alternatives within nonkilling societies. Education plays an important role and we should focus our efforts on it. It can train us towards actions by peaceful means; to mobilise disgruntled people peacefully; to be able to recognise the moments of imperfect peace in history; to realise that things can be done in another way, through actions that empower us help us to recognise and communicate in a transformative manner, to assume responsibilities, to cooperate, to perceive empathically and to make other *soft* uses of power.

Nonkilling education has been reviewed in this article in relation to the peaceful transformation of conflict from a philosophical perspective, something which has also helped to identify the role that philosophy can play in today's society, offering alternatives and reflections for the transformation of its sufferings. An education which recalls Freire's problematizing proposal

where he makes us aware of our realities, and he empowers us to transform them, without using violence, but rather with imagination and peace.

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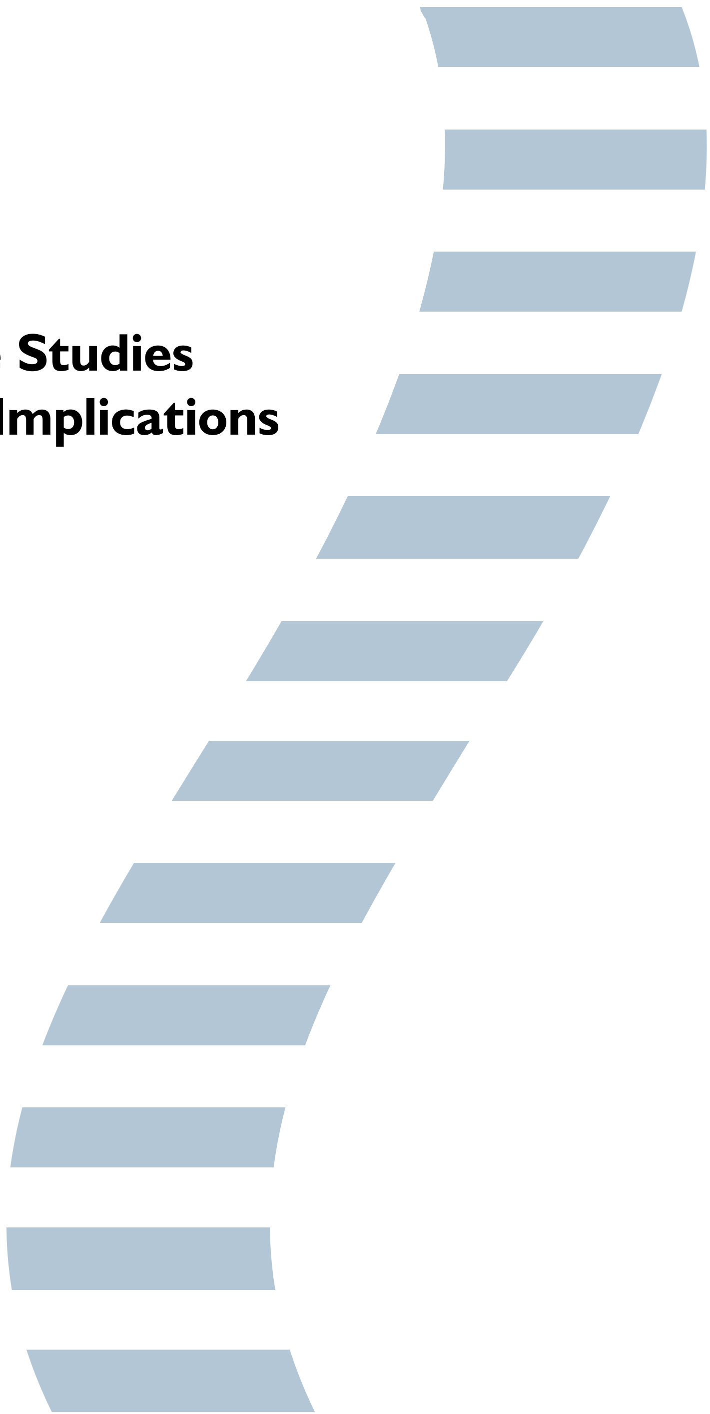
Case Studies and Implications



A Future Without Killing

Laying the Foundations for a Nonkilling Generation

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> *Civilization and violence are antithetical concepts…. Sooner or later all the people of the world will have to discover a way to live together in peace, and thereby transform this pending cosmic elegy into a creative psalm of brotherhood. If this is to be achieved, man must evolve for all human conflict a method which rejects revenge, aggression and retaliation.*
>
> Martin Luther King Jr., Nobel Peace Prize Acceptance Speech 10 December 1964.

Directly or indirectly, war and killing affect all nations and societies (Ladd and Cairns, 1996), but children and youth, who do not initiate or have control over such interpersonal violence, suffer disproportionately (Pearn, 2003). Interviews with over 3000 children and youth (8-19 years of age) 13 months after the beginning of the Rwanda genocide (Dyregrov, Gupta, Gjestad and Mukanoheli, 2000) indicated that 78% experienced death in the family and 35% witnessed a family member killed. More than half (61%) were threatened to be killed themselves. Similarly, nearly half of the 881 secondary school students interviewed five years after the war in Bosnia-Herzegovina (Layne et al., 2010) reported losing an extended family member in the war. More than a third reported losing a sibling and/or close personal friend; 10% lost their father, and 1% lost their mother. One in five reported witnessing someone being physically assaulted, killed or severely injured; half reported having a bomb or bullet come so close they could have been hurt themselves. Finally, although we still do not know the full effects of the war in Syria, a recent UNICEF (2017) report described

2016 as the worst year for its children with 652 children killed, a 20% increase over 2015. In 2016, more than 850 children were recruited to fight in the Syrian conflict, and more than 2.3 million were living in neighboring countries as refugees. A growing body of research attests to the negative impact of such experiences on children and youth.

Research on the effects of war and killing has increased in recent years, especially since the first Gulf War and the conflict in the former Yugoslavia (Dyregrov et al., 2000). The recent large scale migrations of refugee families have further sparked interest in this area of research. Although studies of the long-term effects of such trauma on developing youth are rare, research to date has verified that children who experience political violence, conflict and/or war are at higher risk for both externalizing problems like aggression and conduct disorders, and internalizing difficulties such as depression and anxiety, as well as posttraumatic stress disorders (Cummings, Merrilees, Taylor and Mondi, 2017). They are also at risk for academic problems, greater risk-taking behavior, and difficulties in personality and moral development (see Barber, 2013; Barenbaum, Ruchkin and Schwab-Stone, 2004; Entholt and Yule, 2006). Yet, children growing up in war are not a homogenous group. Although many show signs of maladjustment, others appear to function well despite the atrocities they have witnessed and experienced (e.g., Barber, 2013; Cummings et al., 2017).

Children's adjustment in the aftermath of armed conflict varies as a function of their age, sex, personality, cultural background, and personal and family history (Drury and Williams, 2012; "Untapped Potential", 2000). The impact also varies depending on the type of violence experienced and the social affiliations established following the conflict (Cummings, Goeke-Morey, Merrilees, Taylor and Shirlow, 2014). For example, in a 6-year longitudinal study of Catholic and Protestant children in Ireland, Cummings and colleagues found that sectarian political violence had a more negative and longer lasting impact on youth adjustment than non-political violence (e.g., muggings, robberies, etc.). Political violence appeared to erode the children's feelings of safety and security, leading to concerns about whether adults could adequately protect them. Such emotional insecurity, in turn, enhanced their risk for both externalizing and internalizing problems in later life. The impact also varied depending on the social groups with whom youth subsequently affiliated. More positive outcomes were evident when youth were later involved in groups that provided positive social support, and more negative outcomes were evident among youth who participated in groups that maintain or promote attitudes of aggression and discrimination against

an outgroup, underscoring the importance of adult responses to violence in mitigating its impact on children and youth.

Although children and youth may be the undeserving victims of war and killing, they might also be our greatest hope for ending the cycle of aggression and violence that underlie such behavior. In this chapter, we explore research in psychology and education that offers insights into both why humans wage war and inflict such harm on one another and how we might foster alternatives to violence and aggression in future generations through education. As we have noted previously (Hymel et al., 2015), we recognize that we are working in a privileged, Canadian context, in a country that has enjoyed decades of peace and prosperity, and one which espouses values of multiculturalism and support for diversity. Although Canada is not immune to issues of racism, violence, and discrimination, especially with regard to its Indigenous peoples, it is a context in which we have had the opportunity to learn about the development of positive human relationships in future generations. In the paragraphs that follow, we share what we have learned in hopes that some of our work can contribute to efforts to create a more peaceful world.

> *An eye for an eye only makes the whole world blind.*
> Mahatma Gandhi

In attempting to understand war and killing, political psychologists have argued that all individuals share a universal set of basic needs that must be met in order to achieve well-being, and human behavior is motivated by a desire to fulfill those needs (e.g., see Burton, 1990 on human needs theory). It is noteworthy that Maslow's (1954/1987, 1968) original theory of a human's need hierarchy has profoundly impacted political psychologists' understanding and study of basic human needs. According to Maslow, when their basic physiological needs for food, shelter, warmth, and safety and security are met, humans seek to meet their psychological needs for belonging and self-esteem. Upon their satisfaction, they seek to fulfill their self-actualization needs, working towards achieving their full potential. These needs and their fulfillment direct human behavior. Inspired by Maslow's hierarchy and its potential utility in understanding the roots of war and mass killing, Staub (2003 a, b; 2011, 2012), a political psychologist who dedicated his life's work to studying peace and human violence and genocide, posited that all humans share a fundamental need for security, a positive identity, a sense of effectiveness, feeling connected with others,

autonomy, and for an understanding of reality. Staub argued that evil begins when our most basic needs are frustrated and we seek to fulfill them in harmful ways. Destructive ways of fulfilling our basic needs involve people doing one of two things. First, people may fulfill some needs in ways that will thwart their satisfaction of their other needs in the long run. Second, people may choose to attain their needs in ways that harm others (Staub, 1999). So, what is the connection between an individual whose basic needs are not met and mass killing, war, and genocide?

Human beings develop and operate within complex systems of families, communities, institutions, and ethnicities and cultures where certain events (e.g., the September 11, 2001 terrorist attacks in the U.S.) and developments (e.g., the rise of automation) influence their thoughts, beliefs, and behaviors. Although human needs are universal, just how particular needs are met is determined in large part by the culture and contexts in which we live, and the groups with whom we identify, promoting or discouraging particular behaviors, beliefs and attitudes (Staub, 2003 a, b). Identifying with a group plays a particularly significant role during hard times (see Staub, 2000) as the group seeks to lift itself (Tajfel, 1982) by diminishing other groups and blaming them for life problems. Even during peaceful times, groups are inclined to consider that their own perspective and values as somehow superior to those of others. In fact, in a series of experiments, social psychologist Henry Tajfel (e.g., Tajfel & Turner, 1979) demonstrated that the sheer awareness of the presence of another group was enough to trigger in-group favoritism (Tajfel, 1970; Tajfel, Billig, Bundy, & Flament, 1971). The phenomenon was so easy to elicit that Tajfel called it the *minimal group paradigm* (Tajfel, 1970; 1982). Later, in an attempt to integrate his research on group identification with his passion for understanding discrimination and prejudice, Tajfel developed *social identity theory* (SIT), which highlights how our identification and belonging to a group satisfy some of our needs, especially our need for a positive identity and self-worth. Importantly, SIT emphasized how an in-group differentiates itself from an outgroup (Hogg, 2016) and helped explain how over time, increasing emphasis on group distinctiveness serves to amplify perceived difference between groups and minimize similarities (Harris, 1995; Jetten, Spears and Manstead, 1997; Tajfel and Billing, 1974).

In-group favoritism does not automatically lead to out-group hatred (e.g., Brewer, 1999; Hinkle and Brown, 1990; Levin and Sidanius, 1999; Struch and Schwartz, 1989) and hostility towards the outgroup and escalation to mass killing is not a sudden event. Rather, it is a process that

arises when groups feel that their basic needs, specifically vital resources and/or their power is under threat from another group or groups (Brewer, 1999). Poverty, the experience of injustice, and social and psychological disarray that obstruct or prevent the meeting of basic needs in a fast-paced world push people to more strongly identify with their ethnic, religious, national and other identity groups for connection. This, in turn, bolsters their individual identity and self-worth, and helps them feel supported and secure (Staub, 1999, 2000, 2016).

When difficult life conditions are combined with destructive ideologies that groups can take on during difficult times (e.g., Nazism, nationalism, racial supremacy), animosity and hostility towards other groups develop. In fact, ideological movements are almost always precursors to mass killings and collective violence (Staub, 1999). This process may explain current events in the US, Germany, and elsewhere, such as the rise of right-wing nationalism and anti-immigrant groups. Specifically, the increasing gap between rich and poor in the US and across Europe, coupled with the fear non-immigrants may have that minorities and immigrants are taking their jobs or draining the state's resources, has led non-immigrants (the majority group) to the feeling that their basic needs are unmet or are being threatened (see *Strangers in their Own Land*: *Anger and Mourning on the American Right* by Arlie Russell Hochschild). They feel that they have been treated unfairly, that their sense of identity (as the majority; their way of life) is being undercut and that they need to feel effective by taking back control of their life. As a result, we are witnessing a rise in violence against minority groups. For example, since the beginning of 2017, hate crimes have been up by 20% in the largest U.S. cities (Center for the Study of Hate and Extremism, 2017) and world leaders and history experts (e.g., *Twenty Lessons from the Twentieth Century* by Timothy Snyder) are raising the alarm about groups and nations repeating past mistakes that lead to wars and genocide.

> *History does not repeat but it does instruct. History can familiarize and it can warn.*
> Timothy Snyder

Given these human tendencies, how can we counter the likelihood of in-group favoritism and out-group discrimination? Staub (2003b) considered two major ways to develop a culture of caring and peace. The first process is reconciliation and it takes place after the end of interpersonal and societal violence. Reconciliation involves the members of hostile groups or victims

and aggressors seeing the humanity of one another, accepting one another (see Staub, 2006; Staub, Pearlman, Gubin and Hagengimana, 2005), and not seeing the future as a continuation of the past (Staub, 2006). Such healing requires truth and justice (Staub and Vollhardt, 2008). The people who have been harmed have a strong need for their suffering to be acknowledged (Staub, 2006) and perpetrators need to acknowledge their actions (Staub and Vollhardt, 2008). Perpetrators, however, often fail to recognize their responsibility.

Open acknowledgement of what has occurred helps victims fulfill their need for identity and security; it helps them see that what happened to them is not accepted by the world (Proceedings of Stockholm International Forum, 2002). For example, Byrne (2004) interviewed 30 victims/survivors who took part in the South African Truth and Reconciliation Commission (TRC), a key compromise that contributed to facilitating a transition from apartheid South Africa to post-apartheid South Africa, and showed that some survivors felt a sense of relief for getting the chance to share what happened to them publicly. Some appreciated that the perpetrators came forward. In particular, one participant said, "My attitude to perpetrators was negative but if someone comes and says 'I'm sorry for what I've done,' it brought a new picture to my mind." (p. 245). At the same time, the entire experience took its emotional toll on the survivors, underscoring the difficulty victims of war face in embarking on this process of healing. As one participant expressed, "When I heard them [perpetrators] at the TRC, the way my heart was sore, I felt as if I was going to die." (p. 246). Although he recognizes the difficulty of the experience, Staub (see Staub & Vollhardt, 2008) argues that "altruism born of suffering" can result from these experiences, especially if restorative justice, a form of justice that we discuss later, is used. The path to peace and nonkilling through reconciliation is clearly one possibility, but a challenging effort that may be difficult to initiate.

Education can play a role in reconciliation and trust-building after war. However, more often than not, education systems play a divisive role that fuels prejudice and hostility and serves as an obstacle to peace-building (Clark, 2010). For example, in a paper examining the war and post-war effects on education in Bosnia and Herzegovina, Pašalić-Kreso (2009) lamented the fact that three different educational systems emerged following the war - a Serbian system, a Croatian system, and a Bosnian system - concerned that, with use of separate curricula, languages, history books, and religious studies, students could be learning to hate those different from them. Studies examining textbooks in Bosnia and Herzegovina confirm

Pašalić-Kreso's concern (e.g., Heyneman, 2002; Kolough-Westin, 2004), with textbooks being used glorify one's respective group or cast them as victims and vilify the other groups. Such school practices could indeed facilitate the development of ethnic prejudice in children, as suggested by Nesdale's (2004) Social Identity Development Theory.

Social Identity Development Theory (SIDT, Nesdale, 2004) posits that intergroup attitudes that could lead to prejudice in children develops gradually through a four-phase process during early childhood. In the first phase, termed *undifferentiated*, children before the age of 2 or 3 do not notice cues about group differences; they react to what captures their attention in their environment. In the second phase, termed *ethnic awareness,* which emerges at about 3 years of age, children start to become more aware of ethnic differences and begin to recognize that they are members of a certain group. Around 4 years of age, during the *ethnic preference* phase, the children's identified group becomes their focus. They show clear preference for in-group members over outsiders without rejecting them. However, it is the transition to the fourth phase of *ethnic prejudice* (around 7 years of age) that children begin to reject members of other out-groups. Thankfully, not all children enter the fourth phase. Three conditions need to be met for the fourth phase to be reached. First, the child has to identify strongly with their own in-group, and, second, negative attitudes about the out-group have to be shared widely by members of the in-group. Finally, the in-group has to feel threatened by the out-group or be in conflict with the out-group. With these conditions, young children in the early school years can begin to show prejudice and negative attitudes toward outgroup members.

What can be done so that children do not reach the fourth stage, where they reject groups of people who are seen as different from them? How can schools and educators support the development of children so that "us" includes "them"? We have been working on answering these questions through our focus on the development of positive relationships in childhood. It is our work in this area and, within schools, in particular, that aligns with the second option proposed by Staub (2003), the development of future generations for the evolution of caring nonkilling societies. It is our aspiration that this work contributes to the effort dedicated to the development of nonkilling societies and prevention of mass killing and violence.

Educating the mind without educating the heart is no education at all.
Aristotle, 3rd Century B.C.

The concept of educating the heart as well as the mind is certainly not new but, historically, schools have focused primarily, if not exclusively, on academic competencies and curricula like reading, writing and numeracy. It is only recently that social-emotional competencies have come to be recognized as foundational "master skills" that underlie virtually everything that we do. Over the past two decades, in North America and in countries around the world, there has been a growing effort to foster positive social and emotional development in school settings, especially given that research has reliably shown that these skills are "malleable" and can be learned (Oberle and Schonert-Reichl, 2017). Current efforts to foster social and emotional competencies in educational settings are undertaken in the hope of promoting positive behavior and adjustment and reducing the likelihood of interpersonal aggression.

The term social-emotional learning (SEL) was introduced in 1994 by a group of educators, child advocates, and researchers who came together to examine successful and coordinated strategies that promote the well-being of children and youth (Weissberg, Durlak, Domitrovich, & Gullota, 2015). Based on this effort, the Collaborative for Academic, Social and Emotional Learning (CASEL: www.casel.org) was launched in the U.S. The mission of CASEL is to help make evidence-based SEL an integral part of schooling for students from kindergarten through high school. CASEL plays a key role in making the commitment to SEL an intentional and coordinated endeavor in schools (see Elias et al., 2015 for a review). SEL is defined as "the process through which we learn to recognize and manage emotions, care about others, make good decisions, behave ethically and responsibly, develop positive relationships and avoid negative behaviors" (Zins, Bloodworth, Weissberg and Walberg, 2004; CASEL) and it includes five major social-emotional competency areas:

- *Self Awareness*: recognizing one's own emotions, values, strengths and limitations
- *Self Management*: managing emotions and behaviors to achieve one's goals
- *Social Awareness*: showing understanding and empathy for others

- *Relationships Skills*: forming positive relationships, teamwork, dealing effectively with conflict
- *Responsible Decision-Making*: making ethical, constructive choices about personal and social behavior

Numerous pre-packaged programs have been developed and implemented to foster SEL among school-aged children. Some of the programs have also been evaluated and reviewed to ensure that their effectiveness is backed up by strong evidence (Oberle and Schonert-Reichl, 2017; see our previous chapter, Hymel et al., 2015, to learn more about SEL programs). Furthermore, to ensure that educators have access to high quality, evidence-based programs, CASEL frequently reviews and updates the CASEL guides (a program guide for preschool and elementary: http://www.casel.org/preschool-and-elementary-edition-casel-guide/ and a guide for middle and secondary: http://www.casel.org/middle-and-high-school-edition-casel-guide/), which provide a "systematic framework for evaluating the quality of social and emotional programs and applies the framework to identify and rate well-designed, evidence-based SEL programs" (http://www.casel.org/guide/). In addition to offering empirical support for the effectiveness of a program, the guides provide their users with information about the age group for which the program was intended, the SEL skills of interest, and its duration. So far, studies of short and long-term effectiveness of SEL programming have been positive. For example, longitudinal research by Hawkins and colleagues (2008) has shown that a well-structured and executed, school-based elementary SEL program can have a positive effect 12-15 years after the intervention ended. Those who participated in the program, as young adults, demonstrated higher educational attainment, more employment, better jobs, and greater community engagement and involvement. They also reported better mental and sexual health.

A 2011 meta-analysis (a study of studies) conducted by Durlak, Weissberg, Duymnicki, Taylor, and Schellinger evaluated the findings of over 200 studies on the impact of SEL programs, involving over 270,000 students in kindergarten through high school. Results showed that participation in school-based, SEL programs had a significant impact on youth outcomes, improving students' social and emotional competencies, increasing prosocial behavior and positive attitudes toward school, reducing conduct problems and emotional distress among student participants and also enhancing academic achievement, consistent with arguments that SEL is foundational for school and life success. More recently, Taylor, Oberle,

Durlak, and Weissberg (2017) conducted a second meta-analysis of 82 school-based, universal SEL interventions implemented both in and outside the US and again confirmed the positive, long-terms effects of SEL on children and youth, who were of different ethnic and racial backgrounds and of varied socio-economic statuses. In studies involving 97,406 students between kindergarten and high school, school-based SEL interventions demonstrated long term- positive effects (from 56 weeks to almost 4 years post-intervention) on students' relationships with peers and their academic performance, and also contributed to decreased levels of conduct problems, drug use, and emotional distress. Importantly, for a subset of outcomes that were collected up to 18 years post-intervention, results indicated that SEL programs were linked to improved high school graduation rates, college attendance and future social relationships as well as reduced likelihood of arrests and mental health problems. These results clearly document the positive and long-lasting academic, personal and social benefits of school-based SEL programs.

Findings such as these give hope that promoting SEL skills through education could be especially important for refugee children. Several recent conflicts, including in Bosnia, Burundi, and Rwanda have witnessed cycles of violence from one generation to another, in which child survivors of war grow up to perpetrate and recreate the same forms of violence and/or prejudice that they have experienced or witnessed (Lumsden, 1997; Smith, 2005). Educational efforts to promote social and emotional competencies have the potential to provide them with the skills they need to end the cycles of violence and war that they are at-risk of recreating. For native-born children of the country of resettlement, SEL skills can help them better understand their peers, and in this way, be more inclusive and accepting, enhancing students from refugee backgrounds sense of belonging. Therefore, when Canada announced its plan to sponsor Syrian refugees, we became even more compelled to continue exploring SEL, but to also consider: How can our work help schools and educators support refugee children so that they do not grow up isolated in their new countries of resettlement and develop the social-emotional competencies that can help them flourish as adults? How can we make sure that Canadian-born students welcome and embrace their refugee peers?

> *I learned that despite being targets in contemporary armed conflict, despite the brutality shown towards them and the failure of adults to nurture and protect them, children are both our reason to eliminate the worst*

> *aspects of armed conflict and our best hope of succeeding in that charge. In a disparate world, children are a unifying force capable of bringing us all together in support of a common ethic.*
> Graça Machel, 1996

There are 65.6 million forcibly displaced people in the world today, and 22.5 million refugees, over half of whom are children under the age of 18 years (UNHCR, 2017). Countless refugee children face military violence, hunger, disease, sexual violence, family separation, and exploitation as combatants before they are resettled (Drury and Williams, 2012; Machel, 1996). Over time, the accumulation of stress and the long-term consequences of distressing events can have intensely disturbing and long-lasting impacts on these children's social, emotional, cognitive and spiritual well-being and development (Drury & Williams, 2012; "Resource Guide," 2015). According to Melissa Fleming (2014), head of Communications and Spokesperson for the High Commissioner at UN's High Commission for Refugees (UNHCR), refugees who are left abandoned, exploited and abused, risk becoming a part of a lost generation, devoid of education, training, skills and, in turn, hope for the future.

Schools in countries of resettlement, however, can play a vital role because education is a human right that can help meet children's psychosocial needs and can restore normalcy in the lives of those affected by conflict (Kia-Keating and Ellis, 2007). In school, children and youth do not only develop their cognitive and academic skills, but they can also acquire the social and emotional skills they need to navigate our complex social world (e.g., Hymel, Schonert-Reichl and Miller, 2006; Schonert-Reichl & Hymel, 1996). Although children from refugee backgrounds can develop a sense of belonging in community groups and religious organizations, schools are uniquely situated to help them develop a sense of belonging within the broader society because they have the most access to students from refugee backgrounds (Chiu, Chow, McBride and Mol, 2015). Additionally, schools are one of the few developmental contexts in which children and youth from refugee backgrounds and their peers born in their country of resettlement get to engage with one another. Therefore, as increasingly more countries welcome displaced peoples into their communities, how schools respond to refugees entering the school environment largely impacts the economic and social well-being of all members in the community, as well as the psychosocial health of the students from refugee backgrounds (OECD 2017).

Refugees hold the keys to lasting peace.
Melissa Fleming

The extent to which the five SEL competencies are applicable for refugee children in their countries of resettlement remains a question that requires more research. The competences serve as a reference point for understanding what the social and emotional well-being of children and youth could entail. Moreover, there is no single approach to enhancing SEL. In fact, in a recent social policy report on SEL in schools, Jones and Bouffard (2012) called for including SEL in the schools' daily lives through their mission statements and daily interactions rather than limiting it to half-hour lessons given on weekly or monthly basis. In other words, experts in SEL recognize that SEL programming is not the only way to foster such competencies. Below are a few other ways in which SEL can be implemented and adapted through the daily lives of schools so that it can serve not only native-born children and youth but also their peers from refugee backgrounds.

Recent efforts, such as engaging in SEL through a culturally responsive teaching (CRT) lens, offers some answers to how SEL can be adapted in different contexts and with different groups of children and youth, such as refugees. According to Hammond (2015), author of *Culturally Responsive Teaching the Brain,* CRT is the process through which educators recognize and include the cultural assets, learning tools, and sources of strength and resilience of students from racial and ethnic minority backgrounds. CRT prioritizes the social and emotional connections between teacher and student, and includes the needs of students from collectivistic cultures (Hammond, 2015), such as the African, Latin American, and the Middle Eastern cultures, from which many refugee students come. Although ideas for the integration of CRT and SEL are in its early stages, CASEL is working with experts in CRT to ensure that SEL serves children and youth of different backgrounds (see http://www.seltedconsortium.com/sel-ted-cultural-resilience--equity.html ; http://www.casel.org/wp-content/uploads/2017/05/Hammond-Hurley-May-2017-1.pdf). Integrating CRT with SEL serves as a starting point for considering how SEL can be adapted to fit the needs of refugee children and to recognize the resilience and strength of refugee students.

I am because we are.
African Proverb

Caring and supportive relationships are key in SEL, and research clearly demonstrates that teacher-student relationships are critical to the healthy development of all students (Hamre and Pianta, 2001; Meehan, Hughes & Cavell, 2003; Trach, Lee and Hymel, in press). Teachers and their efforts to build positive relationships with their students play a role in preventing, or at least reducing, peer victimization and bullying in their classrooms (Ahn & Rodkin, 2014). Teachers can do this in a number of different ways. Students look to teachers as role models for society's rules and expectations, so the behaviors and attitudes that the teachers model and communicate to their students help students construct and internalize these rules and expectations (Farmer et al., 2011; Hymel et al., 2015; Troop-Gordon, 2015). Teachers can use their relationships and interactions with students to model SEL skills and positive healthy interactions (Farmer et al., 2011; Hymel, McClure, Miller, Shumka and Trach, 2015). They can reduce peer exclusion and promote acceptance of unpopular or ostracized students by having positive, regular one-on-one interactions with these students publicly for the other students to see (Hammond, 2015; Mikami, Griggs, Reuland and Gregory, 2012; Mikami et al., 2013). For example, teachers can use the Two-by-Ten strategy, which involves the teacher talking with the student about things that interest the student for two minutes each day over ten consecutive days, with the student leading the conversation (Smith and Lambert, 2008; for more strategies refer to Trach, Lee and Hymel, *in press*). Teachers can also leverage relationships with the perpetrator(s), after intervening to stop peer victimization from occurring, to teach more prosocial behaviors as well as build empathy for others (Troop-Gordon, 2015).

In addition, teachers can actively foster supportive and caring classroom environments in which the norms of the group (e.g., the class) promote standing up for others (Salmivalli, Voeten and Poskiparta, 2011; Troop-Gordon, 2015), especially if they are aware of and responsive to peer group social dynamics (Hamm, Farmer, Dadisman, Gravelle and Murray, 2011; Hymel, McClure et al., 2015, Troop-Gordon, 2015), and work to reduce social status extremes by actively promoting the value of diversity and creating opportunities for students of different social status to work together in positive and constructive ways (Serdiouk, Rodkin, Madill, Logis and Gest, 2015). Practices such as these can also increase the likelihood of friendships that cross racial or ethnic lines (Cappella, Hughes and McCormick, 2016). Refugee children and their native-born peers can all benefit from teachers' positive relationships with students and efforts to foster positive classroom environments, prevent social isolation, and

provide opportunities for all students to build positive relationships and develop greater understanding.

Further, children and young adult literature can be invaluable in fostering SEL and in helping refugee children and youth see themselves and their experiences in the characters they read about. They also help students to develop empathy for those whose lives and experiences are different, thus making it more difficult to develop prejudice. Luckily, in the past few years, there has been an explosion of fictional stories that depict the lives of minorities, immigrants, and refugees, promoting emotional awareness, empathy, and compassion. For example, in *Inside Out and Back Again* (2013), a story inspired by the life of its author, Thanhha Lai, as a Vietnamese child refugee, the main character shares what it is like to be a refugee hoping to see her father again and struggling with bullying by her peers in her new American home. *All American Boys* (Jason Reynolds and Brendan Kiely, 2015), told from the perspective of an African American teenager and White teenager, deals with the aftermaths of a single violent act that brought to light the racial tensions in their school and community and the importance of standing up to racism. Such books facilitate dialogue among students and between students and teachers. Nel Noddings (1986/2013a, 2005, 2013b), a scholar and advocate for fostering an ethic of care in schools, has strongly called for teacher-facilitated dialogue across all grade levels. She believes that dialogue helps children listen and learn about different points of view, engage in interpersonal reasoning, and support each other in problem solving. Dialogue also helps children and youth see that adults, too, grapple with moral, emotional, and ethical issues. Books can provide a rich backdrop for such dialogue and they can help both youth from refugee and non-refugee backgrounds identify their emotions and express what they might be feeling and experiencing in appropriate ways.

Recently, a few schools that have committed to developing school climate and culture guided by SEL (see Hamedani, Zheng, Darling-Hammond, Andree and Quinn, 2015) show that SEL can be implemented school-wide by being at the front and center of their mission and vision statements. For example, in three urban high schools in California with a racially, ethnically, and socio-economically diverse student population, SEL is reinforced through the schools' norms, values, and expectations for their students. Each of these schools has its own way of adapting SEL so that it fits the needs of their environment. For example, in one school their SEL approach is grounded in the cultural identities of the students and building a sense of self-determination and resilience among their students. The school focuses on the

students' assets rather than deficits and stresses the importance of community, inspiring social engagement. In another school, students are challenged to reflect on what it means to live to one's fullest potential as a learner, leader, and global citizen. The school focuses on fostering student self-awareness and reflection as well as empathy and advocacy.

Although each of these schools' approaches SEL differently, all of them share a few practices. According to Hamedani et al. (2015) all three schools teach "the whole student" by creating a safe environment, physically and emotionally. They all focus on caring relationships among the members of their school community. They all believe that students' social and emotional needs are not secondary to their academic needs. They all challenge students through an engaging, relevant, culturally responsive and high quality curriculum. Last, students in all three schools are engaged with their communities and have an interdependent relationship with them. There are no longitudinal data published yet to understand the long-term impact of graduating from such schools. The researchers, however, found that, in comparison to a national sample of students, students in the three SEL-focused schools reported a more positive school climate, more caring relationships, greater feelings of self-efficacy and school engagement, and a greater appreciation for helping others in the community and improving society. Although adjusting to a new home and school and dealing with the trauma of war is challenging, the findings from this study suggest that an SEL-focused school can be a significant protective factor.

How learning is structured is another way for schools to promote SEL. Cooperative, competitive, and individualistic learning have been long distinguished (Johnson and Johnson, 1978, 1989, 1999, 2005, 2009), with research strongly demonstrating the positive academic and social effects of cooperative learning structures (Johnson, Johnson and Maryuama, 1983; Johnson, Johnson, Nelson and Skon, 1981). Fortunately, research on the benefits of cooperative learning, has impacted the way schools and teachers plan and structure student learning (Barron and Darling-Hammon, 2008). For example, inquiry-based learning and project-based learning have been gaining momentum in schools. In both types of learning, students learn to rely on each other and work together to answer open-ended, ill-defined problems that require them to manage their emotions, listen to different points of views, and problem-solve. In a classroom that includes refugee students and students from other backgrounds who may be native-born or immigrants from other countries, cooperative learning can provide meaningful opportunities to build positive relationships and reduce divisions

and bias. In fact, Choi, Johnson, and Johnson's research (2011a,b) shows that cooperative learning structures are linked to less aggressive behavior and greater prosocial behavior. In contrast, competitive structures, which encourage students to work against each other, are linked to harm-intended aggression among students.

Discipline can also be rooted in the principles of social-emotional learning. Although punitive approaches continue to dominate how many schools approach discipline, with justice focused on who is right and who is wrong and fostered through rewards and punishments, a growing number of schools across North America are replacing punitive approaches with restorative practice (see Morrison, 2007; Morrison and Ahmed, 2006). Unlike punitive practices which focus on rules that were broken, restorative practices focus on relationships and people that have been hurt and on healing. Restorative practices are concerned with identifying our needs and others' needs as well as responsibilities. Accountability is not defined by punishment but by understanding the effects of the harm and making amends to repair the harm. Restorative justice practices give the person who caused the harm a chance to work towards a positive outcome and to express remorse. In contrast to punitive approaches where the victim is ignored, restorative practices involve the victim, the offender, and the community who work together to find solutions that promote repair and reconciliation (see Smith, Fisher and Frey, 2015, for more information on restorative practices).

Restorative justice gives children the opportunity to learn at an early age that they are responsible for making amends for harm that they cause others. Of course, to what extent these efforts that teach children alternative ways of addressing conflict, social problems, and discipline will eventually translate into adults who can envision a peaceful way to resolving conflict remains to be seen. However, the potential for restorative justice practices to provide foundational learning for reconciliation and forgiveness is clear (Staub, 2014; Staub and Vollhardt, 2008). Relatedly, we believe that, for children from refugee backgrounds, these practices can be particularly impactful because they show them that reconciliation is possible, that conflict can be de-escalated, and that there are peaceful ways to resolve conflicts.

We have been fortunate in promoting SEL as a primary focus within education because of our close collaborations with school districts and Ministries of Education in Canada. Although these relationships took years to build, we are beginning to see the results of these efforts. Still, the implementation of SEL remains in its early stages and there are barriers, such as the costs of programs, the extent of the commitment of schools, and/or

the training of future teachers. We also recognize that we have to adapt SEL to fit the needs and highlight the strengths of refugee students in our schools. Still, we have reason to be optimistic. The need for social and emotional competencies and training is gaining increased significance in Canadian and American post-secondary institutions that train future teachers. For example, in Oregon, the Teachers Standards and Practices Commission, the licensing agency for all educators in the state, recently asked teacher education programs in post-secondary institutions across the state to identify ways in which they embed social and emotional learning in their teacher education courses. At the University of British Columbia, where we conduct our research on SEL, Hymel with Kimberly Schonert-Reichl established a teacher education cohort in SEL for preservice teachers and an SEL-focused Masters degree and both are highly sought after by applicants for degrees in education. In addition, to facilitate the access of SEL resources of educators across the globe, Hymel and her lab launched the SEL resource finder: http://www.selresources.com/sel-resources/ in 2015.

Can or should SEL programs and educational practices be implemented in other cultures or contexts, especially contexts that have gone through unrest and war? We do not have answers to this important question. However, we also see that there are some efforts. For example, the International Rescue Committee (IRC), in collaboration with Dr. J. Lawrence Aber, a professor of Developmental Psychology and Public Policy at New York University, have been evaluating the Opportunities for Equitable Access to Quality Basic Education in the Democratic Republic of Congo, a program to improve the academic and social and emotional outcomes for children living with conflict. The program uses IRC's SEL model, Healing Classrooms (http://www.healingclassrooms.org/), and two of its major components are student well-being and teacher well-being. Some recent results on the first year of implementation (Torrente et al., 2015) show mixed outcomes. In particular, students reported more positive school interactions and more positive relationships with teachers, but they also reported more negative perceptions of cooperation and predictability in the school. The authors noted that the lack of predictability could be attributed to the fact that this was the first year of implementing the program school-wide and that the students may have felt disoriented about routines and expectations. Still, there is reason to remain hopeful because we know from our experience that it takes several years to change the culture of a school but the promise of such efforts is real.

If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with our children.
Mahatma Gandhi

Cultural change is possible but is slow. Our schools mirror and sometimes reproduce the values and practices of our larger society in which children develop and grow. Social tendencies, such as in-group favoritism and out-group discrimination, that are demonstrated by adults are also demonstrated by children (see Nesdale, 2004). As we have discussed in Hymel, Darwich et al. (2015), the work of Hymel and other collaborators (see Gini, Pozzoli and Hymel, 2014; Hymel and Bonanno, 2014; Hymel, Schonert-Reichl, Bonanno, Vaillancourt and Rocke Henderson, 2010) in bullying shows that perpetrators of such aggression can justify and rationalize their negative behavior. They use different kinds of cognitive strategies that allow them to view such behavior in a more positive light. How children and youth justify aggression and bullying is extremely similar to the strategies used by soldiers and terrorists in rationalizing killing behavior, as documented in Albert Bandura's social cognitive theory of moral disengagement (Bandura, 1990, 1999, 2002). What raises concern is the fact that disengagement from one's moral standards in an effort to justify inhumane behavior is a very gradual process whereby people may not even be aware of the changes they are undergoing. Thus, inhumane practices become thoughtlessly normalized. Similarly, Staub (1999) noted that inhumane behavior can gradually become a common routine, "Great violence, and certainly group violence, usually evolves over time. Individuals and groups change as a result of their own actions. Acts that harm others, without restraining forces bring about changes in perpetrators, other members of the group, and the whole system that makes further and more harmful acts more probable. In the course of this evolution, the personality of individuals, social norms, institutions, and culture change in ways that make further and greater violence easier and more likely… Progressively, the norms of the group change. Behavior toward the victims that would be inconceivable becomes accepted and 'normal' (p. 182). Because the change is gradual and because we know that the environment could either facilitate or prevent the development of prejudice in children (see Nesdale, 2004), it is vital that we provide children and youth with different strategies that address conflict in peaceful ways and foster empathy for and acceptance of others, especially

those who are victimized or less fortunate, rather than justifying aggressive behavior toward them. The current research and advances in social and emotional learning show that, today more than ever in our history, we have the means to prepare children to create a world where peace building is possible, killing is not an option, and the "us" also includes "them".

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A Nonkilling Education proposal for the Public Educational System in El Salvador

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Introduction

El Salvador is currently one of the countries in Latin America with the highest number of deaths caused by acts of violence. In 2016 5,280 people were killing, making the country's homice rate the highest in the world with 91.2 per 100,000.[1] Nearly half of the victims in 2016 were aged 15-29. In the capital San Salvador the rate goes up to 132.7 per 100.000. The current statistics have even surpassed the period of internal war in the decade of the 1980s. In 1982, for example, 4,419 civilians were reported murdered by the political and military repression (Martín-Baró, 2001), a rate comparable to the 4,004 persons reported for 2010 (Fuentes, 2011). Killing affects especially young males. At the same time, because of high levels of violence many young people choose to risk their lives migrating abroad, mainly to the United States. It is difficult to quantify the numbers, but an estimated 200 to 400 people leave the country each day to seek an uncertain and in some cases dangerous future (Rivera, 2010). As a result, 20 in each 100 Salvadorans are emigrants (Huezo, 2009).

Violence is a permanent feature of El Salvador's recent history. Historical acts of violence have become naturalized in culture, politics and education, as if people were living a natural process. Following Paige (2012) we can argue that the structural reinforcement and cultural conditioning zones of killing are extremely accented in El Salvador. This includes schools, that have become centres for discrimination and intolerance (Cajiao, 1992: 86).[*]

Direct violence is the result of a hidden structural violence. To take a position against violence implies denouncing and creating mechanisms that demonstrate how inequity and structural injustice are institutionalized in the

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[1] https://homicide.igarape.org.br/

* Quotations have been translated from the original Spanish version.

Salvadoran society. The tasks that education and public school must take on can be summarized as uncovering violence and undertaking specific actions for social transformation leading to a nonkilling Salvadoran society.

Education in El Salvador has historically been controlled by the agricultural, political, industrial and economic Creole elites to serve them and promote their own interests. Educational reforms have historically failed, being "synonymous to disillusion and exclusion" (Grande, 2008: 99). Education is a historical construction, a product of a development process that includes other alternatives and possibilities that were eliminated from an official curriculum, which favours a unitarian educational conception that expresses the interests of the Salvadoran elites:

> The educational experience of many countries, and in particular our own, shows that equality of opportunity is still is a myth. Public and obligatory school attendance is not sufficient, coeducation or comprehensive education is not sufficient to automatically result in equality of opportunity. In practice, customs, habits, mentalities, and, above all, economic differences continue to discriminate, even when there is a clear will to overcome inequalities [...] (Grande, 2008: 98).

The educational system has been consolidated as *a mechanism that perpetuates social inequality* (Gómez Arévalo, 2011) during the history of education in El Salvador. The development of human potentialities, to be expanded by education, is a subject that is present in discourse, though watered in practice. Education is not at the service of people, but people serve education, which supports an exclusionary economic model that has collaterally generated processes of direct violence, principally affecting those who are most widely excluded from this system.

Peace Education and Peace Pedagogy in El Salvador

In Lederach's (2000: 49) vision of peace education, the focus must be in achieving "increased justice and reduced violence" while developing "knowledge, values, and capacities to engage and to build the process that leads towards the fullest realization of peace". This definition stresses the need to transform the educational system foster nonkilling and violence prevention. In El Salvador's educational system, *increased justice* has to be established as the ideal, an ideal based on respect for and fostering of human rights, including the right to life, as part of a national struggle to end the huge burden of killing that country faces.

The educational process must be built from the basis of nonviolence as a dynamic value that leads to personal, social, and environmental harmony (Martín Rodríguez, 1995). Because of this, nonkilling education has to start with peace building in the person himself or herself, then in his or her social and environmental surrounding, putting a special emphasis on the use of nonviolent means to achieve his or her goals. We must understand how to build the conception of interior peace in each person and the acceptance of nonkilling as a methodology that contributes to a better wellbeing within a specific social context (Monclús and Saban, 1999).

Following the framework of the philosophy of making peace (Martínez Guzmán 2001), which is based on the reconstruction of our human capacities, competences, attitudes, powers and values to transform our conflict by peaceful means (Herrero, 2007), nonkilling education should focus on each individual's capabilities and potentialities to make peace and to transform the different manifestations of violence by peaceful means. This encompassed the cognitive, affective, behavioural and spiritual levels.

Table 1. Taxonomy of Nonkilling Education

Area	Description
Cognitive level	Students should acquire knowledge and theoretic principles on how to build a nonkilling society, which are fundamental for its understanding and experience. Attitudes and behaviours are crucial to teach a value. But knowledge (theory) is the necessary basis upon which feelings and behaviours (comprehension, application, analysis, synthesis, evaluation) will be grounded. Without it, the construction is not solid.
Affective level	Positive feelings for peace and nonkilling must be awakened in students. It is insufficient for them to know what nonkilling is and what peaceful coexistence requires. It is necessary to promote attitudes that are favourable to nonkilling.
Behavioural level	Nonkilling education will be successful if students' behaviours are adapted to the positive changes that this value should foster at school, at home, and in all fields of life: action behaviours.
Spiritual level	Nonkilling education reflects the importance of spiritual development of human beings as a primordial means to achieve a comprehensive education that focuses on the external as well as on the internal world, which makes the human being an indivisible unity.

Source: Zurbano, 1998; de Zavaleta, 1986; Fernández and López, 2007.

Harris (2004) considers five types of peace-focused education that address some of the greatest challenges of the present century: International

Education, Human Rights Education, Education for Development, Environmental Education, and Education to Resolve Conflicts. Each of these approaches respond to the five global challenges to achieve killing-free societies presented by Paige (2012: 146):

- continued killing and the need for disarmament;
- the holocaust of poverty and the need for economic equality;
- violations of human dignity and the needs for mutual respect of human rights;
- destruction of the biosphere and the need for planetary life-support;
- and other-denying divisiveness that impedes problem-solving cooperation.

Taking this into account, the focus of nonkilling education is coherent with that of education to resolve conflicts (Harris, 2004). This type of education provides students with the nonkilling skills, competences, and capacities that can be used to manage their interpersonal conflicts that extrapolate other types of violence (civil, cultural, environmental etc.), which happen outside school. It is focused on making human beings understand that anger is a natural emotion, which can be managed in a positive way. The educational practices that can be used to manage this type of focus are:

1. Promotion of interpersonal communicative skills to manage conflicts
2. Teaching of human relations skills such as anger management
3. Control of impulsivity
4. Emotional conscience
5. Development of empathy and assertiveness
6. Creative transformation of problems

Although 'peace education' is part of the politically correct discourse of the educational system in El Salvador, very few educational, didactic or pedagogic actions have been undertaken in practice (Gómez Arévalo, 2013). The steady annual increase of killing in the country illustrates how political correctness is not enough to address the burden of lethality. Assuming that there was a focus on an education for negative peace in El Salvador (Gómez Arévalo, 2012), how should nonkilling education be formulated in El Salvador to address the daily drama of killing?

First of all, nonkilling education must be based on a critical focus that help us understand the reasons for killing in order to provide means to transform this situation with a high level of social justice. It should aim at a liberating, integrating, and contextualized education that is capable to train

human beings who are able to recognize in the others their common humanity, without distinction of social class, gender, generation, sexual orientation, socio-economic context, or ethnicity, elements that nowadays generate stigma and discrimination and, lastly, violence and killing. As Merari (1983: 21) explains, to get out of this literally "dead end" we must start from reality, not ideas, "no matter how negative it may be, and to establish the conditions to transform it".

Nonkilling education has the challenge of empowering students and society as a whole to transform conflicts by peaceful and creative means, pursuing the ideal of building common futures with no killing, through the respect of human life as well as Nature. All this must be framed in the training of human responsibility that commits us all to build, maintain, and expand a just, equitable, and sustainable peace. Educational changes must also go hand in hand with a state policy that is able to affect other important areas such as the economy, social policy, justice, security, private enterprises etc. This is what Paige (2012) called the *institutional implications* of nonkilling, where education must be integrative of diverse areas of national life.

The institutional structure of local actors, municipalities, NGOs, civil society and community organisations is to be enforced, integrating them into this national effort to re-orient the logics of the naturalized violence in the life of Salvadorans. As an important part of this educational effort, the Supreme Court of Justice, the Attorney General for the Defence of Human Rights and the Ministry of Education should build permament and adequate connections to work together and promote public nonkilling policies to foster a sustainable peace in El Salvador. The multiple identities that exist in the country must be acknowledged and recognized. The social imagination portrays a *mestizo, catholic, heterosexual* identity that strongly differs from the reality lived each day in the cities and rural areas. The different identities must be promoted, in particular, those who have been and still are excluded: the indigenous, the black, the poor, the rural and elderly people, as well as women, gays and lesbians, children, among others.

A Nonkilling Proposal for the Salvadoran Educational System

Nonkilling education needs to change schools and classrooms. It must represent "an *educational and training revolution* to provide knowledge and skills for nonkilling transformation" (Paige, 2012: 114). In this attempt to visualize such a revolution in El Salvador, this chapter represents an initial and unfinished proposal. It emerges from the understanding of different

phenomena that possibly promote killing and its social normalisation within the country's educational settings:

- There is a focus on education for peace based on 'negative peace'
- An educational system that is consolidating
- An excluding educational philosophy
- An educational system that perpetuates social inequality
- Important educational gaps among geographic zones (rural, marginal, and urban) and among gender lines
- Low educational investment
- Prevailence of the culture of violence, a socially built phenomenon related to a social universe of representations that tends to become common and to reproduce itself

In relation to the previous issues, the following proposals are offered:

- *Consolidate the Nation-State* based on education under a criterion of *plurinationality*, reverting the conception of a State of exclusion to a State that includes the entire population, with a special emphasis on the most vulnerable sectors of society. The creation of a mechanism for multilateral co-operation and not dependency.
- *Institutionalize a new form of cohabitation in society.* Nonkilling values, concepts, attitudes, dexterities and skills must become the laws, norms, habits, customs, and practices of the common sense of all institutions of society and in society as a whole. This includes the respect for Human Rights, justice, the capacity and will to dialogue and to negotiate, the capacity to be open towards the unknown, the different and the adverse.
- *To adapt to the vertiginous changes of family.* Provide specific tools to those responsible for families in the country, no matter if single-parent, extensive, nuclear, or transitional, to better play their socialising, affective, and communicational roles towards children, and young people. To intervene in the media to present alternative programmes of orientation of life. To educate and to train in a critical culture towards mass media.
- *A more humanized and free human being, internalizing the Human Rights ideals*. Human beings must transform the structural, cultural and direct violence by peaceful means through political action and social commitment. This must be done as part of a constant search of harmony with himself of herself, with others

and with nature in the private, communitarian, local, national, and international settings. Society and individuals must reject by the use of violence to solve conflicts.

Education management needs to be oriented by a student profile that specifies the aforementioned proposals for change:

- To achieve a harmonic human being who is not fractured but is conscious of himself of herself.
- A human being who is sensible of the things and beings that surround him or her, respectful of life and who can appreciate, enjoy, and love what he or she owns.
- A human being who likes to live because he or she could accept the enigma of death and discover the immense value of life; who learns to achieve happiness and how to deal with pain.
- A human being who is able to find *his or her own face*, discovering the sense of his or her existence, of coexistence with others and to walk along the trail of peace together with them.
- A human being who is highly participative, with social responsibility that guarantees compliance with human rights and obligations; involved in the effort of constructing peaceful societies in a killing-free world aided by cultural and spiritual plurality.

In order to make such proposals of change operational, we have drafted a proposal for a nonkilling educational system for peace. This proposal is grounded in the basic concepts of peace, conflict, nonkilling and culture of for peace that have been explored in other chapters of this volume. With this basis, four transversal axes that shall operate in the entire educational system are suggested. The values to be addressed, the concept of knowledge, and the way to learn and to teach are also presented.

Table 2. Scheme of the nonkilling educational system for peace in El Salvador

Values & attitudes	Social justice, empathy, participation, dignity, reconciliation, integration, happiness, recognition, interpellation, performativity, hope, liberty, tolerance, respect, utopia, imagination, co-operation, solidarity, critical attitude, commitment, autonomy, dialogue. At the same time, attitudes that are contrary to peace and nonkilling are being questioned, such as discrimination, intolerance, violence, ethnocentrism, indifference, conformism, among others.

Concept of conditioning	A socially committed, comprehensive, and critical process with a peaceful nonkilling transition of human suffering and of nature in its variants of structural, symbolical-cultural, and direct violence through comprehensive development of new science, politics, art, and philosophy that are committed to the improvement and increase of human dignity, social well-being, and care for nature.
Learning & teaching	A multifaceted and comprehensive process according to the context and the learning levels of the students, beginning with playful aspects, followed by social-affective, realist, and communicative ones, and culminated with critical and transformative aspects.
Contents	Peace (interior, positive, negative, imperfect, Gaia), Conflict, Peace Culture, Human Rights, Nonviolence, Nonkilling, Social Justice, Pacific Transformation of Conflicts, Reasons of Conflicts, Violence (Individual, Within Families, Social, Institutional), Pacifism, History of Peace, Research for Peace.

Implications of Nonkilling Education

What should the philosophical orientations of nonkilling education in El Salvador be? These orientations mark the application of the proposal and will become more specific at each of the different levels. We take sides for the respect of the students' own personality, the recognition when choosing one's liberty, while assuming the variability of characteristics of each person taking into account the differences of family culture, context, and belonging to social groups.

Educating us not to kill

As Freire taught us in one of his most famous sentences of the Pedagogy of the Oppressed: *no one educates no one, we educate in community* (Freire, 1973). It is necessary to recognize in this expression that the central value lies in that each human being's contributions are valid to achieve nonkilling as long as the means available for this educational process are peaceful, nonviolent, participative, including, expansive, and democratic. This is coherent with Paige's idea of the path toward nonkilling societies being "open to infinite human criativity", with no pretedermined roadmap.

A continuous method of *action-theory-transformation* has to be used to create "[...] a civilized being that is open to the richness of its own reconstruction with cultural values that can be globalised and shared, in an encounter that is sought with others as an essential condition of a more valuable encounter with oneself" (Fernández and Carmona, 2009: 69).

Why educate us? The issue no longer is to control technology, science, or other types of knowledge. Instead, we educate to recover our humanity, to recover our damaged nature, and to create paths to better killing-free futures within a Peace Culture that has to be projected to the immediate horizon. We have to educate at every moment, in every circumstance, at every time as a conscious expression of the need for peace and nonkilling that we have as human beings.

Communicating us for nonkilling

The isolated human being cannot develop. This is because human beings are social beings with the capacity, competence, and possibility to communicate. Language is the way to create conflicts, but it is also the way to transform them. If we create violent processes through language, we also have to recognize the human capacity to be "valid conversational partners to *rebuild* what we do to others and to nature" (Martínez Guzmán, 2005: 67; also see Friedrich, 2012;Friedrich and Gomes de Matos, 2009).

We recognize that "Education, and therefore teaching, are essentially communication processes. There cannot be healthy relations in a communication in which one of the poles is ill" (Santos Guerra, 2006: 62). It is fundamental to be committed to creating a *nonkilling language*, based on education, as the means to repair and to rebuild the damages we have caused. "We are speaking of [...] reconstruction because we pretend to stress the recovery of the powers we already have, opposed to the sense of construction that supposes the new creation of something that was inexistent before" (Paris, 2009: 45; also see chapter in this volume).

Recognizing us for nonkilling

We are human beings; as such we are fragile, vulnerable, and sensitive. We are the result of the interaction in the personal dimension, the interpersonal setting, and the context in which we develop. We live together with our fears, happiness, sadness, and hopes... with a set of feelings which we do not express in many occasions. In order to transform social structures from lethality to nonkilling, we must recognize ourselves within these limitations: social conditions have conditioned us and we have internalized them. We have to recognize ourselves as beings that convey positive psychological features, along with others that we need to transform.

Nonkiling education has to begin its work from the personal dimension (inner peace) in order to expand it to interpersonal dimensions (peace culture, nonkilling societies) in an ongoing bilateral interaction between the in-

ternal and the external. That is where the best developed emotional intelligence together with the capacity of recognition and reconstruction are essential to nonkilling education, "[...] because the emotional capacities find their foremost expression in the area of interpersonal and social communication" (Fernández and López, 2007: 11).

Expressing our solidarity

All of us have the capacity to help. In the process of educating, we are communicating with each other and we are recognizing each other, but all this has to be transformed into action: *to express our solidarity*. We must value the role of affectivity in education and in the construction of knowledge in order to build a killing-free world that is more solidarity-focused.

We are equal in difference. We all have the possibility to help to transform conflicts by peaceful means. It is a human act to express our solidarity, it is not only a virtue to be admired, but a necessary and urgent human action. We are living in society and in community. Mutual help is a necessity in order to face the challenges to peace and nonkilling and to transform the different forms of violence that exist.

Committing us to peaceful, nonkilling futures

We are all people who are part of humanity, sharing one planet, and we are a unity in diversity. Therefore, it is necessary to responsibly commit us to common nonkilling futures, where peace and nonkilling are central values to human existence. We cannot continue this path on which some are trying to eliminate others. We are all necessary for peaceful, nonkilling futures. We have an intrinsic value as peace enhancers. *Making us responsible* for our actions is a starting point to committing us to a common peaceful future.

Focus of Nonkilling Education

Education for Social Conflict

El Salvador, after twelve years of war, went into a post-war period of national reconstruction where things seemed promissing. Economic indicators constantly rose and the population started rebuilding their lives.

In this hope-raising period, El Salvador began to go through social change. The *maras*[2] began to show up, at first imperceptibly. Following the

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[2] Mainly marginal urban or suburban groups of youths and young adults, mostly male, that control a territory with a certain level of harassment of / agreement by

deportation of undocumented migrants from the United States, mostly with criminal records, they began to operate within the country. They began to turn into organized social structures to carry out criminal offences, which over time turned into killings. More than 50% of all homicides that are registered in the country are due to the actions of the *maras*.

Education in all its forms and variants has to intervene in order to counteract this generalized problem, given that

> children and youth are the main victims of the culture of violence that dominates the country. Violence is learned, in part, by suffering it, when at home, at school, on the football pitch, in the park, in the street, on the bus, on television, in the disco, or at any other public place, acts of violence are observed on a daily basis. When violence is social, numbers can grow by tens or hundreds without any major difference, given that the numeric manifestation is only a repercussion of a fact that is inevitably produced by the system (Picardo, 2008: 313; our translation).

Salvadoran schools are not exempt from this phenomenon: "[...] children are reproducing at school the pattern of criminal and violent behaviour they are offered by society itself each day, such as making extortion a way of living" (Velásquez, 2010: 10). Claiming money from other children, although in minimum amounts, while using some degree of direct or circumstantial intimidation, creates an educational phenomenon that has benn extrapolated from the violent reality of the country. This act goes beyond what is called "bullying" in other countries.

This situation of violence within schools is a phenomenon that requires an appropriate handling, because "a violent surrounding hurts the pupils' potential for development, diminishes the quality of learning, predisposes the child to miss more classes and to promote desertion from school" (Velásquez, 2010: 10). An entire generation is being victim and perpetrator of violent acts. We have to recognize that

> [...] each human group is facing the necessity to progress within conflict, understood as the permanent clash of interests, different points of view, relations of authority, and ways to interpret the norms and laws that govern coexistence. Perceived that way, conflict has to be a source of constant development, understanding and transformation (Cajiao, 1992: 82).

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the local residents and hostility towards externals, with an organizational structure, participation in legal and illegal commercial acts, some degree of internal solidarity based on group identity, restrictions, and own rules, and the collective participation in diverse forms of organized armed violence (Carranza, 2005: 190-201).

The general conditions to become a member of a gang or *maras* show the following characteristics: mostly male, having fled home, having abandoned school, living in a place where gangs are active, and poverty at home, although this last reason is not binding. This can be specified into three personal reasons out of which young people join a gang: *affective, security-related, and utilitarian* (PNUD, 2009). Concerning the last two reasons, security is related to other groups or persons that have inflicted or tried to inflict damage (stepfathers or other men or youth), which is why a group that generates a feeling of security is sought. Concerning the utilitarian reason, given that many young people do not have cultural or educational resources, many see the *maras* as a way to obtain accessible economic benefits that satisfy their material needs.

The affective factor is quite important in this analysis. Of those who join *maras*, many do so out of an affective necessity that their families did not provide them. "The historic experience of family of these young people has been that their families were not the place where they could satisfy their economic, affective or security relations" (Carranza, 2005: 194). They try to fill this affective necessity in different ways, one of which is to join the *maras*. In this sense, "[...] the gang [...] [is] a type of *substitute family* that satisfies the affective needs of the young person, that provides many marginalized boys who have little prospective to ascend in the conventional social order with an identity and dignity" (PNUD, 2009: 107). In turn, the *maras* require the new member to break the family bounds that may still exist upon joining (Carranza, 2005), so as to guarantee his or her unconditional fidelity in the actions he or she will execute in the future.

Concerning the structural conditions such as the lack of economic resources, we must acknowledge that we are talking more of the growing inequalities of income and opportunities for youth than actual poverty. If we sketch an unlimited consumer society, where effort, solidarity, tolerance, perseverance, constancy, hope, among other social values, have lost their meaning and are replaced by convenience, immediacy, disposability, luxury, fashion, utilitarianism, laziness, we receive an anthropological conception of a human being who wants to *have* instead of wanting to *be*. We have to see the necessity to develop the spiritual capital of the young people through education in this sense of wanting to have and not wanting to be.

Facing this set of facts, the application of a focus of nonkilling education based on Education for Social Conflict is proposed. Why Education for Social Conflict? This clear conceptualization does not remain in the ambiguity of expositions, given that Education for Cohabitation or Education with Val-

ues have been used so many times without producing the desired results, but rather used *per se* only based on a "cognitive approach" (Fernández and López, 2007), which in many cases does not have any link to reality. Working on the basis of comprehensiveness of the human being allows Education for Social Conflict to become an education for cohabitation, with values, and with a nonkilling outcome adapted to the context of Salvadoran reality.

Social conflict can be understood as a structural type of violence (economic, political, symbolic) that can become manifest through direct violence (namely killing but also many other forms), produced within Salvadoran society. Its fundamental reasons are the lack of access to a just and equitable social well-being. At the same time it is a historical condition of the construction of the Salvadoran state, in which an economic and political elite maintain a structure of inequality. It is a socially constructed phenomenon with a social imagination that tends to reproduce it.

Based on the theory of human security, the focus of Education for Social Conflict starts from the restricted aspect of *freedom from fear*, which in this case is represented as *freedom from killing* (García, 2006). It is about training and educating to eliminate the daily killing and other forms of direct violence in the classrooms and in the community as the context of life.

Having provided the bases for the elimination of killing, we have to give way to *liberty from need.* Represented as *liberty against structural violence*, this perspective interconnects with the second focus on Education for Participatory Democracy that will be addressed next.

Education for Social Conflict (Etxberría, 2003) is a systematic and active process of nonviolent confrontation with the structural or direct social conflict. Creative co-operation must arise in the conflict, assuming a positive meaning of waging conflict as a force of life, and to de-mystify the prestige of violence as a way of conflict resolution. Education for social conflict in El Salvador must be based on the creativity to approach the current social phenomena of lethality. We cannot eradicate organized violence with the traditional means. We must assume that the social conflict is a reality in social spaces, in which many actors and social agents interact. Based on education, we must encourage community creativity to take on the challenges. The same community has to bring up its own answers to its own phenomena according to the context where one lives and where the circumstances are given. Everyone must be responsible for contributing to the peaceful transformation of conflicts and the construction of nonkilling societies.

Education for Social Conflict draws lines of action to transform the negative conditions in a given time and place. It designs new alternatives to

killing through creativity; it is about using arts and technologies at the service of nonkilling social transformation. It challenges educators in general to bring up and to constantly ask themselves over and over again for new actions to transform the problematic situations that are given every day in the classrooms and in the social contexts where the students come from.

Education for Social Conflict is also based on the need to learn together to assume adequately one's own conflicts, transforming inner conflicts adequately. The current structures of inequity must be questioned and the construction of a nonkilling, just and equitable society has to be proposed. According to each case, what we can call strategies of co-operation, of reconciliation, of disobedience, could occupy a central or complementary place within the process.

Education for Participatory Democracy

El Salvador, like the majority of Latin America, has a representative presidential political system. This system has been adopted rather recently and has considerable weaknesses. After almost 50 years of successive coups d'état, military governments and dictatorships, El Salvador, in the middle of a bloody internal war, experienced in 1984 the first government to be elected under more or less democratic parameters according to Western conceptions, although leftist parties did not participate in these elections.

It is necessary to give a definition of what *democracy* can mean in the Salvadoran context. Using the words of Carlos Ruiz Schneider (2005: 115):

> it is an entity of an exclusively political character, understanding politics, in a restrictive way, as the competitive struggle for power of the State, in which organizations such as parties participate and whose institutional core are the governments and parliament.

This is far away from the definition of democracy as *the power of the people*.

With the end of the armed conflict in 1992 and the incorporation of the *Frente Farabundo Martí para la Liberación Nacional* (FMLN) into public life as a political party, political plurality in the country was apparently achieved. El Salvador is a *democracy* where all participate through the right and the obligation to vote and to be elected as representatives in public office. El Salvador entered the sphere of democratic countries where, according to what is laid down in the Constitution of the Republic, the goal of the State is the human being and the common good is the value that reigns its actions.

The aforesaid is in sharp contrast with reality: corruption, political perks, consent, clientelism, or fraud are among some of the situations that

question the veracity of the representative democratic model, where schools become micro-contexts that reproduce the negative actions that exist on the general level in municipalities, parliament, and the presidency.

With successive elections of presidents, representatives, and mayors, it has become evident that elections have become the extension of the 1980s war. Each electoral campaign becomes a polarization of two major parties: the right-wing *Alianza Republicana Nacionalista* and the leftist *Frente Farabundo Martí para la Liberación Nacional*. In each election, political parties are created and then disappear after not reaching the minimum required threshold to remain as political organizations. Thus, the Salvadoran party-based political system is in fact configured as a political two-party system.

In the educational area, the public Salvadoran School, as a part of this political system and principal source of systematized transmission of social imagination, has acquired a representative system since 1995, stipulated by Article 65 of the General Law of Education. Educational contents show that the representative model is the only one in which the interior of the country can develop and that can effectively prevent war from happening again (even if current levels of killing can only be compared with wartime). In reality, educational contents and practices promote *citizen conformism* were the responsibility to participate and decide is fully delegated on to a person or a certain group of persons of the educational community.

Based on the theory of *imperfect peace* (Muñoz, 2001) it can be argued that democracy in El Salvador is a process that is building itself up day after day. Each person and institution can contribute to the construction. Many lives have been lost in order to achieve political plurality. But in honor of those that have lost their lives, in the past and in every day, more must be done to establish a democracy that transcends the representative system.

Education for participative democracy has to incorporate questions of political philosophy and theory of State. Freire (1973) argued that educational work is a specific type of political action. Educating a person with a determined set of facts, phenomena, and images, is political action. By educating not to kill, building human capacities based on a peaceful and peace-oriented educational practice, we commit to nonkilling politics.

The concept of democracy in El Salvador must be characterized more as active, responsible and critical participation of people that can effectively contribue to eliminating and preventing the burden of killing that cripples society. The idea of another Education for Democracy expressed under the focus of *Education for participatory democracy* becomes imperative.

Such an approach seeks the transformation of the conditions of structural violence through active, responsible, and critical participation by the broad population in decision-making and political administrative managing of public goods. In the same way, it recognizes the importance of social control of the private enterprise as part of the citizen responsibility. It is taught at school with an intention of direct community and social impact.

The idea is based on the understanding that changing representative actions in Salvadoran schools will change the participatory actions in society toward the construction of a "[...] democracy [that] is based on respect, liberty, justice, dialogue, and solidarity. These have to be the pure values of daily life in the [scholar] institution" (Santos Guerra, 2006: 53) from the most basic to the upper levels of social-political organization.

Participatory democracy is supported on participative citizenry. Participative citizenry is understood "[...] as the involvement on different levels and in different ways, of citizens as well as of decision-making and executive organizations of a strategic character for development, together with government and other actors, on the national as well as on regional or municipal levels" (Enríquez, 2001: 8).

Participative citizenry is opposed to the negative citizenry that is often formed in traditional systems of representative democracies: only those who have a standing to make decisions and to execute influence are inserted into the social system, but the vast majority is only worth a vote that is of interest every four or five years during elections. There is also a no-citizenry, which corresponds to those social and cultural groups that are completely excluded from the electoral process: migrants, displaced people, socially marginalized people, among others, who, due to their lack of identity, are also deprived and rejected from any kind of participation.

The educational system allows for the possibility to build

> a citizen in the fullest possible sense, that is one who participates in a set of basic values that allow him or her to transcend his or her own interest for the common good, contributing his or her capacities to development of the human core where he or she develops his or her personal achievement. Therefore, a crucial function of a society's educational system is to form citizens (Cajiao, 1992: 63).

The focus of Education for Participatory Democracy "is a pedagogic proposal to educate in participation, peace culture, and the training of values based on the exercise of decision-making and commitment in the social and local context, which are the pillars of a genuinely democratic and par-

ticipatory society" (Querido, 2005: 54). In other words, it is a way of educating in social responsibility that begins with the individual: responsibility for his or her acts, his or her emotions, his or her thoughts, and his or her actions. The aim is that people centre themselves on the *here and now*, taking responsibility for their acts, with the clear conviction that each individual change reverberates in the entire society.

Education for participatory democracy focused on the idea of being a medium to educate for social transformation through direct democratic participation. Each person has to be responsible for the actions and the management that are taking place within the country. Delegating responsibilities and having nothing to do with public administration is the way to perpetuate the existing conditions of social inequity and killing. Active and effective participation of the population in general is a possible way to gradually diminish inequities and focusing resources and will unto the pressing problem of lethality. The following are some of the contents that can be developed on different educational levels to foster participatory democracy:

- Human Rights, including the Right to Life and and the Rights of the child and youth
- Citizenry as a way of participation in the public sphere
- Identity
- The articulation of common and individual interests
- Co-operation and solidarity
- Rules and norms to organize groups
- Conflicts as an opportunity to learn to live together
- Violence prevention
- Plurality as integration of what is equal and different
- Democracy and participation in school
- Structure and nature of conflicts and conflict transformation
- Communicative ethics and conflict in school life

Transversal axes

The proposed main focused for a nonkilling educational system for peace in El Salvador set the course under which all educational actions should be carried out. Nevertheless, taking into account the diversity of social and educational reality, a number of transversal axes that contribute to the different study areas of the national curricula are also proposed to enable change in the social environment of schools.

Educating for life based on Human Dignity

We must recognize that all our educational actions should be aimed at fostering life and Human Dignity, which are at the core of a nonkilling society. Regardless of our apparent differences (economical condition, age, sex, sexual identity, political ideas, religion, among others), Human Dignity and the Right to Life are constants. Life and Human Dignity are not only rights, they are the basis of all Rights. The challenge of this axis has to consist in affecting the transformation of structural violence within El Salvador, by generating processes that imply the visibility of the structural violence that generates killing and that address its eradication.

Educating for the eradication of poverty

Educating for peace implies to question the structural violence that excludes people from accessing an adequate level of well-being. This implies the task of establishing connections, not antagonisms, between the people who have more possibilities and those to who they have been denied. We must transcend the contradictions and antagonisms that do not let us recognize ourselves as humans. Poverty is a condition that is created by society itself, and society as a whole is responsible for changing this situation.

Environmental education

The security of human beings, today more than ever, depends on the security and sustainability of our environment. Educating for its care and conservation has become fundamental. Nonkilling education must recognize the interdependence that exists between the humans and the environment in all its variants. This axis will affect the area of direct violence against nature and ways of reparation, care, and sustainability.

Coeducation

Nonkilling education must convey a coeducation that allows gender equity and the teaching of sexual diversity. Transforming social conflicts through peaceful means is the focus we are trying to develop in the proposal. It cannot produce the expected results if it does not tackle intimate-partner and gender-based violence. This structural social phenomenon becomes a subject of national importance. This axis will be applied directly to direct and structural gender-based violence, including homophobia.

As a Closure

Nonkilling education is not a panacea that will resolve the dreadful panorama of lethality and conflict in El Salvador that was presented at the start. But it can be a guiding thread for a transformation that would help us construct practices and actions that foster human rights, nonviolence, nonkilling, reconciliation, dialogue, and identity, which are at the basis of the construction and maintenance of killing-free societies. This is also the commitment of a *Pedagogy of Hope* (Freire, 1998) that stimulates us to continue working for urgent and necessary changes in El Salvador.

Following the core ideas of Paige's (2012) *Nonkilling Global Political Science*, the educational system that has been proposed is focused on unleashing the unfolding fan of nonkilling alternatives of the funnel of killing, in the zones of structural reinforcement and cultural conditioning. Education is a key instrument to develop the process of nonkilling normative-empirical paradigm shift, leading to the individual conviction and shared social vision that a society free from killing is indeed possible. Today El Salvador may still be far away from achieving this shift, but there are many silent outcroppings that provide hope for the possibilities of such a transformation.

This proposal, or rather a sketch, emerges from our own needs, our own way of being and of developing. As such it is unfinished and open to the necessary discussion to conceive the best way for an education that is able not only to address the challenge of killing in El Salvador, but also to form a new type of human being, a unifying one, one who will peacefully transform suffering of man and nature, and one who will finally create a society of peace and nonkilling.

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Afterword

Nonkilling: A Foundation for Peace Education

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I have always felt that "peace education" is a most important project given the heightened globalization of violence in the last century. My first contact with this topic was with one of my colleagues at the University of Hawaii, the late William Boyer, who kept retitling his pioneering course on peace education in order to attract graduate students in teaching. I remember when he succeeded in changing the course name to "Education for a World Without War," which was more attractive to me, as "peace" is often viewed as that interlude between periods of "war." I often argued with him that although the idea of changing schools and teachers so that they focused on fostering peace was important but it was a most difficult task in that when the idea of peace education, or a "World Without War" is taken to the micro level of teaching and learning, at its most intimate and personal levels, one starts with too many ingredients, each already a complex of concepts, so in deep contradiction that are felt as tangles, such that none seem to be a good pedagogical starting point, at least in retrospect.

Bill was insistent that teachers and students could become activists in protesting war, and in pushing the University of Hawaii Regents, for example, to abolish the mandatory two-year courses for freshman and sophomore male students in ROTC (Reserve Officer Training Corps, that was instituted when Hawaii received support as a Land Grant college); and also campaign for the abolition of the draft system that had at the time of our discussions led to students and others avoiding being drafted into the Vietnam War, by emigrating to Canada, and elsewhere. Both movements were successful. After much discussion, the United States let the compulsory conscription law expire in 1973.

I was skeptical of these campaigns (but did not oppose them) in that they did not eradicate what is so deeply ingrained in modern cultures, especially that of the United States, in which most citizens viewed war as a nec-

essary instrument for restoring peaceful order. Bill on the other hand, I think correctly, regarded me as apathetic when it came to trust in political change, as instituting an authentic cultural revolution.

After Bill retired from the University, he moved to Sisters, Oregon, where I visited him and his wife, Ann, in July, 2006, which turned out to be less than a year before he passed away, on May 15, 2006. He showed me his property which was formerly farmland, but slowly becoming a part of the wilderness that he loved—Bill also was an environmentalist, who also introduced a course on "Environmental Education," which was also a part of his efforts to change American culture to one on less harmful to a healthy ecosystem. Bill and I discussed the issues of how education can change culture, and he agreed with my view that eliminating draft would not be a step towards eradicating war: America's war in Iraq war did not elicit mass protest and mainly because many Americans (higher socio-economic classes), did not have family members in the military service, with the end of compulsory draft in the U.S. after the Vietnam war, while fearing that Iraq had been building capacity for weapons of mass destruction. Bill had been a good friend and colleague, who was also important in the development of my thinking about war and environmental issues, even as we often disagreed.

Only recently, sometime in 2013, I was fortunate to meet for the first time another colleague, Professor Glenn Paige, who introduced to me the idea of nonkilling which was inspiring to me, in that it elicited another step in my view of peace education. In this text I present arguments for how nonkilling can be an important foundational step in creating a world without war through education. I have also included here a few important international films that may be of value to classroom teachers in helping both they and their students explore nonkilling (even when the term itself has not been introduced). But I leave it up to teachers and others as to how the ideas can be explored for different children and adults.

I must also acknowledge the late Gregory Bateson, whom I met with from time to time, during his sojourn in Hawaii, before he left for California. He has been also important in my thinking on matters of philosophy and education and how families and culture can be dysfunctional as in the case of "war cultures," both to human beings as well as to its effects on the world biological ecosystem, and the importance of teaching and learning how to think in a small group. Gregory was also a pioneer in using photos and film in his ethnographic work as an anthropologist, and also in kinesics and language in human and interspecies communication.

Nonkilling

In conventional political science, the state, democratic or not, can inflict violence, and by extension, killing in order to submit people to its authority. "Nonkilling" (without the hyphen) is a term coined by a colleague, Professor Glenn Paige, to transform the discipline of political science to one that has major implications not only in the way we work, live, and play but also for a future of a world without war:

> …concentration upon liberation from killing as source and sustainer of other forms of violence could be a significant step forward in the political science of nonkilling [and away] from the politics of taking life to the politics of affirming it (Paige 2009: 9).

The history of the legitimation of killing by the state was greatly influenced by thinkers whose works attained canonical status in the West. The recognized classic in the history of political science was Machiavelli's *The Prince* published in 1532, in which killing could be used as a necessary means to ensure the endurance of the regime. In some ways, Machiavelli also separated the arena of ethics from that of politics, a separation that increased with increasingly large governing structures that included bureaucracy, and that significantly affected historically educational thought, especially when schools were used for nation building, that include the fostering of patriotism and nationalism.

Paige (2009: 23-25) summarizes how, from classical times of Plato (c. 427-347 BCE) and Aristotle (384-322 BCE), to Thomas Hobbes (1588-1679) and John Locke (1632-1704), the necessity of the state to employ coercion and the threat of death to secure order has been presumed. Locke took another step when he unleashed the justification of killing in claiming the right of citizens to revolt against a tyrannical government that violates property rights; Jean Jacques Rousseau (1712-1778) envisioned a democratic social contract that endowed the state with the authority from its people-as-a-whole to execute traitors and other criminals, and a to wage war against other communities, requiring its own citizens to sacrifice their lives in the name of the "general will." Karl Marx and Frederich Engels extended the justification to rebellion by the oppressed labor class to forward justice and equality in their *Communist Manifesto* (1858). In more recent times, Max Weber (1864-1920) defined the modern state as a community that has the monopoly over the use of violence in order to preserve political order.

A nation's reliance on war to expand national boundaries and to secure world order exponentially enlarged the scale of killing in modern times, with increased technological capacity for destruction of unthinkable enormity. Paige himself had accepted the conventional view of legitimized coercion as a basis tor politics; but, influenced by minority voices, that included such influential leaders as Gandhi and Martin Luther King, Jr., he questioned the axiomatic premise of legitimized violence in political science and developed development of the idea of nonkilling, a new possibility that would have great implications for the building of a world without war.

Page embraces the ideas of Jean-Marie Muller's work on how nonviolence is not merely a possibility for social and political philosophy but in itself provides the ground, the structure, for the possibilities to be generated. For not killing is an acknowledgement that just being alive, to become, is living itself, while killing annihilates possibilities. Muller puts it this way:

> Nonviolence is not a possible philosophy, it is not one of philosophy's possibilities, it is the structure of philosophy itself. No philosophy is possible, that would not state that the requirement for nonviolence is indisputable, it is the irrefutable expression of man's humanity that is essential to man's humanity, To ignore this requirement or, worse still, to reject it, is to deny the human possibility to break the law of necessity, it is to deprive man of the freedom to cut himself loose from fatality, and become a reasonable being, (Muller, 2014: 52.)

Why in the negative?

Paige's thesis of nonkilling first seemed simplistic to me, but I noticed how complex it was, yet in some way also elegantly simple to the point of being "obvious"—in retrospect. It seemed at first also an awkward word, although "nonviolence" did not seem to me as awkward. It was "complex" only when viewed in the context of the conventional ground of "killing" as a basic fact of life. Life affirmation is a positive act, and thus persuasive, and had been taken by philosophers such as Aristotle (*eudaimon* or happiness) or the Utilitarians (the greatest good for the greatest number). However, if you think about it, putting the negative on the specific act of killing, i.e. nonkilling, changes a seeming passive act that instead promotes the greater possibility for a good life, while acts of killing contain a limited number of possibilities in life. Nonkilling contains a multitude, an infinitude, of possible specific actions in living life including the affirming the life possibilities of others. Nonkilling implies freedom in possibilities, including unknown ways, and in that sense is life itself; it is self-affirming. It acknowledges that killing

exists, so the negative form is appropriate, given the modern tendency to give so much lethal authority to an imagined community, which is the state. Nonkilling is a way of describing acts such as doing art and music, dance, that are life-affirming and include yet unnamed generic and specific acts that promise ways the development of one s potentials.

Nonkilling also would include such activities as play, common to all mammals, and also birds, and animals such as the octopus, that have more complex nervous system compared to most other invertebrates. Frederich Froebel, a pioneering Prussian practitioner of education, emphasized play as an important activity for young children, which arose spontaneously, but which was suppressed in much of the schools of his time and confined to periods outside of school work. Froebel was the founder of the kindergarten "a garden where children grow," which was introduced in the America by Elizabeth Peabody, who was part of the Transcendentalist group in New England, that included Ralph Waldo Emerson. Bronson Alcott, and Thoreau, all important figures in the history of American education and also for the importance of civil disobedience when governments had unjust laws, that, for example, permitted slavery. Much of the thoughts of the transcendentalists, including California s Scotch-born John Muir, the founder of the Sierra Club, are important in the history of American education.

The concept of nonkilling involves a double negative that suggests that killing acts are undesirable, and located in the more limited area of human conduct and that the area has the possibility of being reduced or increased. This possibility of being reduced is important in providing the hope for youth and old alike that is promised in what we call "education."

Lynne Hunt in her history of human rights (2007: 72) found that Voltaire first used the idea of "human right" in the language of double negatives. In Voltaire's treatise on the infamous case, in 1762, whereby, Jean Calas, a Protestant, first endured long and extremely cruel torture that ended with execution at a time when Catholicism was state religion of France. Voltaire succeeded in persuading King Louis XIV to overturn, posthumously, the Parliament s decision that led to the death. Voltaire did not argue the case in terms of "freedom of religion" or toleration of other beliefs, as a human right, but that intolerance was not a universal human right.

It would be interesting to contemplate how the Universal Declaration of Human Rights might be less ambiguous, had it been written in the negative of acts that clearly violate humanity; however, the chance of affirming human rights in a narrower or more explicit negative form would not have been acceptable to many of the nations that signed the declaration; nation-

hood assumes the autonomy of the nation state, despite the fact that the global ecosystem has no borders.

Perhaps Kant's categorical imperative too may have taken a different, and ironically, life affirmative turn had it been stated in negative terms such as "Never use minds only as means" and may have convinced John Dewey to retract his claim that German idealistic philosophy was not necessarily prone to absolutism (Dewey, 1915).

Scientific truths based on induction can also be ascertained when put in the negative: Karl Popper's criterion for the truth of a scientific theory is located when it can be put in the more specific form such that its falseness can be proven by empirical verification, i.e. its truth value can be proven by falsification. Specific untruths are then located, and the theory is then revised, and recalibrated so as to exclude those parts that are proven false, but left open to new possibilities for scientific research based on the theory.

The Ten Commandments that are sacred texts in much of Jewish, Christian, and Islamic theology, are often in the negative, but not necessarily can be put to a scientific test since from a logical analytic point of view are not in the domain of science. For example, there is no empirical test for monotheism, polytheism, or for that matter, atheism, as a basis for a social science that can include the study of the sociology or anthropology of religion.

Thou Shalt Not Kill

The principle of nonkilling is embodied in the Fifth Commandment, and it is worth looking into its implications, including those who interpret the commandment as having exceptions, including killing in the name of "justice."

In *The Decalogue*, a series of ten 30 minute films, originally made for Polish television, the filmmaker, Krysztoff Kieslowsky, examines the contemporary implications of each of the Ten Commandments, and explores the complexities involved such that each exploration of a Commandment is also in relation to others, perhaps adding to something that transcends the logical and rational. Each of the ten, can be viewed independent of each other, while when viewed serially, enhances the meanings of each segment.

The series take place in an apartment complex in Warsaw in the late 20th century. In "Thou Shalt not Kill" (which was expanded into *A Short Film about Killing* (84 minutes), a young attorney Piotre, in his first case in court, attempts to save a youth, Jacek, from the death penalty. Jacek has brutally killed a taxi driver without any apparent motive and the court sen-

tences him to death by hanging; Piotre, in remorse over his failure to convince the court, visits Jacek in jail, before and during the execution.

Throughout the entire proceedings the young attorney Piotre, is aghast at the ugliness and brutality of the execution, and at how both those who prepare the hanging, as well as the executioners, proceed routinely without any apparent concern for Jacek: they attend to with minute details of the procedures, and without any hint of empathy for Jacek. Their attention to the details seems to numb them, and they seem bored, also, in performing actions that lead to Jacek's agonizing death. Piotre's lonely anguish is part of his education, as he becomes aware that although a crime of what appears to be a random killing of a taxi driver by an individual is rightly condemned, the state itself can take the life of one of its citizens through what *appears* as a rational process. In the background Piotre has just become a father.

Poland abolished capital punishment in 1997 about the time the film was in production. For about a decade before, capital punishment was declared for seven murderers, but the executions were not carried out. But what is remarkable about the film is that it is engaging, aesthetic, while being thus educative. In using this film in teaching, it is important to raise the issues and not attempt to didacticize the film, as it will surely for me, do violence to the film as a work of art.

The late James Hillman (2004) explored the ubiquity of war in the history of civilization, and proposes how our imagination is limited by our *Terrible Love of War* which is the title of his book. He adds another dimension to Paige's approach of changing the foundations of conventional political science in the sense that only through individuals directly understanding our "terrible love of war" at the deepest level of our minds, can we reimagine the building of peace.

But in my brief times in conversatiuon with Paige, I felt that he himself has lived much of his own life unconsciously accepting the deep premises of Hillman's "terrible love" and that a radical transformation for him took place in the depths of his mind when he had the insight that nonkilling was indeed an affirmation of life that had deep dissonance with the coexistent dominant acceptance of war at the unconscious level of what Hillman calls the "soul" which for Pascal was the "heart," in his *Pensee:* "The heart has its reasons which reason knows not." (1901: 78)

Nonkilling as a scientific premise

Paige has made a convincing argument that conventional political science is based on a premise of lethality that is accepted by most of us. But the fact that last century has been a time of enormous killing with two world wars, the invention of "weapons of mass destruction," and terrorism, and the coining of the word "genocide" has led to rethinking whether or not wars themselves can be tamed, if not diminished in scale. Nonkilling is an idea that has great appeal to me as it provides a way of looking at John Dewey, who is considered the foremost American philosopher of education, and one who emphasized the importance of education so important to the development of a democratic society, and the scientific method as a way of thinking based on his progressive version of pragmatism.

Dewey and other liberal intellectuals publicly favored America's 1917 entry into what came to be called World War I. Dewey's friend, the social reformer, Jane Addams opposed the war, but it was the social critic, Randolph Bourne, one of Dewey's former students at Columbia, who had greatly admired Dewey, who coalesced a minority group of intellectuals through articles he wrote for *The Dial,* and T*he Seven Arts* (Bourne, 1917; 1918). Bourne argued that Dewey did not fully develop his ideas about democracy but instead used "democracy" as tool for justifying the entry: President Woodrow Wilson's declaration of war against Germany, the leading power of the Central Powers. Dewey's response was to attack the idealism of the pacifists. A major financial backer and president of *The Seven Arts*, withdrew her support of the magazine in response to Bourne, and the magazine ceased publication: the editor wrote that "the idea of combining financial backing with full editorial freedom was broken down." (Joost, 1967: 141).

Biographer Alan Ryan (1995) points out how Bourne "clearly struck home" in that Dewey's ideas were "ill adapted to a time of war." Dewey later changed his views on the matter, while another biographer Robert B. Westbrook (1993) found that Dewey's ideas about war and democracy changed in a way that had been clearly foreseen by Bourne but whom he did not acknowledge; Bourne died in the influenza epidemic that followed the signing of the amistice in 1919. Bertrand Russell, who opposed World War I, and a critic of Dewey and who turned to pacifist protests in his later life, saw the connection between Kant's respect for each individual mind (and life) and freedom as expressed in the categorical imperative as fundamental to a deep democratic faith. (Russell, 1945: 705)

Killing is Relatively Rare

If you think about it, killing, when compared to nonkilling, is a relatively rare phenomenon in ordinary day-to-day life in almost all local communities historically. Many of us have never experienced killing directly and are not usually preoccupied with being a killer. Even in crime-laden neighborhoods that have a high incidence of murders and suicide, most neighbors do not kill even as they and their children become aware that killing occurs in their vicinity and have even directly observed it happening. Even worldwide, where violence seems to be prevalent and even growing, most other individuals do not directly experience direct killing except through media reports. Despite the enormous growth of killing through wars in the 20th Century, one fact still remains true: "Most humans do not kill. Of all humans now alive—and all who have lived—only a minority are killers." (Paige, 2009: 39)

Wars are legitimized by states, and its leaders are authorized to declare war; and in most nations considered democracies, a large portion of citizens accept war, even if they personally are averse to direct killing.

Even on the battlefield, where killing is legal, expected, and even rewarded, combat soldiers who actually take human lives were found to be few in number. Lt. Col. Dave Grossman cites study after study that many if not most ordinary soldiers have avoided firing their weapons in actual combat situations. For example in World War II, General S. L. A. Marshall found that only 15 to 20 percent of infantrymen in combat teams reported that they fired their weapons during combat. As U.S. Army historian in the Pacific theater during World War II, and later, as the official U.S. historian of operations in Europe, Marshall and his staff found that the results of such studies were consistent: In general, those on specialty and crew-served weapons were firers, while the non firers were almost exclusively riflemen. Grossman also found similar evidence of the reluctance to kill in the U.S. Civil War such as the fact that most of the loaded weapons used in the Battle of Gettysburg during were never fired. Grossman also points out that the U.S. Army Air Corps in World War II, discovered that less than 1 per cent of of fighter pilots account for 30 to 40 per cent of the total enemy aircraft destroyed in the air (Grossman, 1995: 23-26; 41).

Are Human Beings Naturally Averse to Killing?

Loaded with other evidence, and accepted by most readers of the first edition, Grossman concludes that most human beings are innately averse to the

act of killing. Nonkilling is normal human behavior and that a tendency to kill is an acquired trait. Nonkilling would indeed be the usual human condition.

Pierson (1999) claims that although most human beings have an aversion to killing, but there are "natural killers"—persons who have a predisposition to kill, and enjoy killing without any sense of guilt or remorse after the killing. He proposes that less than four per cent of such soldiers have existed in the history of warfare, and that they may do about half of the killing on the battlefield. Pierson's recommends locating such persons as they are a "vital asset" when put to use by "correctly positioning them in a unit can turn the tide of battle." He notes that they can also create havoc within a unit outside the battlefield, and that "natural killers," outside of the military include those who commit one time assassinations.

Serial killers are often given the death sentence in states that permit capital punishment, but it diminishes the opportunity both for the individual killer as well as psychologists, educators, and others to understand how the disorder developed cases of the pathology developed and under what circumstances, and help the search for possible treatments that might assist in the rehabilitation of the criminal.

Overcoming Aversion to Killing

Grossman collected a wealth of studies that indicate the "irrefutable" importance of proper training in "battle proofing" to get higher killing ratios among soldiers, if wars were to be won. He cites the example of *The war in Rhodesia*:

> The value of this modern battle proofing can … be seen in the war in Rhodesia in the 1970's. The Rhodesian security force was a highly trained modern army fighting against an ill-trained band of guerrillas. Through superior tactics *and training* the security force maintained an overall kill ratio of about eight-to-one throughout the war. Their commando units actually improved their kill ratio from thirty-five-to-one to fifty-to-one. The Rhodesians achieved this in an environment in which they did not have air and artillery support, nor did they have a significant advantage in weapons over their Soviet-supported opponents. The only thing that they had going for them was superior training, and the advantage this gave them added up to nothing less than total tactical superiority.
> The effectiveness of modern conditioning techniques that enable killing in combat is irrefutable, and their impact on the modern battlefield is enormous. (Grossman, 1995: 178-179, Emphasis in original).

Grossman was also interested in how the normal aversion to killing among most soldiers could be modified through some kind of intervention so that their performance in battle can be improved. He noted that American rifle training methods changed to incorporate such conditioning approaches as utilizing pop-up models that resembled people as targets so that pulling the trigger became an automatic response to a target, rather than an empathic response to a fellow human being. Firing rates went up in the Korean War, although it was not clear as to whether or not the killing ratios improved significantly.

Major refinements were added to the conditioning techniques, including teamwork building, that fosters conviviality among the soldiers, and closer supervision by a respected leader. As a result group killing ratios improved in the Vietnam War. The famous and controversial experiments using human subjects by Stanley Milgram (1974), also showed that obedience to an authority who ordered the subjects to give increasingly painful electric shocks to unseen persons (actors who responded to the "shocks" to give the impression that the shocks were real) were often in stress, at the end of the experiment, as they were doing, what they ordinarily would not do to another person.

Conviviality and Behavior Modification

It may be more accurate to argue that teamwork and trust in a leader is important to the success of the conditioning techniques, rather than being another factor added to the conditioning techniques itself. Gregory Bateson, one of the most observant anthropologists that I have ever met, has proposed that conditioning methods themselves (whether classical Pavlovian or operant Skinnerian) depended on a caring environment, in a context that included relationships outside of the laboratory when the learning experiment took place. When he visited B. F Skinner's laboratory at Harvard, he observed a woman assistant who fed the pigeons and cleaned their cages. Even in Pavlov's classical conditioning learning experiments, the dogs used in the experiments had also been cared for; furthermore, dogs, pigeons, and rats used in learning experiments were domesticated animals in their association with human beings. Adult wild animals are difficult to condition, but seem to respond best to training as the trainer gains a high degree of familiarity and trust, that is how such domesticated animals have coevolved with human beings since prehistoric times. In training domesticated horses, Gertrude Hendrix, who raised horses and was a noted mathematics education teacher, reported at an invited conference orga-

nized by Gregory Bateson that caring, a respect for the beast through unconscious signs of empathy, all communicated with tone of voice, body language were important in how the horse responded to her teaching and training. (Bateson, 1991: 106-8).

Bateson also has noted that caring is not only a disposition of an individual human being (and other mammals), but also primarily a relationship between at least two persons. Dispositions are "triggered" by the relating organisms, requiring the mysterious trait called "empathy" in which one recognizes another as being an analogue of itself. It is always amazing to see how infants immediately recognize a mother s face and voice, and often respond with glee. Conviviality requires both aspects, as all mammals especially know. When individual dispositions for conviviality are to be restricted to members of one's team, while enemies on the battlefield are to be seen by the individual as objects that invite no empathy, then the normal tendency for empathy becomes restricted only to members of the individual s group.

How can "evil"—acts of slaughter, including of close friends—be induced by caring that is genuine, as between Shakespeare's Macbeth and Lady Macbeth? What is tragic about Shakespeare's story is how caring combined with ambition can lead to multiple killings and to madness and ultimate defeat, while we also care about both characters, as we in our empathy see the tragic possibility in ourselves.

Does our natural aversion to killing imply that robots and drones may be more effective than appropriate training of combat soldiers in war? The question would be viewed as nonsense from a nonkilling point of view.

Pierson, who has based some of his views on killing in war on Grossman's work, argues that the few "natural born" killers make up a small portion of the population, but their liability in society, can be put to good use in war. It is thus important to identify such killers and put them to social use, which is in fighting wars. Grossman (1995: 336) concludes that human beings in general are not "natural killers."

> …there is a force within mankind that will cause mankind to rebel against killing even at the risk of of their own lives. That force has existed in man throughout recorded history, and military history can be interpreted as a record of society's attempts to force its members to overcome their resistance in order to kill more effectively in battle.

Dealing with Post-Traumatic Stress Disorder

Grossman, however, makes a double take, when he also links the high incidence of post-traumatic stress disorder (PTSD), that followed the Vietnam War veterans, and which he attributes in part to the new type of training, which had been successful, but requires understanding of how to deal with the aftereffects of PTSD.

> We may have enhanced the killing ability of the average soldier through training (that is, conditioning), but at what price? The ultimate cost of our body counts in Vietnam has been, and continues to be much more than dollars and lives. We can, and have, conditioned soldiers to kill—they are eager and willing and trust our commands. But in doing so we have not made them capable of handling the moral and social burdens of these acts, and we have a moral responsibility to consider the long term effects of our commands (Grossman, 1995).

Grossman has good intentions here, again, but in evoking "moral responsibility," should it not also apply to the ethics of changing what would be normally desirable behavior (nonkilling and an aversion to killing) into what would be killing behavior of an "enemy" that already diminishes the humanity of another?

It seems to me that the conditioning methods that include trust and team conviviality are also a means to manipulate soldiers to go against their normal reluctance to kill, and the PTSD is a response to the confusion of being manipulated, consenting to the manipulation, going against a normal aversion to killing, and the support and contradictory disregard of they as persons given to them as members, including friends and family, that may also have a "love of war" (a la Hillman) in their unconscious, as well as a lonely personal internal disillusionment that is also denied?

Furthermore those who are trusted in person may be imagined abstractions, quasi-parental figures, in a corporate entity (the larger military units) who are not personally involved in specific battle projects, that are indifferent, and do not personally know the individuals involved? The corporate mentality is not uncommon today as larger and larger corporate units including bureaucracies, govern the parameters of our daily life, and there is an erosion of a sense of personal responsibility in a corporate entity that is legally real but without a "soul" or "heart"?

Grossman's concern also about the spread of violence today in ordinary civilian life also needs further analysis, for I suspect it is related to living in an

increasingly everyday corporate world that is somehow infected with "the love of war"?

The healing of PTSD involves an understanding of "the love of war" and its self negations, at the individual level, with personal help by other individuals, such that an unravelling that can lead to clarity and the restoration of hope, and what I regard as a major "step" towards liberation from killing as source and sustainer of other forms of violence, while also helpful to reclaim ones faith in life. For if a cultural faith in war is considered madness, an example of what Jules Henry *Culture Against Man* (1965), then a pathway to sanity would be a development of an outlook that includes nonkilling?

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