

Peace Education History:  
Approaching Peace through Art Education

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### Abstract

This paper presents a historic overview of peace education with an emphasis on art education. The question “What is peace?” is posed with the concepts of negative and positive peace explained. The need for peace education will be examined with multiple approaches and foci for peace education discussed. Using art education as a vehicle for peace education will be explored.

Peace education can cover a variety of issues including violence in schools, conflict resolution, international issues, international security and cooperation, disarmament, global studies, anti-war, human rights, sustainable development, environmental issues, conflict between developed and undeveloped worlds, and peace as the ideal for the future (Peace Education - The Development of Peace Education and Its Basic Principles, n.d.). Over time the focus for peace education has changed depending on current trends, needs and concerns.

Educators such as Maria Montessori and Herbert Read were intensely interested in peace education. “The advocates of education for peace see education as central to efforts to change actions and consciousness in order to stop war and to bring about a more desirable human and ecological state” (Burns, 1996, p. 10).

Within the art curriculum, art educators can contribute positively to peace education. Opportunities for students to collaborate with students in other countries on art works and projects is a way that students can interact and build relationships and connections laying the foundation for a more peaceful world. It will take the creativity of our students to find solutions that lead peace in this world. While creating a positive learning environment is important, it is imperative that peace education establishes “within the students minds a commitment to peace principles” (Harris, 1996, p. 386).

## Peace Education History:

### Approaching Peace through Art Education

#### **What is Peace?**

Peace can be defined in different ways. Inner peace refers to a state of being, how you feel and your feeling for others. Peace can also refer to relationships between countries, communities, cultures and individuals. It may even have meanings within each of these categories. For instance, peace concerning international relations can concern a balance of power while peace regarding intercultural relations could include religious or other cultural differences. Peace within a community centers on social needs such as health care, housing, employment (Harris I. M., 2002, p. 8). Negative peace usually refers to the relationships between countries (Dugan, 1996, p. 94). Negative peace is the absence of war, positive peace refers to “no structural violence or [to] social injustice” (Peace Education - The Development of Peace Education and Its Basic Principles, n.d.). “By peace we understand caring for human beings and nature, equality as a way of life, a cooperative lifestyle replacing violence and exploitation” (Nordland, 1996, p. 292).

When students are asked to define peace and what peace means to them, they often respond with “no war.” But, when asked to discuss peace in terms of what it is and not what it is not, then another meaning of peace becomes apparent. Peace can mean many different things to different people; peace can be described as “a state of calm and serenity, with no anxiety, the absence of violence, freedom from conflict or disagreement among people or groups of people” (Ayers, 2015). “Student’s perceptions on peace are formed by their family, their community, and increasingly by what they view through technology” (Tomboulia, 2016). In order to

become a peacemaker, students first must respect themselves, believe they are capable and worthwhile people—they must be at peace with themselves (Derstine, 1993, p. 35).

### **Importance/Need for Peace Education**

*"If we are to teach real peace in this world... we shall have to begin with the children."*  
—Mahatma Gandhi

According to *Peace Education and the Comparative Study of Education* published in 1996, the core set of values guiding peace education are: The tolerant world, the non-violent world, the just world, a shared world, and a sustainable world (Burns, 1996, pp. 57-58). Peace education contributes to the realization that a peaceful, just and sustainable future is possible (Burns, 1996). Through peace education students acquire skills to promote the values of peace in society, its object is to educate individuals and society towards a peaceful existence with “non-violence, tolerance, equality, respect for differences, and social justice” (Peace Education - The Development of Peace Education and Its Basic Principles, n.d.). We must help our children learn about and grow toward peace in order to work toward a more peaceful world (Dyck, 1993, p. 10).

In the beginning of the twenty-first century peace education centered around human rights education, international education, environmental education, conflict resolution education and development education (Harris I. M., 2002, p. 3). In today’s global society, students are constantly exposed to violent images on the television, through video games, music, magazine/newspaper articles, and the internet (Tombouliau, 2016, p. 2). Violence has become commonplace and seemingly accepted; war and conflict viewed as the norm (Ayers, 2015). One way to prepare students for their place in the global economy is to have them investigate topics of global significance, such as the topic of peace (Jackson, p. 3).

### **History of Peace Education and Peace Movements**

*"Averting war is the work of politicians;  
establishing peace is the work of education."*

Maria Montessori

The 17<sup>th</sup> century Czech educator, Comenius, stated that the road to peace was through universally shared knowledge and the goal of education was to live in harmony with others even in diverse cultures (Harris I. , 2010). Education and the pursuit of peace have been intertwined and it is through education that the goal of peace may eventually be achieved.

In the 19<sup>th</sup> century, after the Napoleonic Wars, peace organizations sprung up in Great Britain, Belgium, and France—peace movements were begun by workingmen's and socialists associations (Harris I. , 2010). Before World War I, peace organizations were in the United States and almost all European countries. At the end of the 19<sup>th</sup> century, many peace societies were formed by educators and students (teachers, students, and university professors) with the goal of educating the public about the dangers of war (Harris I. , 2010).

The foundation for modern peace education was laid in the late 1800's when a goal of education was to teach morality. John Ruskin believed a role of education was to teach national and individual morality (Kauppinen, 1991, p. 5). Art, for Ruskin, was fundamentally moral and art instruction could teach men how to achieve the "moral right state" (Infed). Art education was used to promote good morals and educate good citizens. Thomas Munro also help set foundations for peace education in art. He believed that art can be and should be used as a way to achieve sympathy and international understanding (Kauppinen, 1991, p. 5).

The Nobel Peace Prize, established in 1895 and first awarded in 1901, recognizes "the most or the best work for fraternity among nations, for the abolition or reduction of standing armies and for the promotion of peace congresses" (Tägil, n.d.). Alfred Nobel, it is interesting to

note, developed dynamite and other inventions that were eventually used for war purposes.

Nobel expressed the opinion that peace could be achieved by creating a “material or a machine which would have such a devastating effect that war from then on, would be impossible” (Tägil, n.d.). In his correspondence to the Austrian countess, Bertha von Suttner, Nobel wrote:

Perhaps my factories will put an end to war sooner than your congresses: on the day that two army corps can mutually annihilate each other in a second, all civilised [*sic*] nations will surely recoil with horror and disband their troops.

(Tägil, n.d.)

Nobel referred to this as a “balance of terror” (Tägil, n.d.). Obviously, history has shown how wrong Nobel’s concept and ideas were on deterrence being a path to peace. His association with Baroness Suttner, an active force in the international peace movement, had an impact on his thinking and influenced Nobel to create The Nobel Peace Prize which was established in his will (Tägil, n.d.)<sup>i</sup>.

By 1912, chapters of the School Peace League existed in almost every state in the US. In Europe there were societies and congresses that were warning against the horror and terror of modern warfare (Harris I. , 2010, p. 13). Educational programs were developed by peace societies with hopes for building peace and war is unacceptable (Burns, 1996, p. 26). World War I (1914-1918) occurred regardless of the efforts of these peace organizations.

After World War I, social studies teachers taught about international relations so that students would learn about people in other countries and be less likely to go to war (Harris I. , 2010, p. 13). The premise was if students learned about and gained an understanding of other cultures and global awareness, they would develop a tolerance of views different than theirs and this would contribute to peace in the world (p. 13). The progressive education reform agenda

was contributed to by peace educators promoting social progress by teaching students to become problem solvers (Harris I. M., 2002, p. 11).

Progressive history educators, (often with ties to the Socialist and Communist Parties) were convinced World War I was enabled in part to the indoctrination of youth into nationalism, promoted social progress by advocating a peace education that focused on commonalities of humanity (Harris I. , 2010, p. 13). They promoted international organizations such as The League of Nations and engaged their students in international issues that afforded their students opportunities to think and see themselves as concerned global citizens identifying with people worldwide struggling for peace (p. 13). The League of Nations was created with one purpose in mind: To maintain world peace. Interestingly, peace educators were considered radicals and named as traitors for their opposition to World War I (p. 13).

Maria Montessori travelled throughout Europe urging teachers to replace authoritarian pedagogies with a curriculum that embraced an “education that would free the child’s spirit, promote love of others, and remove blind obedience to authority” (Harris I. M., 2002, p. 11). She believed that this type of education would contribute towards the building of a peaceful world. Montessori developed a curriculum and a way of teaching that embraced teaching peace within the classroom by creating an environment of peace for the children to work in. She did not believe in teaching peace education separately, but in making it a vital and integral part of the entire education process.

The onset of World War II, 1939-1945, severely slowed down the Peace Movement and peace education activities (Maasen, 1996, p. 131). After World War II, there was a new interest in educating the student for world citizenship. Herbert Read strove for merging art and peace education arguing the images produced through this could motivate people in the promotion of



peace (Harris I. , 2010, p. 14). Both he, and Maria Montessori, contended that creativity could help mankind to “escape the pitfalls of destructive violence” (p. 14). In the 1940’s Herbert Read wrote several important publications including: *Education through Art* and *The Culture and Education in a World Order*. He helped found the Art-for-Peace Movement and advocated for peace to be taught through art education. Read believed that an international understanding could be realized by the development of a fully balanced personality through art education (Thistlewood, 1994).

In the aftermath of World War II, United Nations Educational, Scientific and Cultural Organization (UNESCO) and the International Society of Education through the Arts (InSEA) were formed in the hopes that “a new style of international relations could be developed” (Steers, p. 1). Given the 1945 bombings on Japan’s Hiroshima and Nagasaki, disarmament education was promoted by UNESCO (Burns, 1996, p. 49). To ensure that this type of travesty never happen again, it was vital, through education and cultural exchanges, people should gain an understanding of each other emphasizing “truth, justice, and the importance of the individual” (Steers, p. 1). Peace education advocating disarmament was especially evident in Japan (Aspeshlagh, 1996, p. 45). World-wide, there was a need for international cultural understanding which could partially be met through education as well as other methods, for example: *Youth for Understanding*<sup>ii</sup> was founded at this time as a group sponsoring cultural exchange between the youth of the US and Germany (Japan and other countries were added later).

An anti-war theme continued to be in the forefront of peace education during the 1950’s and 60’s with the Korean War, Cold War, Vietnam War, and with the colonial empires dissolving. There was fear of nuclear issues and a global nuclear holocaust as well as a growing gap between the rich and the poor. (Burns, 1996, p. 10)

After WWII and thru the 1960's, peace education was focused on disarmament and antiwar. In the postwar decades there was a need to ensure a lasting peace and peace education had a global focus (Burns, 1996, p. 12). In the 1950's, the Cold War had a negative effect on the peace movement, but by 1960's the peace movement was firmly established. In the 1960's and 70's, peace education was about anti-conflict, anti-war and disarmament education promoted by UNESCO in the 1970's. In 1975, the term, "Global Education," was introduced and used by peace research institutes to describe their curriculum projects (Maasen, 1996, p. 132). Also, in 1975, UNESCO recommended that peace education take place in an:

effort to develop humanitarian content which addresses concern to people everywhere and which includes values as tolerance, the peaceful resolution of conflict, and the realization of rights which are considered universal. (Aspeslagh, 1996, p. 30)

Established in 1981, September 21<sup>st</sup> was set aside by the United Nations as International Peace Day--a day to help promote peace and understanding of global cultures. It is a day without conflict where nations at war observe a cease fire. (International Day of Peace September 21st, 2015). Participation in International Peace Day activities is a way that students may become involved with sharing their artwork while expressing their ideas on the need for peace (Tombouliau, 2016, p. 7).

Beginning in the 1980's there was a shift in the focus of peace education and also in the connotation of peace—peace began to be defined in a more positive way and this was reflected in how it was incorporated into education. The change is from peace being the absence of conflict/war to peace being something essential to our lives that must come from within ourselves. Positive peace is concerned with personal peace and societal peace issues: the

“development of human rights, international understanding, racism, sexism” (Burns, 1996, p. 11). Peace begins within a person and then can be expanded outward.

Near the end of the 1980’s, changes arose in part due to a postmodern approach. These changes created an emphasis on local action and a focus on personal peace where individual change is directly related to global/universal change (Burns, 1996, p. 11). Globalists made way for humanists where peace educators emphasized “civil, domestic, cultural, and ethnic forms of violence, trying to heal some of the wounds of pupils who have been raised in violent cultures (Harris I. M., 2002, p. 15). In 1988 at the European Educators for Peace conference there was one approach given for Peace Education—“Think globally, act locally” (Burns, 1996, p. 12).

Peace education became concerned with helping the individual to find their “peaceful way of being” (Burns, 1996, p. 11). The move was from an emphasis of a more societal peace to a peace culture (Burns, 1996, p. 11). Environmental education also became a part of peace education. When young people become aware of the ecological crisis, they were given tools by environmental educators to create environmental sustainability, and taught to about using resources in a renewable manner (Verhagen, 2002). Environmentalists argue that the deepest foundations for peaceful existence are rooted in environmental health (Harris I. M., 2002, p. 16).

In the 1980’s and 90’s United States conflict resolution and peer mediation programs were a popular part of peace education. For example, Piedmont Open Middle School in Charlotte, North Carolina had a strong peer mediation program that was led by school counselor Jackie O’Malley. This program trained students to become peer mediators that helped resolve conflicts between students and helped them work through their differences. Relationships between the races was a specific focus especially in the South. “This approach centered on teaching tolerance, appreciation, and empathy for others as well as cultural issues” (Burns, 1996, p. 44).

In the early 2000s, declarations were made by The United Nations General Assembly that concerned peace education. The resolution, Programme of Action on a Culture of Peace 2000, article nine, section (c) states to “involve children in activities designed to instill in them the values and goals of a culture of peace” (General Assembly, United Nations, 2000). The Millennium Development Goals (MDGs) with a target date 2015 was to help “establish a just and lasting peace all over the world . . . promoting education for peace and human development . . . and any prospect for global peace and prosperity depends primarily upon the development of children’s innate creativity and intrinsic empathy” (Ishaq, 2006)

The International Year of Peace was declared in 1986 by the United Nations. On January 1<sup>st</sup>, 2017 United Nations Secretary-General Antonio Guterres pledged 2017 to be a year of peace, asking for all to make a shared New Year’s resolution—to put peace first. (New UN chief Guterres pledges to make 2017 'a year for peace', 2017)

### **Peace Education in Art Education**

Peace education can be implemented as a special subject or as part of another curriculum area--peace education can easily be included in the art curriculum. Herbert Read believed in the universal aspects of art and that art education can provide a force to achieve social harmony and peace (Efland, 1990, p. 233). Read worked to create the Art-for-Peace Movement after World War II hoping to promote international understanding through art (Efland, 1990, p. 233). Read and Thomas Munro worked together on a UNESCO committee to set the foundations for peace education in art and as “a mean to international understanding and sympathy . . . [and] to facilitate [a] cultural exchange in the arts” (Kauppinen, 1991, p. 5).

It is generally believed that the social patterns a person develops as a child influences and tend to last a lifetime (Ishaq, 2006). Not only should a child be creative, but there is a need for

them to learn to cooperate and collaborate especially with those that are different from them (Ishaq, 2006). Art education helps encourage creativity in children with opportunities for collaboration. “The encouragement of creativity from an early age is one of the best guarantees of growth in a healthy environment of self-esteem and mutual respect – critical ingredients for building a culture of peace” (Ishaq, 2006).

Peace education works to help students obtain a complete and rounded education including the individual’s social, emotional, and moral development. Working to develop a positive self-concept is foundational to building trust and sympathy for others building a foundation for interconnectedness with others ultimately to the benefit of society. (Peace Education - The Development of Peace Education and Its Basic Principles, n.d.). Through the art curriculum, students can develop a sense of identity and help with his emotional and moral development.

We are blessed with imagination and creativity and it is precisely imagination and creativity that is needed in finding solutions for peace. Peace must first be found within us; and through art, students can explore their ideas and feelings (Barton, 2015, p. 22). Peace means compassion for others and Sir Ken Robinson stated that “engaging with the arts of others is the most vibrant way of seeing and feeling the world as they do” (Barton, 2015, p. 22). Unimagined possibilities are envisioned when an emphasis is placed on the development of imagination facilitated through the arts (Collinge, 1997, p. 5). Maxine Green expresses that art experiences leads to the unexpected--what she calls “wide-awakeness” (Collinge, 1997, p. 5). She writes:

Imagination is the capacity that enables us to move through the barriers of the taken-for granted and summon up alternative possibilities for living, for being in the world . . . It opens us to visions of the possible rather than the predictable, it

permits us if we choose to give our imagination free play, to look at things as if they could be otherwise. (Collinge, 1997)

Greene believed that creativity is essential to peace and students should be encouraged to envision alternate possibilities of a world as it could be—not just as it is. She states that individuals need to actively think about their place in the world, their experiences and what influences them, to make sense of what is happening to them and around them (Webber, 2014 ). Through art education programs, global personality traits can be developed expanding the capability for empathy for other people groups. (Ishaq, 2006). Barriers can be broken and communication can occur through the universal language of the visual arts—emotional connections can be made between people of different cultures and compassion, appreciation, awareness, and empathy may be developed for others (Ishaq, 2006). Culture and intercultural work both form a consistent theme in the development of peace (Burns, 1996, p. 46).

The approach to peace education can be formal or informal. It is taught at home, in churches, public schools, private schools, in afterschool programs, and through other community programs. An example of a community program that has been in existence for the last 16 years is *One Common Unity*. This is a non-profit organization that offers workshops, trainings, and retreats using art and media to help with peace building (Peace Education, n.d.) . “One Common Unity breaks cycles of violence and builds compassionate, healthy communities through the transformative power of music, arts, and peace” (Peace Education, n.d.).

Today, peace education can be implemented informally by art teachers including various activities and projects geared toward the development of peace. These may include studies that bring children from different countries together sharing and interacting with each other through their artwork, writings on peace, and collaborative art projects. Learning and developing an

understanding about people and cultures through art, both traditional and current art, can be a focus in the art curriculum. Participating in international initiatives such as Pinwheels for Peace<sup>iii</sup>, Peace One Day, International Peace Day (September 21<sup>st</sup>), The Peace Pole Project, and Students Rebuild helps the student to see their selves as having a voice in the world where they can help implement a change. Using the topic of peace in a thematic approach elevates the art curriculum to more than learning about art techniques, it allows students to develop their own ideas and to formulate a personal voice. Students “learn that art is a powerful platform that can be used to express their ideas and allow them to have an impact upon the world” (Tombouliau, 2016, p. 18).

### **Conclusion**

Peace education has had an active part in education for the last 100 years. Its focus has changed according to the needs and concerns of the of the time period. Peace education taught within art education can be effective and powerful. Students can explore, develop and express their ideas though their art while using their creativity to help examine global issues such as the need for peace.

Art is a powerful universal language that can be used to communicate ideas on and about the promotion of peace. Using art as the pathway to understanding other’s points of view can enable students to develop more global perspectives. Appendix A provides examples of peace organizations of historic significance and Appendix B lists various international programs that can be used to help connect students globally, Internet resources for globalizing the curriculum, and additional resources for teacher intercultural travel experiences or in-service opportunities.

By using the art curriculum to create opportunities for students to develop an inner peace, they will gain confidence to share their thoughts and ideas through their artwork. Learning about

and sharing experiences with others that may be different than they are, enriches a student's life and opens his eyes to the similarities of the world's people—relationships are built and understanding is created. It is through the understanding, imagination and creativity of our youth that we have a chance of creating a new reality, one of peace.



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## Appendix A

## Examples of Peace Organizations of Historic Significance

- The Societe d'Education Pacifique (“objective: creating a network of teachers who would bring peace education to the classrooms of Europe” (Aspeslagh, 1996, p. 27)
- International Peace Research Association (IPRA)
- Peace Education Commission (PEC) 1974
- Campaign for Nuclear Disarmament (CND)
- International Institute of Intellectual Cooperation (IIC) precursor to UNESCO
- United Nations Educational Scientific and Cultural Organization (UNESCO)
- International Society for Education Through Art (InSEA)
- Economic and Social council (ECOSOC)
- Non-Government Organization
- World Confederation of Organizations of the Teaching Profession(WCOTP)
- International Peace Research Association (IPRA)
- Institute for World Order
- Women’s International League for Peace and Freedom (WILPF) 1915
- Campaign for Nuclear Disarmament (CND) early postwar
- People for Nuclear Disarmament in Australia
- New Zealand Foundation for Peace Studies
- Students and Teachers in New Zealand/Aotearoa
- German Environment Movement
- Project for Ecological and Cooperation Education (P.E.A.C.E.) 1988

## Appendix B

The following is list of various international programs that can be used to help connect students globally. I included this list in the literary review I wrote in December 2015 titled *“Technology: The Driving Force of Globalizing Art Education.”*

### 1. Examples of past art related learning experiences through IEARN

(<https://iearn.org/>) have been:

- Talking Kites All Over the World: A tradition of flying kites with personal and group images of our dreams for a better world, in the footsteps of J. Korczak
- Beauty of the Beasts: An international wildlife art and poetry exchange
- Holiday Card Exchange: Classrooms explain their holiday traditions by sending cards to their partners around the world
- Calligraphy: The art of producing decorative handwriting or lettering with a pen or brush
- Electronic school magazine project: Cultural and educational e-school magazine
- Get to Know Others; An educational endeavor to give students the chance to learn about their own culture as well as other cultures

- Global Art a Sense of Caring: an exchange of digital photos/artwork and writing on the theme of caring
  - International Intercultural Mural Exchange (IIME): two schools of distant countries learn interactively and create one big mural by drawing halves of a canvas to express their collaborative learning in a visual way
- 
- Local History Project: Sharing the history of our home places which can also include the history of our families, descriptions of traditions, country cuisine and folklore
  - My Identity Your Identity: Sharing of traditional celebrations, the famous monuments, and landmarks in their countries
  - My Name Around the World: Research, find and send information about own name answering different questions connecting with own name, students create different visualizations of name: posters, handicraft, drawing, etc., creation of blogs and the sharing information about name and photos
  - One Day in the Life: Sharing of photographs with caption of daily life and discuss it with partner students in another country
  - Origami: Art therapy and how ORIGAMI works
  - Wall of Names: Support of student self-expression using various artistic devices helping to convey the origin and meaning of names of different countries and teaches students to cherish intercultural exchanges
  - Youth Can: Sharing of interests and projects about protecting the environment in their communities and collaborating with students in other areas doing the same

## 2. Internet resources for globalizing the curriculum

- *Pinwheels for Peace* project ([www.pinwheelsforpeace.com](http://www.pinwheelsforpeace.com))
- *Peace Pole Project* (<http://www.peacepoleproject.org/>)
- *Peace One Day* activities (<http://www.peaceday.org/>)
- *The Students Rebuild Water Challenge*

(<http://studentsrebuild.org/findchallenge/water-challenge>)

## 3. Additional resources for other student intercultural projects or experiences:

- *100 People: A World Portrait* <http://100people.org/>
- *Global Kids* <http://www.globalkids.org/#/about-global-kids>

## 4. Additional resources for teacher intercultural travel experiences or in-service opportunities:

- *Asia for Educators* <http://afe.easia.columbia.edu/>
- *Heifer International for Educators* <http://www.heifereducation.org/>
- *Asian Society* <http://asiasociety.org/education>
- *o Oracle ThinkQuest* <http://www.thinkquest.org/en/>
- *o TeachGlobalEd.net* <http://www.coe.ohio-state.edu/globaled/home.cfm>
- *Asia Society Partnership for Global Learning*
- <http://www.asiasociety.org/education/pgl/>
- *Fulbright Teacher Exchange Program*
- <http://www.fulbrightexchanges.org/>
- *NAFSA: Association of International Educators* <http://www.nafsa.org>



- *Partnership for 21st Century Skills*

*<http://www.21stcenturyskills.org/>*

- *The Edge English Institute (also known as The Edge Institute)*

*<http://www.TEEI.org>*

## Notes

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<sup>i</sup> “The problem of the inventor's and scientist's social responsibility was taken up by Albert Einstein in a speech in 1945, after the atom bombs were dropped over Japan in August of that year. Einstein pointed out that the physicists in 1945 were in a situation which much resembled that in which Alfred Nobel once found himself. Einstein drew his conclusion from this: "Alfred Nobel invented an explosive more powerful than any then known -- an exceedingly effective means of destruction. To atone for this 'accomplishment' and to relieve his conscience, he instituted his award for the promotion of peace." (Tägil, n.d.)

<sup>ii</sup> Youth for Understanding: A non-profit exchange organization that was created in 1951 with the intention of bringing together the youth of Germany and America with the hopes of gaining a better understanding of each other after WW II. This program now includes youth from over 55 countries in its exchange program. (<https://about.yfu.org/history>)

<sup>iii</sup> “Pinwheels for Peace is an art installation project that started in 2005 by Ann Ayers and Ellen McMillan, former art teachers at Monarch High School in Coconut Creek, Florida, as a way for their students to express their feelings about what’s going on in the world and in their lives. Young people in schools around the world make their own pinwheels each year, decorating it with their thoughts on peace, poems and ideas for the future, before planting them in public spaces in their community. The first Pinwheels for Peace were installed on Sept. 21, 2005. Since then, we have grown from 500,000 pinwheels planted the first year, to four million pinwheels in 2014, and many more in 2015!” (<http://www.peaceoneday.org/education/peace-projects>)