ORCID 0000-0003-0234-0095
FLAHERTY Maureen P.
Associate Professor, University of Manitoba, Canada
e-mail: maureen.flaherty@umanitoba.ca
ORCID 0000-0002-0467-6433
STAVKOVA Sofiya
Associate Professor, Lviv Polytechnic National University, Ukraine
e-mail: vstavkovy@ukr.net
ORCID 0000-0003-4311-9709
ARHYPOVA Svitlana
Professor, Cherkasy Bohdan Khmelnytsky National University, Ukraine
e-mail: svepetark@gmail.com

PEACE EDUCATION: CONSCIENTIZATION (CRITICAL CONSCIOUSNESS) FROM A STRENGTHS PERSPECTIVE

This paper seeks to share perspectives on the resource that Peace Education may be to educating future military personnel. We are social work and peace and conflict studies scholars. In this paper, we define peace education, conscientization, cultures of peace, and strengths- based perspectives as foundational principles upon which we build our work. We consider the role of formal, informal and non-formal types of education. We then look at how the education of students of military academies has shifted in modern Ukraine. We discuss the different focus of military academies and their roles in dealing with different kinds of conflict and human security. We consider how military education, with its culture of obedience to authority, may still actively implement peace education. We end with a discussion of how, while military training establishment have historically been thought of as somewhat oppressive, meant to take the personality out of the individual, these same institutions may be used to develop critical thinkers, somewhat focused and selfless individuals who can be strong peacebuilders, particularly as team members.

Keywords: *peace; peace education; critical consciousness; strengths perspective; formal, informal, non-formal education.*

Formulation of the problem. This paper considers the role that Peace Education, using formal, in-formal, and non-formal methods, may have in educating future military personnel.

A literature search and document analysis were used to construct this paper.

It outlines the theoretical background supporting this paper. Here, we define peace and peacebuilding. We consider strategic peacebuilding and human security both to be activities which exist on a continuum; both are part of peace education, and though different language may be used. Both are also part of social work education (Rigby, 2006) and education for peace. In our description of peace education, we include the work of Paulo Friere and his stance on critical consciousness or conscientization as it relates to peace building and empowerment.

Peace. Johan Galtung (Galtung, 1996) described peace from two different perspectives: negative peace, or the absence of overt violent conflict, and positive peace, a state where people have what is needed to realize their full potential. Positive peace is not necessarily without conflict; however, in positive peace there is no aggression and there is no violence. The concept of human empowerment is also related to positive peace. Empowerment is a transformational process through which people gain understanding of themselves and their world (Schwerin, 1995). Empowerment brings self-awareness and agency (Bishop, 1994/2002) and both self-awareness and agency are vital for individuals to participate not only in their own personal development, but also in the development of their communities.

Human security. When we consider human development, we must also consider the notion of human security, which has changed in the last ten years or more. Human security is now seen more from a human health and wellbeing perspective rather than focusing on national autonomy, and protection from outside forces (Reardon & Hans, 2010; Sjoberg, 2010). We understand that conflict often occurs, not only when one state wishes to control another, but also when individuals and communities are not able to have their basic needs met. Human security relies upon the wellbeing of each person living in community (Reardon & Hans, 2010; Sjoberg, 2010). Indeed, the Universal Declaration of Human Rights, in its imperfection, envisions a world, where irrespective of borders, all people's rights are protected (United Nations, 1948), and all may live together with dignity. There is no "power over" here, but rather "power with", as conceived of by Anne Bishop (Bishop, 1994/2002). In order to share power and resources fairly, it is important to provide individuals with time to reflect on a shared or common vision. Such a visioning process is outlined by peace scholar, John Paul Lederach, who notes that, in order for a common vision of peace to be constructed and shared, individuals must be encouraged to spend the time to reflect upon, exam, and articulate their **own** visions in order to then join together thoughtfully with others (Lederach, 1997).

Peace building as an action. So, what does this have to do with peace education? David Ragland addresses the work of pioneer peace studies sage, Betty Reardon noting that Reardon's approach to justice requires attention to human development (Ragland, 2014). In this understanding of human needs, a capacity building approach to justice means all people have the right to develop to their full potential, and they also need support for that development, as each person has different strengths and needs. Again, citing Reardon, notes: "argues that human dignity informs the ethical basis for human rights" (Ragland, 2014, 3) and human freedom is a critical aspect of this development. Ragland adds, "[S]elf-respect, recognition of equal moral worth, and protection of one's natural environment for sustenance are essential to justice" (Ragland, 2014, 6).

Following this train of thought, we note that peace is an action state, an active process of community building whereby people negotiate their interests and participate in key decision-making processes (Kelly & Eblen, 2002; Dominelli, 2004). Education plays a key role in preparing people to be active participants in their own lives and in the communities in which they live, both locally and globally (Ragland, 2014).

Education for empowerment: Critical consciousness or conscientization. The old style of education is often called the "banking" method whereby the teacher inputs material or knowledge into the student's consciousness or thought process and the student's job is to retain and then spit it back out as needed or access the knowledge as needed. Critical thinking was not encouraged; rather, students were expected to retain the information and be able to repeat it back. In this way, colonization and other oppression could be carried on generation after generation. In the early 1970s, Latin American scholar, Paulo Freire entertained a different way of learning, whereby those who were suffering were taught to reflect upon their own experiences and observations and the experiences being shared with them, to think critically. It was/is only through this critical thought, *consceintizaion*, that the oppressed question oppressive structures and create new ones, ones that allow for self-actualization, for liberation of oppressed communities (Freire, 1970). Of course, there are some things that need to be memorized, like one's name, mathematical times tables, etc. However, we have come to value critical thinking, critical consciousness as an imperative mainstay to human development, something necessary for people to work and live together peacefully.

Context. Within this section we reflect on the context or setting for the work that we all do as educators. Because the setting of this presentation is the military academy, we focus our attention first on global armed conflict, something which impacts us all, but is more directly and overtly the focus of a military academy. We also reflect on our own somewhat limited knowledge of the role of the military and military academies.

Global armed conflict. According to Strand and Hegre of the Peace Research Institute in Oslo, Norway (Strand & Hegre, 2021), many conflicts in 2020 are the same ones that have been ongoing in some form for more than thirty years. Many began with the fall of the Soviet Union; some have existed in Africa as countries struggle to leave colonization and become more functionally independent, and there are also ongoing conflicts related to the Islamic State (IS). While Strand & Hegre state that the armed conflict in Ukraine did not reach "war" status in 2020, the conflict continues none the less, requiring an educated military presence to protect not only the nation's borders, but also the

rights and dignity of individual citizens of Ukraine. Armed aggression by Russia in the East of Ukraine continues to escalate in waves, as identified in spring of 2021 when a resurgence of Russian troops on the eastern border of Ukraine was openly acknowledged by the Centre for Strategic and International Studies (Bielieskov, 2021). Ukraine continues to develop its military critical mass, presently unable to fully defend itself, again considering the importance of joining the North Atlantic Treaty Organization for more support.

Roles of military and military academies. Traditionally, the military academy has been seen as a place where people behave "according to the rules. "This type of conformity has been greatly valued. Indeed, joining a military life involves giving up some of one's personal life to join a specific culture with different forms of activities, personal, social, and professional (Kozina, 2019). As Kozina notes, "If we observe soldiers, we notice that they behave according to the rules. They know how to use their personal weapons, how to protect themselves, disguise themselves, receive orders from their superiors, perform the tasks assigned to them, and report on their performance" (Kozina, 219, 45). Further, Kozina comments that this work is done in a culture where one learns to accept imposed authority. This kind of acceptance is in some contrast to the cultures of many other places of higher learning where students are usually taught and encouraged to question critically that which is being taught to them. Kozina (2010) proclaims that it is specifically because military schools seek to develop acceptance of a shared culture and structure, that it is so important for military schools to carefully study, recognize, and improve the cultures of military schools so that they are aware of the formal, informal and non-formal education that is being shared or taught within its walls and structures. More about these different ways of learning follow.

Today, military academies focus on a variety of needs of people who are meant to eventually become officers in the military. Many military academies teach law, languages, international relations and public communication, human management, land management, finance, military technical training, military tactics, as well as a variety of research techniques. Examples of this type of curricula may be found on the websites of, for example, Taras Shevchenko National University of Kyiv (Taras Shevchenko National University of Kyiv, 2021), the National Defence University of Ukraine named after Ivan Chorniakovskyi (2021), and the Hetman Petro Sahaidachnyi National Army Academy

(2021). All of these subjects require human interaction, critical thought and create a specific kind of culture, "the sum of human activity that is taught and passed on from generation to generation and which develops over the course of time" (Kozena, 2019, 48). In short, military organizations, as cultural groups, tend to live their values, values which are imparted to their students in formal, informal and non-formal ways. We will focus more on the specifics in the following sections.

Peace Education and Critical Consciousness: Education from a Strengths Perspective. The term, "education" generally refers to the sharing of knowledge, and this often happens in institutions, usually through instruction or sharing of material by teachers and professors whilst students are the recipients of instruction or shared knowledge. It is a gradual process that is meant to be a positive experience promoting positive change in human life and behavior. Most recently, three different kinds of education have been identified: formal, informal, and non-formal. Formal education tends to involve institutions and structures that are often hierarchical in nature. Traditionally, formal educational institutions are subject oriented, and individuals often achieve formal recognition for participation through the awarding of degrees. In contrast, informal education is often practical, built on local resources and reliant on the learner's participation. Non-formal education is basically learning from experience, the environments at home, community, and at work (Exam Planning, 2021). Education in all its forms influences how people think, feel and act and can influence positive social change.

Bajaj (2010) notes: while there are different approaches to educating about and achieving peace, there nonetheless exists the unifying concept that peace education seeks to achieve human rights for all by transforming students into agents of change for greater equity and social justice (Bajaj 2010, 443).

While Bajaj is clear about transforming students to agents of positive change, there is little written about exactly how that is done, at least not in the peace-building literature. In our opinions, this needs to be a strategic process and one that teaches and empowers individuals to respect and work with others (Ragland, 2014). Here we look to Lisa Schirch who notes that "strategic peace building" means designing and monitoring systems that will continue to develop the whole health of the community (Schirch, 2013). Her 2013 book is, de facto, a manual for community development and peace building. Schirch writes about the need for ongo-

ing reflexivity on the part of the practitioner as he/she works with community to be clear about sharing power in positive ways, developing positive relationships, facilitative of human development. These concepts work hand in hand with Reardon's notions of peace education which include working towards the elimination of all kinds of violence, structural, cultural, and direct, as defined by Galtung. This means learning about different kinds of injustice and a being attuned to confronting them, and as promoted by Freire, noted in the next section, it is the individuals most affected by injustice who can benefit the most by being critically involved in re-shaping their own communities. This is an outcome-focused approach that also, in our opinion, must attend to the educational process itself, a value-based approach. It is a human-centred approach to global justice.

The Work of a Military Academy: Developing whole humans who work as team members. Following the declaration of Independence of Ukraine in 1991, Ukrainian military academies had to reflect upon and change their approaches. Of course, there were many challenges to change from "old school Soviet" approaches to more modern approaches which would meet the needs of a new, independent Ukraine (Gerasymchuk, 2008). In a report on his research project, "The image of the democratic soldier: Tensions between organization of armed forces and the principles of democracy in European comparison", Gerasymchuk explores the shift to the newer style of education, noting, "[T]he professionalism and qualification of the officer corps depend on the existing military education system as well as a possibility of gaining additional knowledge (including language skills)" (Gerasymchuk, 2008, 5). Gerasymchuk also proclaims how important it is to bring a more humanitarian aspect to the training. He notes, "[A P]urely technocratic approach towards education, definitely, does not give the space for the development of innovative approaches and limits the humanitarian studies at the universities. The same is true for the miltary educational establishments" (Gerasymchuk, 2008, 6). Gerasymchuk later focuses on four aspects necessary for the ideal military leader, underlined historical record (that is, data of "real" experiences); the knowledge of experts (be they military leaders, analysts or historians); rational thought; and experimentation (Gerasymchuk, 2008, 8, emphasis in the original document). In short, the institution must not only use the banking method of education, but rather work with students to develop their full critical thinking potential. This education is shared through not only the subjects that are taught in the educational institution, but also in the way the information is shared and the culture of living and interacting modeled in the institution.

Peace work and the military. According to the United Nations (United Nations, 2021), peacekeeping, along with conflict resolution, and peacemaking, is one of three mutually reinforcing, non-sequential activities required to address root causes of conflict and reduce the risk of re-occurring conflict (United Nations, 2021). Whilst a self-declared pacifist, Andrew Rigby (2006, 2–3) reluctantly acknowledges he can see a role for the military in human security, particularly following violent conflict, if careful attention was paid to the type of involvement in the following activities: implementing and maintaining and effective ceasefire; developing functioning administrative systems; non-violent conflict management; developing an inclusive working economy; promoting a culture of inclusivity; dealing with the past and previous power-relationships; working with reconciliation initiatives so that healing relationships may be forged.

Rigby also notes that military involvement is sometimes not welcome, and that it is unrealistic to expect people who have been risking their lives on the battlefield to be able to engage themselves in all forms of these activities. Still, it is possible for an educated military to take a helpful and educational role in a setting that is recovering from conflict.

Discussion and Conclusions. In this paper we consider the role that Peace Education may have, using formal, in-formal, and non-formal methods, in educating future military personnel. First, we acknowledge the obvious: we are not military experts, and we do not have military training, though we both work with military and former military members as students and colleagues in our own professions. We continue to learn a lot from and with them. We also acknowledge that, while we are peace studies and social work scholars who work from a strengths perspective and teach that perspective to our students, we are still living in a world that is experiencing violent conflict on a daily basis. While Canada, at present, does not regularly require military personnel to deal with violent conflict, Ukraine has been, in fact, experiencing a protracted conflict since 2014, requiring active military involvement in the east.

When we look at the role of the military, and military academies, we see clearly that the modern focus is on human security including securing human rights and dignity. While military personnel are trained to use

arms, defend themselves and others from violence, they are also trained to work with people in collaborative ways, to solve conflicts and build communities. These activities are closely related to cultures of peace (Boulding, 2000), as we understand them, cultures where there is opportunity for all to participate with dignity. Kozina (2019) notes that military academies create cultures to support their lessons and the work that must be done is often collaborative and requiring creative thinking. We see the possibility of what might seem a unlikely alliance of peace education within military academies to best serve the most treasured values of these institutions, creating and keeping cultures of peace.

This paper is more of a thought paper than an empirical investigation. It will be interesting to study the methods and culture implemented by different military academies to develop future military officers. This might be best done through reviews of curricula of different academies, interviews with students and instructors about their expectations of the education in which they are involved and their experiences in the academies, comparing these with the attitudes and education of students of military academies of days gone by. It would also be interesting to conduct a study of values and attitudes towards civil society of both social work students and students of military academies as all eventually focus on the service of others.

References

Bajaj, M. (2010). Conjectures on peace education and Gandhian studies: Methods, institutional development and globalization. *Journal of Peace Education*, 7(1): 47–63.

Bielieskov, M. (2021, September 21). The Russian and Ukrainian Spring 2021 War Scare. *Centre for Strategic & International Studies*. Retrieved October 2021, from https://www.csis.org/analysis/russian-and-ukrainian-spring-2021-war-scare

Bishop, A. (1994/2002). Becoming an ally: Breaking the cycle of oppression in people. Halifax, NB: Fernwood Publishing.

Boulding, E. (2000). Cultures of Peace: The Hidden Side of History. Syracuse University Press.

Dominelli, L. (2004). Social work: Theory and practice for a changing profession. Cambridge, UK: Polity Press.

Exam Planning. (2021). Types of education: Formal, non-formal & informal. *Exam Planning*. Retrieved October 2021, from https://examplanning.com/types-education-formal-informal-non-formal/

Freire, P. (1970). Pedagogy of the Oppressed. New York: Continuum Publishing Company.

Galtung, J. (1996). Peace by peaceful means: Peace and conflict, development and civilization. London: Sage.

Gerasymchuk, S. (2008). Research Report on the Second Investigation Level: Ukrainian Case. Frankfurt, Germany: Peace Research Institute Frankfurt.

Hetman Petro Sahaidachnyi National Army Academy. (2021). Study in L'viv: Hetman Petro Sahaidachnyi National Army Academy. *World's Largest University Catalog*. Retrieved October 2021, from https://free-apply.com/en/university/1080400027

Kelley, C. &. (2002). Women who speak for peace. Lanham, MA: Rowman & Littlefield Publishers, Inc.

Kozina, A. (2019). The culture of military school: The example of the Dr. Franjo Tudjman Croatian Defense Academy. *Connections*: *The Quarterly Journal*, 18(3-4), 45–63 https://doi.org/10.11610/Connections.18.3-4.03.

Lederach, J. P. (1997). Building Peace: Sustainable Reconciliation in Divided Societies. Washington, DC: United States Institute of Peace.

Ragland, D. (2014). Betty Reardon's philosphy of peace education and the centrality of justice. *Journal of Peace Education*, p. http://dx.doi.org/10.1080/17400201.2014.938033.

Reardon, B., & Hans, A. (Eds.). (2010). The gender imperative: Human security vs State security. New York, NY: Routledge.

Rigby, A. (2006). Is there a role for the military in peace-buiding? Ottawa, ON, Canada: Committee for Conflict Transformation Support Review.

Schirch, L. (2013). Conflict assessment and peacebuilding planning: Toward a participatory approach to human security. Boulder, CO: Kumarian Press.

Schwerin, E. W. (1995). Mediation, Citizen Empowerment, and Transformational Politics. Westport, CT: Praeger.

Sjoberg, L. (Ed.). (2010). Gender and international security: Feminist perspectives. London: Routledge.

Strand, H., & Hegre, H. (2021, 03). Trends in Armed Conflict, 1946–2020. *Reliefweb*. Retrieved October 2021, from https://reliefweb.int/sites/reliefweb.int/files/resources/Strand%20and%20Hegre%20-%20Trends%20in%20Armed%20Conflict%2C%201946-2020%20-%20Conflict%20Trends%203-2021.pdf

Taras Shevchenko National University of Kyiv. (2021). Military Institute. Retrieved October 2021, from http://www.univ.kiev.ua/en/departments/military/

The National Defence University of Ukraine named after Ivan Chorniakhovskyi. (2021). Leadership Courses. Retrieved October 2021, from https://nuou.org.ua/en/osvita/leadership-courses.html

United Nations. (1948). Universal Declaration of Human Rights. Retrieved October 2021, from https://www.un.org/en/about-us/universal-declaration-of-human-rights

United Nations. (2021). Peace Keeping: Terminology. Retrieved October 2021, from https://peacekeeping.un.org/en/terminology

ФЛАГЕРТІ Морін П.
доцентка,
Манітобський університет, м. Вінніпег, Канада
СТАВКОВА Софія
доцентка,
Національний університет «Львівська політехніка», м. Львів, Україна
АРХИПОВА Світлана
професорка,
Черкаський національний університет ім. Б. Хмельницького, м. Черкаси, Україна

НАУЧІННЯ МИРУ: СВІДОМІСТЬ (КРИТИЧНА СВІДОМІСТЬ) З ПОЗИЦІЇ СИЛЬНИХ СТОРІН

Анотація. У цій статті ми прагнемо поділитися поглядами щодо ресурсу, яким може бути научіння миру майбутніх військових; визначаємо процес научіння миру, критичну свідомість, культуру миру та *перспективи, засновані на сильних сторонах, як фундаментальні принципи, на яких ми, фахівці соціальної роботи та миротворення і вирішення конфліктів, будуємо нашу роботу. Розглядаємо роль формальної,*

неформальної та неформальної освіти. Аналізуємо зміни у системі освіти студентів військових академій в сучасній Україні. Ми обговорюємо спрямованість військових академій та їхню роль у вирішенні різних видів конфліктів та безпеки людей. Ми розглядаємо, як військова освіта з її культурою послуху владі все ще може бути актуальною у процесі миротворення.

Підсумовуємо, що хоча військовий навчальний заклад історично вважався дещо гнітючим, призначеним для вилучення особистості з індивіда, ці самі інститути можуть бути використані для розвитку критично мислячих, цілеспрямованих і безкорисливих людей, які можуть бути цілеспрямованими миротворцями.