

Betty A. Reardon's Essential Works on Peace Education, Gender and Peace

Plenary Presentation at the International Peace Research
Association (IPRA) Meeting,

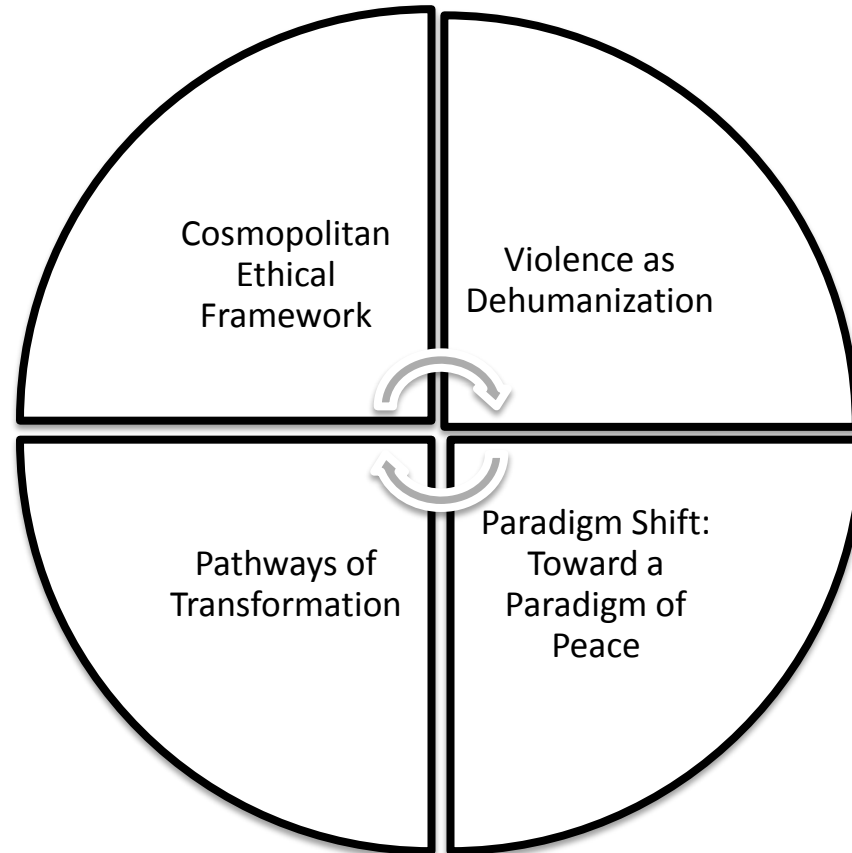
Istanbul, August 10, 2014

Dale T. Snauwaert

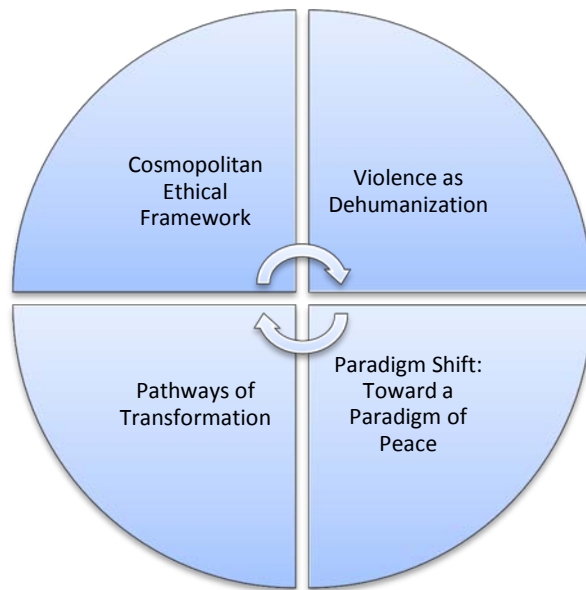
The University of Toledo

dale.snauwaert@utoledo.edu

Betty A. Reardon's Holistic Vision

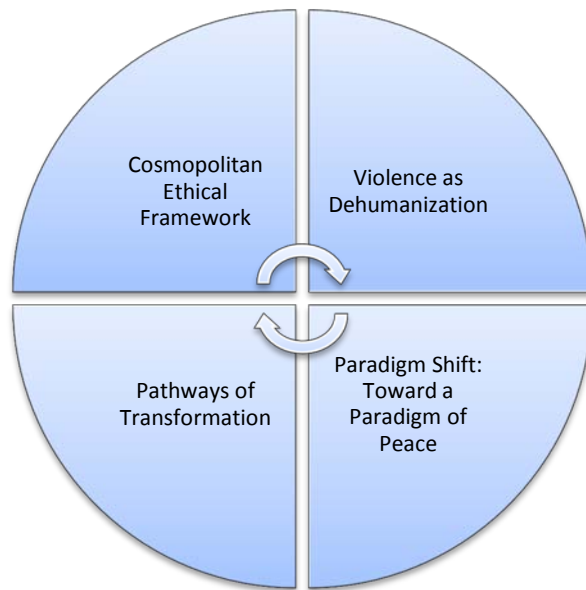


Cosmopolitan Ethical Framework



- Universal Human Dignity
- Universal Inclusion
- Human Rights

Violence as Dehumanization



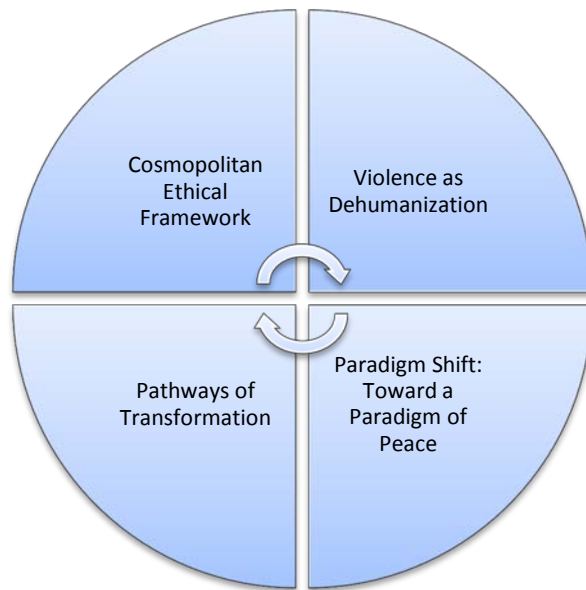
- Core problematic of peace and peace education
- social structures and modes of thought that violate human dignity
- systems of control, domination, and oppression, including ways of thinking and believing that justify and normalize these structures.
- patriarchy, in symbiotic relation with militarism (the war system), constitute the basic structure of a violent, unjust society.
- Patriarchy is a social, political, and economic system of control and domination structured in terms of a hierarchy of human relationships and value that is based in socially constructed gender differentiation.
- related psychological underpinnings of patriarchy, ultimately rooted in fear and projection

Paradigm Shift: Toward a Paradigm of Peace



- Peace and justice require a fundamental transformation of the patriarchal war system, entailing a fundamental paradigm shift in human consciousness--a shift from a paradigm of war toward a paradigm of peace.
- value shift is articulated within a human rights framework.

Pathways of Transformation



- There are at least four basic transformations required:
- The general adoption of a feminist/cosmopolitan perspective, including a human rights framework
- A fundamental change in values, which includes the widespread inclusion of feminists values into all levels of society, including the public domain and government
- Shifting the conception of security from national security to human security
- Widespread increase in the reflective capacity of citizens ensuring their political efficacy

Peace Education and a Pedagogy of Reflective Inquiry

- These four pathways of transformation require in turn pedagogical processes of learning and development that promote the understanding and embodiment of human rights and human dignity.
- To this end, Reardon articulates three forms of reflective inquiry: critical/analytic; moral/ethical; and contemplative/ruminative.