Book Review

Harber, Clive. *Schooling for Peaceful Development in Post-Conflict Societies: Education for Transformation?* Springer, 2019. xiv + 306 pp. US$63.70. Cham, Switzerland. ISBN 978-3-030-17688-4.

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Post-conflict developing communities in recent decades are mostly experiencing polarization of social relationships, including intergroup mistrust, which induced by insecurity and threat. Rebuilding social trust becomes essential to reach reconciliation and peace development. Loads of approaches and institutional instruments, including the school system, has been taken by various actors in numerous countries to address past violent impair. Countless research findings elucidate the role of education in helping post-conflict societies. The book titled "*Schooling for Peaceful Development in Post-Conflict Societies: Education for Transformation?*" by Clive Harber creatively attempt to query the central question to this mushrooming literature, whether there is any compelling evidential support for the idea that schools could actually contribute towards peace and reconciliation following a violent conflict.

Right from the beginning in the preface, Harber argues that current findings and works of literature on post-conflict education provide unconvincing evidence of a successfully schooling system for a more peaceful future. Most research outcomes of the role of education in post-conflict societies are overwhelmingly dominated prescriptively by "should", "can", "musts", and "oughts", rather than systematic use of evidence. This book then possesses a well-presented of the learning crisis problem as the impact of massive violence. Indeed, the school enrolment rate in thirty-five post-conflict societies, which are mostly low-income countries, is critically low. In addition to the high drop-out rate, other educational challenges are drawing together in post-conflict societies, such as budget constrain, qualified teachers' shortages, and corruption.

Harber then provides several spotlights about the two faces of education, which has the potential to act as a force for peace as well as exploited to reinforce factors that lead to war, such as inter-group intolerance and prejudices. For the factor that might lead to schooling as contributing to violence, I highlighted three-element notable elements from this book. First,

the exclusion of access to schooling, which occurs toward marginalized castes in Nepal and certain ethnic groups as well as indigenous youth in several communities in Peru and Nigeria. Second, in multi-ethnic and multilingual societies, the imposition of language of instruction in the classroom or discrimination of language in school, lead to social conflict, since the minorities perceive the educational system as a threat to their cultural identity. Lastly, behavior and practices inside schools, such as corporal punishment or negative racial and ethnic stereotyping, can indirectly and actively promote violence of the pupils and the wider society.

Following this, Harber provides a dedicated chapter that portrays the potential for formal education to contribute toward peace development. Harber also reveals from several findings that school organization, governance, and management can have consequences for the post-conflict environment. An education system that has room for local-level participation (decentralization) with balance redistribution to manage equality can potentially affect peacebuilding. Further, democratic school culture is also important in strengthening the bonding of teachers, pupils, and related societies. In multi-ethnoreligious communities, school desegregation would be more advantageous to peacebuilding development, compare to educational separation based on religion and community. In the mixed school itself, however, the environment should be democratic and cooperative as well as less competitive and authoritarian in order to shape unity and harmony values among its multi-background students.

Employing an appropriate curriculum approach is also a key component that with certain orderliness can transform school in strengthen social cohesion in post-conflict societies. Harber draws attention to two subjects on this matter. First, citizenship education, that can play not only as political socialization but also to cultivate the values of respect for diversity and inclusive attitudes of the pupils. Second, proper history education and religious subject in the classroom, potentially making a significant contribution to peace. Several studies, however, point out that the material content of these subjects should accommodate both-sides narratives and envision shared values and beliefs among different communities. Last but not least, teaching in a post-conflict situation certainly requires an extra effort in teaching methods, not business as usual such as a traditional classroom or teacher-centered approaches. A more "human rights approach" (p.69), which accommodates discussion and group work or any participative activities, which put the teacher no longer in complete control is needed in a post-conflict educational context.

The thumbnail sketches from several research findings, which are divided by geographical region and arranged based on education institutional aspect and

curriculums, well-presented in this book. For the school governance, management, and ethos, experience from several countries indicate that the top-down centralized educational policy persists and limits the transformational role of the everyday school leadership and management. The book then exhibits a sequence of evidence spotlights from multiple countries of curriculum from peace education, history, and religious education, and citizenship education.

This book has displayed a strong message of the need for compelling evidential support of the role of the school in post-conflict societies. Displaying the conflict-affected educational findings from many countries in several continents undoubtedly is the main cogency of this book in providing a vast array of literature on the topic. The above review has demonstrated what has been done well and where there is still room for improvement concerning this book. Certainly, this is not to articulate dismissiveness or to be contentious or provocative. Rather, it tries to portray a springboard for potential exploration to strengthen data in the book. Inserting additional sources and the particular location of post-conflict societies in selected countries, however, might be taken into consideration and will enrich the information. In the case of Indonesia, for example, Harber only picks Aceh to portray challenges of history education curriculum and unconducive democratic school. Inserting additional location of peace education experience, such as Ambon that experienced severe inter-religious communal conflict which ravaged this island in the period 1999-2002, surely will augment the analytical evidence of this country. A seminal work by Amirrachman (2012), which examines the impact of peace education in Ambon, might one of the additional references that can be taken into consideration. For the Africa continent, several findings from Kuppens et al. (2016a, 2016b, 2018, 2019), which employed a quantitative analysis by surveyed a sufficiently large number of teachers from several schools in Abidjan, Côte d'Ivoire (984 teachers) and Nairobi, Kenya (925 teachers), surely will enrich the data for this topic.

In its concluding chapter, Harber points out a message that the education system in post-conflict societies falls short to transform their "business as usual" to meet the requisite demand of peacebuilding development. The latent ethos that prolonged the convoy education system for centuries, such as authoritarian structures of school, education support system, and non-educational agenda within schools, are exemplar challenges that he elaborated critically in this last chapter. Nonetheless, Harber's work undoubtedly offers a carefully significant perspective on schooling for peaceful development and a stepping stone toward further studies of this topic.

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