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Literacy Education: The Fight for Conflict Resolution

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Abstract: The year 2003 marked the beginning the United Nations Literacy Decade and, in the seven years since its inception, literacy rates increased globally through unparalleled efforts of countless organizations like the World Bank; the United Nations Educational, Scientific, and Cultural Organization (UNESCO); and Oxfam (UNESCO, 2008). Continued research on literacy education reveals positive effects in developing nations across the globe (Archer, 2005; Oxenham, 2000; Comings & Soricone, 2005). Similar organizations have continued to invest in peace education and reconciliation initiatives concurrent with literacy efforts. Yet, aside from a handful of international education scholars (McCaffery, 2005; Smith et. al., 2009), little attention has been cast on the possibilities of the literacy classroom to address conflict resolution, peace building, and reconciliation. In an ever-globalizing and interconnected world woven together by different cultures, traditions, and beliefs, can literacy offer a curriculum of peace that bridges gaps and mends misunderstandings? Can the world fight for peace in the literacy classroom? This paper explores the importance of literacy practices, the challenges of education in fragile states, and the importance of community-based literacy in peace building processes. Moreover, this research attempts to bridge the gap between the theoretical underpinnings guiding literacy and peace education and the actual practice of literacy education in real situations.

Keywords: conflict resolution, literacy education

Introduction:

2003 marked the beginning the United Nations Literacy Decade and, in the seven years since its inception, literacy rates increased globally through unparalleled efforts of countless multinational, non-profit, governmental, and non-governmental agencies like the World Bank; the United Nations Educational, Scientific, and Cultural Organization (UNESCO); and Oxfam (UNESCO, 2008) . Continued research and analyses on literacy education reveal positive effects in developing nations across the globe (Archer, 2005; Oxenham, 2000; Comings & Soricone, 2005). Similar organizations have continued to invest in peace education and reconciliation programs and initiatives concurrent with literacy efforts. Yet, aside from a handful of international education scholars (McCaffery, 2005; Smith et. al., 2009), little attention has been cast on the possibilities of the literacy classroom to address conflict resolution, peace building, and reconciliation. In an ever-globalizing and interconnected world woven together by different cultures, traditions, and beliefs, can literature and literacy offer a curriculum of peace that bridges gaps and mends misunderstandings? Can the world fight for peace in the literacy classroom?

As organizations like UNICEF, Save the Children, and ActionAid invest more heavily in educational measures in conflict-stricken nations across the globe, the classroom is more

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frequently viewed as a safe haven, place of security, and vehicle for peace-building activities. For humanitarians, though, an interrogation of the practices and curriculum of education interventions prove to be crucial in maintaining positive, constructive schools that can help lead to and maintain peace; critically analyzing the role of the literacy classroom can aid humanitarian agencies in developing education programs conducive to peace-building initiatives. As humanitarian agencies struggle to implement education programs in post-conflict situations, this analysis addresses the ways in which literacy education acts as a conflict resolution measure by "[creating] larger circles of solidarity which transcend locality, ethnicity, and class", reducing poverty, and alleviating cultural tensions; the literacy classroom serves as a space to explore multiple perspectives, build trust, exchange stories, and remedy the economic, perceptual, and structural factors that often lead to internal conflict (Bhola, 1990, p.8).

While McCaffery (2005) addresses literacy through a transformative theoretical framework as she adopts Paolo Freire's understanding that literacy can help individuals "read the world" in order to critical analyze situations and conditions (McCaffery, p.452; Freire, pp.82-86), peace building, reconciliation, and conflict resolution classrooms have largely gone understudied in relation to literacy education. While these educational venues focused on peace inform McCaffery and others as to the ways in which literacy education could help individuals understand the world, build peace, and become agents within their local communities, few have analyzed how peace-building initiatives build upon literacy skills and how to capitalize on the literacy classroom space. While literacy education can mitigate factors that often result in internal conflict, this paper more specifically explores the ways in which adult and child literacy education programs can take on conflict resolution initiatives in order to sustain peace in post-conflict settings. First, in order to better understand how literacy affects a community or nation, it is imperative to know how the international community views and defines literacy and literate acts.

A Working Definition of Literacy:

As the need for and function of literacy fluctuates and changes, so does the definition of literacy. The Global Monitoring Report dejectedly admits that "the precise meaning of 'literacy' continues to be the subject of academic debate" (2010, p.94). While no single organization, let alone group of organizations, has come to a singular, unified definition of literacy, most educators, researchers, and even students generally understand literacy to involve reading, writing, speaking, and listening. A literate person has been defined as "a person who is capable of reading, writing, and understanding a simple, brief account of fact relevant to his daily life" (Ryan, 1989, p.78). As developing nations moved toward increasing literacy rates, organizations implementing literacy programs abroad sought to work toward "functional literacy", which UNESCO (1978) defined as when an individual can "engage in all those activities in which literacy is required for effective functioning of his group and community and also enabling him to continue to use reading and writing and calculation of his own community's development" (p.18). These definitions provide vague and non-specific understandings of what it means to be literate, proving to be problematic for organizations to determine exactly what skills, strategies, and texts their programs should teach.

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Moreover, while the general public may agree upon a basic definition of literacy, the hasty reduction of literacy to the mere ability to read and write in a school setting underplays the ways in which students learn to communicate in varied situations. Teacher educators Kathleen Hinchman and Kelly Chandler-Olcott (2005) remind literacy educators that "there is more to youth's literacy than what is visible in academic settings…focusing solely on the reading-and-writing tasks associated with formal school subjects can cause students…to feel incapable or even stupid" (p. 9). What is of greater importance is that the focus on *functional* literacy ignores students' out-of-school interests and activities like playing video games, trading Pokémon cards, passing on oral histories, trading goods, reading instructions, and talking with friends that include and depend upon literacy skills. Part and parcel of these out-of-school activities is a sense of community and belonging that capitalizes not only on student interest, but also on the values, traditions, and beliefs students maintain. These acts of literacy prove to allow students to become lifelong literates, not simply students who at one moment in time can pass a literacy test. It is through these personal texts that interest students and help them develop the skill-set needed in order to not only become literate in basic skills, but also have the strategies to engage with texts at a high level; neo-modernization theorists agree that modernity and tradition can co-exist without impeding development and reject the notion that literate practices that occur outside of the classroom must be linked specifically to a new sense of modernity (So, 1990). It is this higher order of thinking linked to classroom and out-of-school contexts that can create the analytical and theoretical skills needed in order to create (in)formal classrooms conducive to peace-building lessons and initiatives.

To ignore these out-of-school practices of literac*ies*, particularly in conjunction with literacy as a means to abate internal conflict or sustain peace, has devastating consequences; too often texts students come in contact with in the classroom merely serve "functional" purposes used simply to teach students basic comprehension skills. Lacking in substance, these texts fail to teach students the strategies needed to interrogate and better understand cultural differences, and also cannot include the multiple voices and perspectives needed for cultural awareness and acceptance. Literacy programs that focus on students' culture(s), diverse learner needs, and interests create classrooms of comfort, group solidarity, and understanding.

Still, the current international field of literacy education primarily centers on functional literacy and texts that derive directly from the cash language and working environment. These differences prove to be important insofar as distinguishing the mere teaching of literacy skills and literacy writ large; the former merely imparts skills important to economic development, while the latter focuses on literacy on a holistic level which can help develop cultural understandings, promote civic engagement, and repair ethnic clashes. This study, thus, recognizes that while education programs should teach literacy as a whole, it accepts the plurality of literacy or "literac*ies*" that include such multiple skill sets that extend beyond functional literacy and incorporate students' out-of-school informal practices in order to be most effective in providing the strategies needed in order to facilitate conversations and lessons for mutual understanding and conflict resolution, such programs require many materials, funding, and teacher training (UNESCO, 2004).

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International History of Literacy:

For the last half century, international organizations have worked diligently to increase literacy rates around the globe. Since the 1950s, the assumptions of literacy, its impact, and methods of teaching continually changed as the demands of the newly globalized world shifted, shaping current international literacy practices. As the Western world focuses more and more on the importance of education and literacy for expanded opportunities and competitiveness in an ever-globalizing world, NGOs, aid agencies, and governments have begun to plan and implement literacy programs in response to the Education for All movement lead by UNESCO. With an increasing economic investment in literacy, an understanding of the history of literacy practices proves to be crucial in better understanding current literacy programs and the ways in which they affect participants and nations.

The first push for literacy by UNESCO (1947) followed World War II as a means to increase access to and investment in basic education. While UNESCO focused on eradicating illiteracy, it merely viewed a literate person as one who can "with understanding, both read and write a short simple statement on his or her everyday life" (http://portal.unesco.org/education/). While UNESCO's initiative sparked the beginning of eradicating illiteracy, the Cold War and its ensuing political tensions worldwide halted its progress. Literacy programs did not resurface with great influence until the 1970s when the World Congress of Ministers of Education and the Eradication of Illiteracy underscored the importance of functional literacy and defined it as "a way of preparing man for a social, civic and economic role that goes beyond the limits of rudimentary literacy training consisting of merely in the teaching of reading and writing" (Yousif, 2003). Still, when UNESCO began implementing literacy programs in eleven nations, it abandoned this more nuanced view of literacy in exchange for a slightly extended version of functional literacy insofar as to include lifelong learning.

During this time, education theorist Paulo Freire spearheaded the literacy as transformative movement, which has helped to define literacy practices today that are specifically important for the reduction of internal conflict. Freire highlighted the idea that education helps to raise social awareness and critical analysis leading to social change. While current scholars and literacy professionals accept Freirean ideology, most often the skills and higher orders of thinking associated with social change are pushed to the wayside for a simpler form of functional literacy as it is the easiest, least costly form of literacy to teach as previously discussed. The international field currently recognizes the importance of literacy and multiple literacies in order for countries to develop and become competitive in the global market but these ideas have yet to be actuated in the classroom due to a lack of resources, teacher training, materials, and curricula. Currently, UNESCO declared 2003-2012 the literacy decade in order to renew its commitment to literacy (Global Monitoring Report, 2006). Accordingly, UNESCO (2004) outlines "improving the quality of life, creating sustainable and expandable literate environments, and enabling all learners to attain a mastery level in literacy and life skills" as its main goals for the literacy decade. This history of literacy shapes current practices and underlying assumptions that guide international education programs as to how to form and implement literacy initiatives and what their goals should include; with recent emphasis on peace education, the literacy classroom can serve to help reduce conflict in a variety of ways.

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While current studies report that the number of illiterate peoples today has in fact grown since the creation of the Education for All movement and that education can contribute to conflict, some literacy education programs have proven success on several dimensions (Bush & Saltarelli, 2000). Today, several international organizations, NGOs and multilateral organizations alike, have been designing and implementing literacy education programs with Freire's theory in mind, understanding the need to move beyond functional literacy curriculum. ActionAid, for instance, designed and implemented a literacy programmed called Regenerated Freirean Literacy through Empowering Community Techniques (REFLECT) in Uganda, Bangladesh, and El Salvador. As such, REFLECT programs allowed participants to "undertake situational and conflict analyses in order to begin to address their circumstances and develop a sense of agency and control, while learner-generated writing created opportunities for 'being heard'" (McCaffery, 2005, p.454). The success of REFLECT and programs like it indicate that socially aware literacy classrooms that draw from participants' everyday experiences with conflict, poverty, and modernization serve as a catalyst for meaningful conversations conducive to peace-building initiatives.

Conflict Resolution and Peace Education:

Paolo Freire (1970) notes the importance of action and dialogue in students' learning process in order to "read the world" throughout his work. Literacy, then, is not simply a technical process of decoding and coding words and ideas, but rather a critical and analytical process whereby realities are "'codified' into images, pictures, photographs or key generative words such as 'revolution' or 'work'" (McCaffery, p.452). McCaffery highlights that words and pictures that serve to represent 'trauma' or 'anger' provide "entry points for dialogue and debate. A word or a short sentence is attached to the imaged and this becomes the reading text" (p.452).

It is this transformative dialogue that can serve as the basis for a joint conflict resolution and literacy education curriculum. Transformative dialogue, Kenneth Gergen (1999) outlines, serves as a "process through which sides deal with disagreement or conflict between them through expressing themselves, listening to the other, and taking in or empathizing with the emotions, experience, views and values of the other" (as quoted in Maoz, 2000, p.722). This type of dialogue exchanged between two conflicting groups allows students to re-construct and re-conceptualize themselves and the Other in new and different ways. This follows Wright et al's (1997) work with the contact hypothesis which highlights that "even just the knowledge that an in-group member has a close relationship with an out-group member leads to more positive intergroup attitudes" (p.723). Conflict resolution, particularly in the form of transformative dialogue, then, aligns itself with adult literacy education curriculum.

Yet, before delving into the integration of these two types of programs, Maoz (2000) asks: "Can a transformative encounter take place in a situation of acute conflict and harsh symmetry?" (p723). While transformative dialogue may allow students in a peaceful context learn about each other in order to prevent future internal conflict or mend fractured cross-group relationships, are conflict resolution initiatives successful in conflict or post-conflict situations? Utilizing a mixed quantitative and qualitative methods approach, Moaz researched a two-day series of reconciliation workshops between tenth grade Jewish-Israeli and Palestinian youth which

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focused on social, cultural, and political issues. The workshops capitalized on the idea of transformative dialogue, engaging students through storytelling and personal narratives; these conversations revolved mostly around their experiences and perspectives of the current conflict, and the everyday realities they faced (Maoz, p.725). Maoz finds that these transformative dialogue-based workshops broke down students' stereotypical perceptions of the other group that had been previously formed mostly by the media; the majority of participants (over eighty percent) had never interacted with members of the opposite group prior to the workshops and students expressed. Upon meeting other participants, a Jewish-Israeli student expressed that he learned that "the media is not always accurate, and that [Palestinian] are also human beings, not like the [media] describe them (p.726). Another Jewish-Israeli student explains that he "discovered [Palestinians] are just like us in the professions. Before I thought that all of them want to be bombers or cleaners….Now I discovered that also you have professions like us in the future, that you want to study in the university" (p.728).

Maoz's findings mirror the success of the Seeds of Peace International Summer Camp held annually in the United States, Middle East, and Southeast Asia and other initiatives lead by the non-profit. As one Palestinian camper explains, "One of the first things you learn at Seeds of Peace is to listen. You have discussions about the conflict, but you also learn to live together and respect people who have different views and come from different backgrounds" (http://www.seedsofpeace.org/media/testimonials). Between typical camp activities like swimming and outdoor games, student leaders in the Seed of Peace International Camp program also participated daily in dialogue sessions with students they had once believed to be their enemies. The number of programs like Seeds of Peace is growing, and most prove to be successful despite their short duration; yet, the success of the use of transformative dialogue in these peace-building programs opens the door to more long-term opportunities to equip both children and adults with the tools needed for overcoming conflict and sustaining peace.

The literacy classroom proves to be just the place for students to engage in such transformative dialogue on a consistent basis. It can serve as a space to bring journals, diaries, conflicting historical texts, and contemporary works of both sides to the table for discussion, interpretation, and critique. Through these careful analyses, students can better understand how their own knowledge of other cultures has been shaped; likewise, students can also see how different histories can lead them to believe in and fight for different causes. The disparities that surface through these different histories and texts help to teach students about their peers who may culturally or ethnically differ from them in attempt to mend misconceptions and misunderstandings. In the United States, for example, schools have been working to include slave narratives into the social studies curriculum in order for a more holistic approach to 19th century antebellum America as well as provide students with the skills needed to interpret and analyze these multiple perspectives found in primary texts; moreover, including a critical analysis of this time period creates the space for students to explore relevant contemporary issues that they may face in their everyday lives. How has the legacy of slavery affected them, or in what ways has the one-sided telling of history shaped their beliefs about certain groups of people? It is in these moments that build upon traditional classroom learning that can allow teachers and students to engage in meaningful transformative dialogue.

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Maoz findings prove to be hopeful: a brief two-day workshop in the midst of a long conflict allowed students' perceptions and ideas of the other group to be reformed and reshaped into more positive ones. "Quantitative results…show that after participation in the workshops, each group's perceptions of the other became significantly more favorable on various dimensions" (p.733). In fact, transformative dialogue is not an entirely new conflict resolution tool; the Truth and Reconciliation Commission (TRC) and Fambul Tok both revolve around engaging post-conflict communities particularly in Sierra Leone in a dialogue of their conflict experiences in order to resolve inter- and intra-community grievances in hopes of "fostering sustainable peace in Sierra Leone through reviving our communities' traditions and values of confession, forgiveness and reconciliation" (http://www.fambultok.org). Moreover, adults benefit from the routine that literacy education classes offer, and can help them build a sense of accomplishment…as well as learn new skills and knowledge about health care, rebuilding livelihoods, and managing scarce natural resources" while providing them with "strategies for conflict resolution and good governance" particularly through "forming groups that learn together and consider how to develop communities" (Smith et al, 2009, p.3). As transformative dialogue, storytelling, and narrative writing all require literacy skills, the literacy classroom has the potential to serve as a space to engage in literate acts as well as peace-building discussions and dialogue; as organizations continue to evaluate the success of conflict resolution programs, peace education is viewed more and more as a necessary instrument in maintaining long-term peace (Porath, 2003; Salomon 2003; Bar-Tol, 2002; Bush & Saltarelli, 2000).

Moreover, while conflict resolution and reconciliation programs funded by non-governmental organizations (NGOs) or multilateral organizations are often short-term, unsustainable projects, literacy education efforts prove to be more long-term in nature, particularly with the influence of the UN Literacy Decade, UNESCO's Education for All (EFA) movement, and the UN Millennium Development Goals (MDGs), which all have brought global attention to the importance of sustainable literacy education. As such, conflict resolution initiatives can become sustainable if integrated into the literacy classroom.

Conflict Resolution and Literacy Education:

To date, Carson and Lange (1997) report that two main peace education approaches dominate the field today: integrative and additive programs. The integrative approach builds in peace education into the formal government curriculum, offering students the opportunity to "reflect critically upon peace and existing inequalities" (Nicolai, 2009, p.203). The additive approach, alternatively, creates non-formal education opportunities separate from the formal curriculum and is most viable for adults who do not have access to schools or regular classes. While Maoz's research revolved around an additive peace education program, others report that integrated projects prove to be successful as well. In Sri Lanka, for instance, teachers and administrators, with the help of UN agencies and NGOs, work toward addressing culturally exclusive textbooks, teach "democratic principles and non-violent conflict resolution skills", and create spaces for members of opposing groups, often segregated into different schools, through sports events, art competitions, and language camps (Nicolai, 2009, pp.208-9). While each peace education program engages in some form of literacy or literate act, rarely are the two classrooms merged

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and integrated with one another; yet, the previous analysis of literacy education in fragile states and peace education programs reveals that an integrated literacy and peace education classroom or additive project is possible and make accessible literacy skills and conflict resolution tools to a wider audience. Acknowledging that the space for a literacy and peace education classroom exists, what sorts of pedagogical approaches should aid agencies design and what do they look like?

Pedagogy:

From mapping conflict activities to creating conflict trees that recount students' experiences and analyze causal factors of conflict to community timelines that look at resources in relation to the evolution of the conflict to literacy circles dedicated to writing narratives and stories that mirror participants' life experiences, most forms of peace education, Nicolai (2009) outlines, attempt to:

1. Change people's mindsets about the 'other'(Salomon and Nevo, 1999, p.5);
2. Construct a realistic world view (Bar-Tal, 2002);
3. Promote lasting, peaceful relations between present for formal rivals based on genuine support (Bar-Tal & Bennink, 2004, p.31)
4. Develop new attitudes and conflict resolution skills such as tolerance, self control, sensitivity to others' needs, empathy, critical thinking, and openness (Burns & Aspeslagh, 1996; Bar-Tal & Bennink, 2004, p.25); and
5. Support and implement democratic values…creating an environment that enhances social just and equality" (Bloomfield, 2006; Hirseland, Cecchini, and Odom, 2004; Seitz, 2004). (Nicolai, 2009, p.204)

These peace education goals must be framed within the context of the goals of literacy education relevant to the localized needs of a specific group of people; because the type and form of literacy necessary and relevant to adult and children's lives may vary from context to context, it would be futile to list or name specific literacy education goals. As such, universal literacy education curricula cannot be created, and agencies, governments, and local actors need to carefully assess the needs of participants both for their immediate well-being as well as for long-term developmental goals. These individuals, though, should pay careful attention to what types of pedagogical moves have worked in post-conflict settings; the use of songs, games, stories, discussion, and dialogue can "provide a valuable way to support the psycho-social needs of adults upon whom reconstruction depends" (Kirk 2003, as quoted in Smith et all, 2009). Investing in literacy requires designing and planning literacy lessons specific to the students the program serves, purchasing and utilizing relevant texts used in the committee, educating teachers how best to teach a diverse cohort, and following up and supporting newly literate students. Lifelong learning necessarily relies on programs that help students maintain and further their literacy skills on a regular basis even after they graduate. This means creating better access to texts and more opportunities to engage with other literacy learners as well and developing literacy centers; it also means researching the most effective texts and most inclusive pedagogy appropriate to each individual community that literacy programs serve. No single sweeping curriculum can be implemented to accomplish intended goals and continued research and evaluation of literacy curriculum proves to be imperative in the success these programs.

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As previously explored, the literacy classroom filled with rich literature and opportunities for students to write and share their own personal narratives sets the stage for peace education in conflict and post-conflict areas. American English teacher Nancy Gorrell (2000), for example, explains that because objectifying certain people as "the Other" is often used as a justification for violence, poetic responses to works of art and photography that portray violent acts can help teach students the value of empathy and "result in a better understanding of others different from themselves" (p.74). In the United States, for example, she shares with her students a photograph of a young Jewish boy standing with his arms up in surrender to the Nazis; this photograph is historically one of the most powerful images of the century and elicits profound emotions from the students. Most importantly, Gorrell allows her students to voice their immediate, visceral responses to such a photograph, an important step in exploring their honest and true opinions and beliefs, rather than their carefully constructed responses tailored toward what they think their teachers want to hear. Below the photograph, she includes a poem written by Peter L. Fischl, a Holocaust survivor, which speaks directly to the little boy in the photograph. Gorrell then asks her students to imagine for a moment a Holocaust survivor seeing the photograph for the first time after the Holocaust. Through this activity, students learn to empathize with the Holocaust survivor and the little boy in the photograph (p.77). Their responses to the assignment are profound and heart-felt, stirring up emotions and a better understanding of others' histories and experiences. Gorrell's students then write similar poems to the little boy exploring his feelings and emotions and how they themselves would have felt and reacted had they been in his position. Gorrell posits that this humanizing process, giving a face to victims, helps students to better understand that violence and prejudice affect real people just like them and that their own violent acts have real consequences and impact folks just like the boy in the photograph to whom they have grown attached through the activity.

Literacy education by no means maintains the power to transform the history and long-felt sentiments of a nation's peoples, but the literacy classroom certainly serves as a place to explore these different perspectives to better understand each. The use of this particular example of the Holocaust activity, for instance, can help students better understand how their distrust and hatreds are formed through one-sided histories. Students only gain access to these texts and multiple voices, though, through literate acts of reading and writing; while the telling of multiple histories and perspective-sharing allows students to shift their perceptions of themselves and others in favor of a more holistic, accepting understanding, they necessarily depend on students first gaining literacy and critical thinking skills. Without teaching these diverse views and experiences, these perceptions, Brown (1997) argues, can create "legitimate grievances against others for crimes of one kind or another committed at some point in the distant or recent past" (p.12).

It should be strongly noted that while the possibilities of an integrated literacy and peace education program proves to be hopeful, aid agencies, practitioners, teachers, governments, and participants face in implementing and carrying out these projects face many challenges. Funding, cost for participants, sustainability, government support, access to programs, continued support after programs end, culturally relevant materials, teacher training, poverty, and security all create challenges for peace education programs.

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Conclusion:

As aid agencies continue to invest in literacy in response to the Millennium Development Goals and Education for All movement, an investment in literacy calls for the reconceptualization of literacy education programs for peace that will realign literacy with movements to build peace, support social justice and conflict resolution, and combat exclusionary practices and marginalization (p.60). As literacy has been gaining momentum in the field of humanitarian aid and development work, aid agencies and governments implementing literacy programs need to realize that the future depends on promoting peace and supporting initiatives that resolve conflicts.

Capitalizing on transformative dialogue and opportunities to engage students, both adults and children, in meaningful discussion while developing their ability to read and write on multiple levels proves to be crucial in maintaining peace in post-conflict situations and providing participants with better life chances. Programs like REFLECT, Seeds of Peace International Camp, and the Maoz's peace education workshop with Jewish-Israeli and Palestinian adolescents provide hope for establishing and maintaining peace in societies by equipping both adults and children with tools and strategies for responding to conflict, critically understanding the world in which they live, contributing to the local economy, and participating in local governmental decisions. Through careful design and implementation, agencies and governments can accomplish literacy and peace education initiatives through additive and integrated programs. It is possible, after all, to fight for peace in the literacy classroom.

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