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Titolo	Positive peace [[electronic resource]] : reflections on peace education, nonviolence, and social change / / ed. by Andrew Fitz-Gibbon ; with a guest forew. by Arun Gandhi
Pubbl/distr/stampa	Amsterdam [etc.], : Rodopi, 2010
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Descrizione fisica	1 online resource (194 p.)
Collana	Value inquiry book series. Philosophy of peace ; ; vol. 217
Altri autori (Persone)	Fitz-GibbonAndrew
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Soggetti	Peace - Study and teaching Nonviolence - Study and teaching Electronic books.
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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Preliminary Material -- HOPE AND THE ETHICS OF BELIEF / Richard Werner -- THE VULNERABILITY THESIS AND THE PEACEMAKING VIRTUES / Robert L. Muhlnickel -- GANDHIAN NONVIOLENCE AS NOT PRESUPPOSING HUMAN GOODNESS / Sanjay Lal -- NONVIOLENT RHETORIC IN GEOPOLITICS / William C. Gay -- WILL KYMLICKA AS PEACEMAKER / Joseph M. Betz -- SYSTEMIC CONSTELLATIONS AND THEIR POTENTIAL IN PEACE WORK / Anna Lübbe -- PEACE EDUCATION: A SYSTEMIC FRAMEWORK / Joseph Rayle -- BUILDING BRIDGES TO PEACE: TEACHING TOLERANCE THROUGH THE HISTORY OF ART / Paul J. Parks -- ANTI-WAR WAR FILMS / Dennis Rothermel -- THE POWER OF SONG FOR NONVIOLENT TRANSFORMATIVE ACTION / Colleen Kattau -- WOMAN, MOTHER, AND NONVIOLENT ACTIVISM / Danielle Poe -- THE BLUE GUITAR, BLUE FROG, AND THE BLUES / Katina Sayers-Walker -- WORKS CITED -- ABOUT THE AUTHORS -- INDEX -- VIBS.
Sommario/riassunto	Positive Peace is a scholarly and creative compilation of articles on peace education, nonviolence and social change. Arun Gandhi (grandson of Mahatma Gandhi) sets the scene in his introduction with the challenge that positive peace is both a resisting of the physical

violence of war and the passive violence of the psychological structures that lead to conflict. Peace education rises to meet that challenge. In twelve chapters, philosophers and educators look at a variety of topics from Gandhian nonviolence, to pragmatic conflict solving; hope and the ethics of belief, to the way we use violent language; mothering and peace activism, to multiculturalism and peace. Recurring themes are: pragmatic nonviolence, the ethics of care as an antidote to violence, and hope in a violent world. Chapters on the use of film in peace education, song and nonviolent activism, and teaching art history and peace, demonstrate pragmatic possibilities for would-be peace educators. Arun Gandhi in his introduction asks, “For generations human beings have strived to attain peace, but with little or no success. ... Why is peace so illusive? Is it unattainable? Are humans incapable of living in peace?” This book suggests that peace education has a large part to play. It is an important attempt to begin to meet the challenge.

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