Peace through Consumer Education: A Discussion Paper

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ABSTRACT

After distinguishing a culture of peace from a consumer culture, elucidating the challenges of finding peace in a consumer society and comparing consumer education to peace education, the paper proposes potential synergy to be gained from merging aligned concepts from peace education and consumer education so we can view consumer education in and of itself as a vehicle for peace. It presents, for the first time, a novel approach to consumer education, framing it as a way to strive for peace. Education about consuming (fact-based) and education for consuming (value- and ideologically-based) are juxtaposed against peace through consumer education, drawing insights from well-established approaches in peace education and sustainability education. Peace through the consumer education process would lead people from being focused on their own self-interest to being concerned for the welfare of others, other species and the planet - peace through consumption.

Keywords: *Consumer education, Peace education, Culture of peace, Consumer culture, Consumer society, Pedagogy*

1. INTRODUCTION

Consumption informed by the ideology of consumerism has created a world rife with structural violence. Due to no fault of their own, Northern consumers' purchases harm others, other species and the environment. They even harm themselves because consumerism leads to a life of oppression within a society shaped by market values (e.g., competition, scarcity, wealth accumulation, self-interest and efficiency). The resultant consumer culture reinforces individualism. It values money and materialism over relationships. It keeps people stressed, angry and living in fear, which they assuage with more spending (McGregor, 2007)(McGregor, 2010).In his book about the perils of over consumption, (Durning, 1992) advocated for a culture of permanence instead of a culture of consumption, arguing that consumerism does not promote human happiness; hence, it cannot promote peace. Nearly a decade later, the (United Nations, 1998a) introduced a new concept called a *culture of peace*. It then proclaimed 2000 as the International Year for the Culture of Peace (United Nations, 1998c) followed with the proclamation of a Decade for a Culture of Peace and Non-violence for the Children of the World (2001-2010) (United Nations, 1998b).

In the spirit of the UN decade for a culture of peace, unfolding in the throes of a consumer culture that is riddled with structural violence and unpeaceful consumption, this discussion paper develops an argument for reframing consumer education as a means to ensure peace. A culture focused on peace and human solidarity would counter the damage being wrought by a consumer culture. This paper strives to advance the knowledge base of home economics and consumer studies by contributing to the cumulative improvement of theoretical knowledge and pedagogical practices in consumer education. It is intended to stimulate discussion and dialogue about using consumer education to ensure peaceful consumption, thereby contributing to a culture of peace.

Until recently, peace educators tended to not consider consumerism as a contributor or deterrent to peace, and consumer educators tended to eschew percepts from peace education. How could this indifference happen? What is it about a consumer society that is so unpeaceful? How does conventional consumer education contribute to this lack of peace? What is it about a culture of peace that would make consuming less harmful? How would consumer education have to be reframed so it would inculcate peaceful and mindful consumer behavior? How would consumer education pedagogy have to change to create peace through the consumer education process? What insights from peace education can inform a re-conceptualization of consumer

education so that people learn to consume in sustainable and responsible ways leading to justice, security and solidarity?

After distinguishing a culture of peace from a consumer culture, elucidating the challenges of finding peace in a consumer society and comparing consumer education to peace education, this discussion paper proposes potential synergy between peace education and consumer education such that we can strive for peace through the consumer education process, leading to peace through consumption. In particular, this paper merges (Fisk, 2000) model of three approaches to peace education with Bannister and Monsma (1982) seminal consumer education concept classification system to get a new approach to consumer education. This is the first this idea has been tendered in the home economics or consumer studies literature.

2. CULTURE OF PEACE

The new concept of a culture of peace is intended to move the world beyond a culture of war and violence. A culture of peace would lead to a world that respects diversity, tolerance, solidarity, freedom, sustainability, equality, justice, empowerment, accountability and democratic participation. It would entail the transformation of values, attitudes and behaviors' so that peace is entrenched within each individual, group and nation, leading to entire cultures shaped by peace (Canadian Centers for Teaching Peace, 2000; UNESCO, 2000; United Nations, 1999).

A culture of peace places the universal welfare of all people without exception as the highest priority of a society. Advancing a culture of peace entails: promoting sustainable development; promoting respect for all human rights; ensuring equality between women and men; fostering democratic participation; advancing understanding, tolerance and solidarity; supporting participatory communication and the free flow and sharing of information and knowledge; and, promoting international peace and security. Fostering a culture of peace through education is the anchor to all of these activities, the best and most effective tool to promote and implement a genuine culture of peace (Mercieca, 2000; UNESCO, 2000; United Nations, 1999).

In a culture of peace, the definition of security changes from national security to include human security. The value system is redefined from power as a reference point (combined with a 'poverty of vision') to community as a reference point, with the well-being of all citizens coming before the self interest of the few. Global awareness, cooperation and a deep respect for interdependency are key features of this culture. Responsibility and accountability, and notions of empowerment and emancipation, are central tenets. Intercultural understanding leading to sustainable dialogue, cross-cultural exchanges and a shared vision of peace are cornerstones of a peaceful culture. Mutual support, empathetic listening and unwavering respect are solid anchors for peaceful cultures. Respecting the role of history, the arts and peoples' lived stories is central to creating a peaceful culture ((McGregor, 2010b).

3. CONSUMER CULTURE

Although the word *consumer* does not appear in the (United Nations, 1999) programme of action to build a culture of peace, consumption and consumer education have a powerful role to play in this process (McGregor, 2004). However, the task of sensitizing citizens to value the peace and the welfare of everyone above themselves is a huge challenge in a consumer society (McGregor, 2010b). Consumer societies and consumer cultures value self-interest, material and wealth accumulation, status, novelty and individualism, and define people by what they can consume, how much they make and how much they own. People's self-respect and self-esteem are strongly tied to their level of consumption relative to others in the society (Goodwin, Ackerman, & Kiron, 1997; Radhakrishnan, 1999). (McGregor, 2010b) argued that this situation is profoundly unpeaceful, even immoral and amoral.

A consumer society has several prevalent characteristics that are key reflections of its inherent unpeacefulness (i.e., its conflict and violence): alienation, dissatisfaction, disenchantment, misplaced self-identity, and false relationships. First, a consumer culture is devoid of communal values and driven by self-interests and material pursuits such that it intensifies people's sense of loss and alienation. They mitigate this loss through consumption. Second, in a consumer society, many people feel tricked and betrayed, becoming listless, unhappy and dissatisfied. Such people are permanently disappointed (expectations are never met), and end up chasing shadows (spending, spending) because the consumer society promises more. Third, consumption is a tool by

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which the consumer culture is perpetuated, used in a way that people become disenchanted and disillusioned, longing for a sense of identity (McGregor, 2010b).

Fourth, in fact, people living in a consumer society are in the constant process of (re)constructing themselves by consuming goods and services; they try to create a sense of identity through the ownership and display of goods and the consumption of services. People relentlessly seek self-fulfillment and self-identity through what they consume instead of through relationships with others. Finally, in a consumer society, people do not see themselves *in relation* to anyone or with nature. Consumption serves as the basis for relationships and becomes the most important tool when people try to create a meaningful life. The consumer society perpetuates the false impression that there is positive relationship between consuming and being happy in relationships (McGregor, 2010b).

It is evident that there is a deep contrast between a culture of peace and a consumer culture. Peace is the source of all happiness; however, in a consumer society, people search for peace and happiness in the wrong places. They believe that wealth, money and material goods provide happiness; yet, many are unhappy although they have material wealth, and many more are unhappy due to impoverishment (Radhakrishnan, 1999). This unhappiness exists because they have yet to realize that peace develops from *inside the person* not from the outside. They do not feel at peace with themselves because they have yet to appreciate that peace is linked to the spiritual aspect of being human not just the outside, physical sphere. This unpeacefulness does not mean people should not value material goods; rather, they should strive not to become attached to them to the extent that they value physical things (materialism) more than the spiritual, inner-peace sphere of life (Mercieca, 2000).

Consumer Education versus Peace Education

Consumer education is one agent for socializing people into their consumption role in a consumer society (Moschis, 1987). More recently, consumer education has been augmented with a focus on human rights, a global perspective, citizenship, human responsibilities, sustainability, and peace and non-violence (McGregor, 2010b; McGregor 2010a; McGregor 2010c). These latter initiatives address the shortfalls stemming from the longstanding focus of consumer education on preparing people for their role as consumer, negating their role as global citizen. The traditional approach to socializing people into their role involves helping them get the best value for their dollar by making reasoned purchase decisions; teaching them to complain if they do not get their money's worth; convincing them to advocate for, and take action on behalf of, other consumers; and, helping them gain an appreciation for how the economy works so they can function efficiently as a consumer agent. The focus on individual self-interest as an economic agent mitigates concern for the welfare and well-being of other citizens affected by consumer behavior informed by conventional consumer education (Bannister, 1983; Bannister & Monsma, 1982; McGregor, 2010b; McGregor 2011b).

The aforementioned approach to consumer education is traditionally predicated on neoclassical, neoliberal economic theory, whereby educators teach rationale decision making, information processing, choice maximization, optimal management of scarce resources to ensure efficiency, and consumer rights to protect the individual's economic interests (McGregor, 2011a). Under this ideological banner, consumer education leads people away from peace. It precludes consideration of making consumer choices within a sophisticated and fast-changing world where everything and everyone is interconnected and interdependent. This lack of respect for holistic thinking is critical to a peaceful world because decisions taken by consumers now have a profound impact on themselves, the next generation, those not born, those living elsewhere, the Earth's ecosystem and other species. Consumption is integrally intertwined with global justice, peace, sustainability and the human condition (McGregor, 2007).

Peace education, on the other hand, aims to prepare people to hold a sense of responsibility for themselves as well as every person in society, striving for world unity and sharing (Reardon, 1997). Peace education is the pedagogical effort to create a world at peace. This educational effort is visionary and inherently moral and transformative in nature. Peace education seeks to draw out from people their own best instincts about how to live more peacefully with others. This approach implies working from within, assuming that changes to the world start with each person. Peace education is both a process and a personal philosophy. Especially, it teaches the value and the risk of conflict and violence in our society, mediated and transformed by the philosophy of non-violence (Harris & Morrison, 2003).

Peace education draws from people the skills for critical analysis of structural and institutional arrangements

that produce and legitimize injustice and inequality (Harris & Synott, 2002). It seeks to enhance the confidence of people as individual agents of peace and as citizens who can envision a peaceful future (Page, 2008). Peace education attempts to transform the present human condition by changing social structures and patterns of thought that have created them. Intentional, sustained and systematic peace education leads the way to a culture of peace (Harris & Morrison, 2003).

While consumer education focuses on the individual in the marketplace, peace education focuses on *relationships* among persons, communities and nations. While consumer education is traditionally concerned with preparing a person to be a *consumer*, peace education is concerned with preparing a person to be a *world citizen*. Consumer education is designed to prepare people to adhere to a set of consumer values while peace education strives to prepare people to respect and live by a set of social values (Fisk, 2000; Reardon, 1997).

Consumer education tends to focus on teaching students about the *consumer interest of each individual* taken to be actions that support their rights as a consumer (information, safety, choice, redress, safe environment and a voice in the policy process), consumer rights recognized by the United Nations in 1985 (McGregor 2011b; McGregor 1999). Peace education, on the other hand, focuses on teaching students about the *mutual interests of the human family*, taken to be human rights, dignity, tolerance, social justice, freedom, equality and environmental integrity, plus other issues (Fisk, 2000; Reardon, 1997). It is focused on the greater or holistic good of all peoples rather than focused on individuals.

Consumer education usually serves to socialize people into their role as an individual economic agent in a consumer culture while peace education socializes people into their role as a caring world citizen in a culture of peace. History reveals that consumer education fell victim to the neo-liberal, capitalist mind-set shaping today's world (Goodwin et al., 1997). Until recently, peace educators tended to not consider consumerism as a contributor or deterrent to peace, and consumer educators tended to eschew percepts from peace education. In fact, the resurgence of peace education is a reaction to a prevailing world view driven by the ideology of consumerism.

4. SYNERGY BETWEEN CONSUMER EDUCATION AND PEACE EDUCATION

Despite the differences between consumer education and peace education, there are many similarities in their overall objectives that point to exciting synergies (Figure 1, drawn from McGregor (2010a); McGregor (2010b); McGregor (2010c). Granted, conventional consumer education strives for these principles in order to advance the consumers' interest while peace education strives to advance the interest of humankind. And, although the two streams of education may have the same objectives, they, in fact, serve very different ends - the individualistic consumer culture in the free market economy versus the human family in a culture of peace.

Fortunately, innovations in consumer education have paved the way for augmenting it with peace education. As McGregor (2010a) chronicled, consumer education has conceptually evolved over the past half century, "moving away from teaching consumers how to function efficiently in the marketplace towards socializing them to be citizen-consumers striving for citizenship, solidarity and sustainability, acting from a site of political resistance within the pervasive context of a global consumer culture" (p.2).

Similarities between objectives of consumer education and peace education. Both have a concern for:

- values formation, clarification and value reasoning
- ethical decision making processes and problem solving
- conflict resolution
- responsible citizen participation
- respect for shared concerns in society at large
- income and wealth distribution
- ecological sustainability
- knowledge, skills and attitudes as appropriate curriculum objectives
- changes to policies, institutions and systems
- promotion of self confidence, independence and interdependence
- improved quality of life and general welfare
- creation of a stable society
- making people responsible for their actions and the consequences

Figure 1. Similarities Between Objectives of Consumer Education and Peace Education

One way to continue to foster synergy between these areas of study, despite their differences, is to reframe consumer education as *peace through the consumer education process,* drawing on the works of Fisk (2000) and Bannister and Monsma (1982). Fisk conceptualized three types of peace education and Bannister and Monsma presented a hierarchy of consumer participation in the marketplace, which also can be collapsed into three, streams (see Table 1). The objective of both types of education is to strive for the higher ends of their respective continuum, *peace and consumer responsibility through education* and citizen participation leading to systemic and world change. The nature of the education process is the key to this learning process.

5. THREE STRANDS OF PEACE EDUCATION
Fisk (2000) set out a three-way distinction between (a) education *about* peace, (b) education *for* peace, and (c) peace *through* the education process. As an aside, Pike and Selby (1988) used a similar approach to global and sustainability education. *Education about peace* would focus on accumulating knowledge, facts and ideas about peace-related activities, or their absence. It would not challenge the social order and it would be anti-dialogical due to little interchange amongst people. Because it tends to foster passivity, this technical approach to peace education deflects people from reflection and emancipatory actions. The result can be a disregard for the need to make changes to one's own behavior or value system or to contribute to the amelioration of others' situations.

Education for peace would involve students learning values, attitudes, moral standards, sensitivities to others and new perceptions that move them to take different actions than in the past, actions that address complex, emergent problems facing humanity and the planet. These different actions are possible due to new openness and more understanding attitudes, pushing people beyond passivity. This interpretative approach to peace education strives for meaning, relationships, sharing and community building. Educating for peace means equipping people with skills as well as knowledge, especially those related to questioning one's usual way of doing things and seeing the world. Students benefitting from education for peace become *considerers* of the world around them, *readers* of the world, which can be transformed by their activities for peace (Fisk, 2000).

Table 1. Parallel Conceptualizations of Peace and Consumer Education

Peace Education (Fisk, 2000)	Consumer Education (Bannister & Monsma, 1982)
Education about peace refers to accumulating *knowledge, facts and ideas* about things that affect peace: social justice, tolerance, gender equality, social literacy, just and peaceable living, human rights, environmental security, human security, morality, diversity, and conflict and dispute resolution *(major weakness - passivity)*	Education about consuming: Being able to cope means one has been exposed to *knowledge, facts and ideas* about things that affect getting good, fair and safe deals in the marketplace *(weakness - a 'how-to' approach to spending money means no concern for the welfare of others)*
Education for peace refers to a *process* wherein people learn ideologies, values, attitudes, moral standards, sensitivities to others and new perceptions such that they are moved to take different actions than they did in the past *(major weakness - ideological and passive)*	Education for consuming: Questioning, planning and conserving refer to being able to use *processes* to make more rational, well thought out purchase decisions *(weakness - personal growth as a consumer occurs but not for the betterment of humankind)*
Peace through the education process means that education, done right, will lead to a collection of individuals who strive for wisdom, clarity, cooperation, democracy, human potential, and a critical awareness of life's conditions and who strive for, and settle for nothing but, peace and the fair, safe and healthy living of all citizens	Peace through the consumer education process: Consumer education done right will lead to people participating as *consumer-citizens*, challenging and changing the policies, institutions and systems at the local, national and global level so that peace is privileged. This would be able to happen because they are empowered to be both moral leaders and ethical managers as well as to take on the role of advocate on behalf of global citizens impacted by unpeaceful consumption.

Education as peace (peace through the education process) that is, viewing education in and of itself as a vehicle for peace, would involve several key paradigmatic, methodological and pedagogic assumptions and approaches. This emancipatory, transformative approach would involve students (a) striving for wisdom and clarity, (b) acting democratically as global citizens, (c) living cooperatively towards one's human potential, and (d) being critically aware of the human condition and compromised ecological integrity. It would involve learning to (e) live with uncertainty, chaos, moral ambiguity and knowing they do *not* know things while (f) uncomfortably facing up to their cherished certainties. Students would (g) face their own limitations and be conditionally open and critical with others, while (h) dispensing of preconceived notions and values for the sake of new and greater knowledge, for the integration of multiple view points (realities) leading to integral insights. They would (i) work together for larger, integral truths, (j) challenge prevailing worldviews and paradigms, and (k) accept that the world is incomplete and that the future is uncertain. (l) Importantly, they would have faith in the possibilities of the future and their abilities to inform it Fisk (2000).

6. THREE STRANDS OF CONSUMER EDUCATION
Bannister and Monsma (1982) consumer participation hierarchy set out a broad, six-dimension spectrum of consumer behavior roles ranging from coping to changing the whole system to improve the consumer interest (see Figure 2). Consumers need to gain competencies related to (a) coping and surviving with current circumstances, day-to-day, in their consuming role, and (b) securing a think-for-yourself attitude enabling them to ask questions before they make purchases and to challenge marketplace scenarios. They need to be able to (c) engage in a planning process to manage resources over time, entailing considerations for goals, needs and obtaining income, and (d) they must learn how to make considered purchases using a rational decision process. Consumers need to (e) master the skills for conserving by using resources efficiently and not being wasteful. They need to learn how to (f) get involved in business, government and community decisions that *impact the consumer interest*. Finally, at the ultimate end of this consumer behavior spectrum, consumers need to know how to (g) exercise power to change things in the system that affect the consumer interest, how to modify policies and institutions (Bannister & Monsma, 1982).

These six aspects of consumer behavior can be collapsed into three strands of consumer education, similar to Fisk (2000) approach to peace education: education *about* consuming, education *for* consuming and peaceful consumption *through* consumer education (consumption as peace), see Table 1). For the first time, this paper

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develops this idea for consideration by consumer educators.

Education about consuming provides people with information, facts and ideas that affect their economic interest in the marketplace: information symmetry, choice and competition, fairness of contracts and transactions, redress and complaint options, opportunities for a political voice, and strategies to reduce or mitigate vulnerabilities and minimize risk and harm (McGregor 2011b). McGregor (2005) and Sandlin (2005) likened this to Type 1 consumer education, focused on helping people navigate their consumer world so they can fulfil their role of contributing to the economy. Education about consuming also entails learning to question what it means to live in a consumer society, but people do so to serve their own self interest. The latter facet of this approach equates somewhat to McGregor (2005) and Sandlin (2005) Type 2 consumer education, focused on individual critique to preserve one's self-interest in the economy.

 Education for consuming would involve people learning values, attitudes, moral standards and sensitivities to others that move them to take different actions in the marketplace than in their past, changing the consumer system so its negative features are not propagated. This type of consumer education teaches people to be critical citizens in their consumer role, becoming ethical, green and/or anti-consumers. Education for consuming strives for open-mindedness and a critical approach that has people addressing the structural factors and economic and social inequities that disempowered them to act in their own self-interest. The main focus of this approach to consumer education is to free oneself from the ideological grasp of the marketplace so that one can change one's own lifestyle, with this thinking beginning to extend to the plight of others and the planet. This approach likens to McGregor (2005) and Sandlin (2005) Type 3 consumer education, critical self-interest with leanings towards mutual interest for humanity and other species.

Peace through the consumer education process loosely equates to McGregor (2005) Type 4 consumer education, an empowerment approach for mutual interest. As does the peace thorough the process of education approach (Fisk, 2000) this form of consumer education adopts a pedagogy that facilitates people finding their own inner voice, inner peace and inner power, releasing their potential as human beings to foster a culture of peace within a consumer society. Consumer education becomes a vehicle for peace because it emancipates people from the chains of the consumer culture, freeing them to strive for a culture of peace by consuming differently.

As well, people learn to think beyond their private, materialistic sphere and embrace an abiding concern for the commons, which they appreciate is profoundly affected by unsustainable, unethical, irresponsible, even immoral consumer behavior. As consumer citizens, they gain respect for being accountable human beings as they learn to consume with a conscience. They learn to approach the act of consumption through a moral lens, holding themselves and everyone else responsible for their consumer choices. This form of consumer education helps people learn to work together as fellow citizens in a global community to offset the negative impacts of unsustainable consumption, striving for a culture of peace (see McGregor (2010b)).

7. THE POTENTIAL AND IMPLICATIONS OF PEACE THROUGH CONSUMER EDUCATION

Any educational activity is purposeful; it is done for a reason (Harris & Morrison, 2003). Intentionally teaching *peace through the consumer education process,* adhering to the precepts of peace education, would significantly broaden the scope of consumer education.
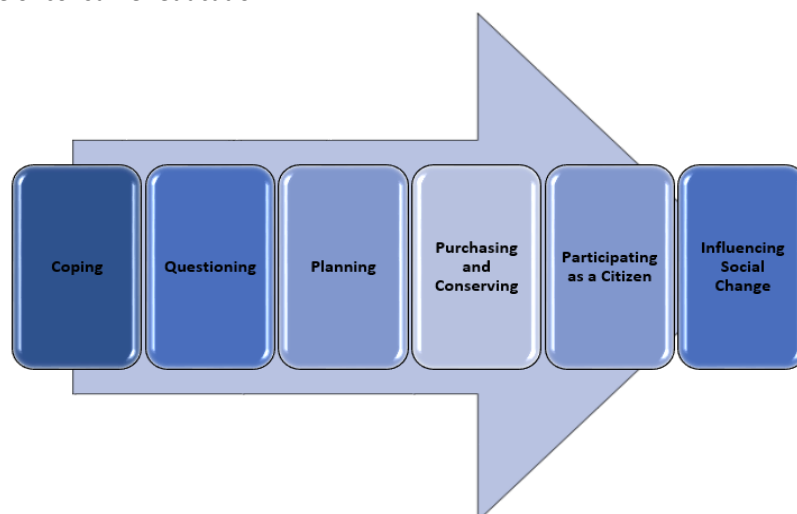

Figure 2. Hierarchy of Six Dimensions of Consumer Behavior Roles (Bannister & Monsma, 1982)

It would expand to include: social justice as well as economic justice, human rights as well as consumer rights, human responsibilities well as consumer responsibilities, human dignity as well as social status, equality and equity as well as efficiency and effectiveness, human and social security as well as economic and national security, social and peace literacy as well as financial literacy, fair trade as well as free trade, localization as well as globalization, citizens as well as consumers... the list goes on. McGregor (2008); McGregor (2010a); McGregor (2010b) provides more detail about these innovations.

To paraphrase Fisk (2000) consumer education done right (as a pedagogical tool for peace) will lead to a collection of individuals who strive for wisdom, clarity, cooperation, democracy, human potential and a critical awareness of life's conditions. It will lead to people who appreciate that the world is full of uncertainties, but who have faith in the possibilities of the future. Consumer education done right will sensitize people to appreciate that they have to face their own limitations, develop capacities for trust and commitment and be willing to let go of their preconceived notions and values for the sake of new and greater knowledge and insights. It will help people work for the larger truths by diligently verifying facts and findings, and garnering insights and meanings from many different perspectives and worldviews, all the while knowing it is necessary to live with uncertainty couched in human potential. Peace through the consumer education process will ensure that people are educated to respect, strive for and settle for nothing less than peace and the fair, safe and healthy living of all citizens. Consumer decisions would be made very differently within a peace framework.

Peace through consumer education is a new frontier for consumer educators and a moral obligation pursuant to the UN decade for a culture of peace. Asking people to exercise responsibility for humankind is a daunting task in an individualistic consumer society (McGregor, 2010b). But, striving to build a culture of peace would have us at least try to foster a society shaped by responsible and peaceful consumption intentions.

If, as peace educators assume, peace comes from within a person, then every educator has a responsibility to develop a safe context within which a student's character and personality can develop - their inner self (Mercieca, 2000). This obligation also applies to consumer educators. Not only would they be obligated to provide students with knowledge about and for the marketplace (conventional consumer education); they also would be compelled to support conditions conducive to the development of students' character and a sense of ethical and moral responsibility in the marketplace (McGregor, 2010b). Harper (2010) explains that the word education is derived from Latin *educere*, to bring out or lead forth. Simply put, to educate means to lead someone from one place to another. Peace through the consumer education process would lead people from being focused on their own self-interest to being concerned for the welfare of others, other species and the planet as they consumed goods and services.

Peace through the consumer education process means educators would have to shift pedagogies, moving beyond the role of expert and authority to one of facilitator and teacher as learner. It would involve: a respect for democracy in the classroom; a culture of student-centered, authentic and collaborative learning; and, the development of their personal, social and political skills as well as their economic skills. Consumer education can be deeply informed by a pedagogy of peace, including: (a) recognition and rejection of violence, augmented with understandings of non-violence; (b) resolving differences through dialogue; (c) critical awareness of injustice and social justice; and, (d) imaginative understandings or visions of peace (Joseph & Duss, 2009) a prime example being consumption as peace.

Consumer educators would require in-servicing from a peace perspective, but the resultant culture of peace, versus a culture of consumption, would be worth the effort. When people consume out of compassion for others and a healthy love of self (inner peace), they better ensure justice and peace for fellow humans, other species and the planet. But, they need to be consciously socialized into this mind-set. Peace thorough the consumer education process is a powerful vision and pedagogy. It has the potential to carry primary, secondary, higher education and lifelong learning consumer educators into the future, into a 21st century culture of peace.

DEDICATION
This paper is dedicated to the memory of my dear friend and peace mentor Dr.Larry Fisk, who passed away July 25 2011.

CONFLICT OF INTEREST
The author declares that there are no conflicts of interests regarding the publication of this paper.

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