



Peace and Coexistence Education in School Settings: A Teacher Training Perspective

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Dedication

Dedicated to Míriam and Cécile, for their support and assistance in drafting this text, as well as for many other things.

To Carles, because this project is also his.

To Paco Cascón, a figure of great influence in our approach to peace education, whom I would like to thank for the support he has always given to the Escola de Cultura de Pau's Education Program since its beginnings.

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1. Presentation

This text has been drafted as part of the First Evens Prize for Peace Education¹. The Evens Foundation decided to dedicate this first prize, in 2011, to honoring “an organization, association or institution that offers training programs to practicing and/or future teachers in learning how to manage interpersonal and/or intergroup conflicts in a positive and constructive way”. Created by the Peace Education Program of the Autonomous University of Barcelona’s Escola de Cultura de Pau, the award-winning project is called “Conflict education: a path to coexistence”.

The jury for the prize valued this project because it believed that it met the following criteria of adjudication: it offers a comprehensive approach to education in and through conflict; it seeks to promote structural changes in the organization of the center, based on the study, and transformation of conflict as motivation for change; it proposes a systematic analysis of the different types of violence in school settings, and it shows great concern that the methodologies and attitude of the teacher or trainer must be consistent with the message of peace education.

The project is centered on fostering conflict transformation perspectives in primary and secondary schools. Three main characteristics are core to the project. First, throughout the process the consistency between content (knowledge, skills and attitudes) and methodology (participative, critical, emotional and active) is borne in mind. This entails reflecting on how the course itself is taught, but also on how and through which teaching practices and attitudes more peaceful relationships are actually enforced in the schools. Second, the approach understands violence in its ‘Galtungian’, multidimensional perspective. Thinking beyond direct violence requires reflecting on questions such as what the basis is for structural and cultural violence in schools. Third, the schools’ interventions are aimed at the teaching staff, but are also designed to necessarily involve the management team. In this sense, it is understood that teachers are essential agents for change, but also that organizational learning needs to be supported by management positions. Organizations like the Escola de Cultura de Pau are no more (and no less) than partners in a transformation that must be promoted by a school’s educational stakeholders: students, families, teachers and all other school staff.

Methodologically, all the content, skills and attitudes are put into practice mainly through socio-affective strategies. This strategy takes an inductive approach to

learning by analyzing personal and collective practices. Since a very important aim of the course is to train in conflict resolution skills, many of the group dynamics make participants put those skills into practice. The activities we use are very diverse and come from different fields: group dynamics (based on Kurt Lewin’s work and the principles of group psychology), role-playing and study cases, Theatre of the Oppressed drama exercises (based on drama director Augusto Boal and inspired by Paulo Freire’s *Pedagogy of the Oppressed*), popular education (community political education in South America), cooperative learning (systematized by the Johnson & Johnson brothers), introspection exercises, etc. In addition, the learning is strengthened by continuous evaluation and by the combination of self-evaluation with hetero-evaluation.

The project also shows weaknesses and contradictions. Among them, it must be noted that the intervention is often limited in time: the training time is too short to achieve transformative results and there has not always been an opportunity to work with the same school for more than a year. Furthermore, while evaluation of the short-term workshop is generally very positive, it would be useful to perform a deep impact evaluation, a mid-term evaluation and a long-term evaluation.

Part of the importance of this First Evens Prize for Peace Education is the fact that it aims to disseminate the Escola de Cultura de Pau’s approach to how peace and coexistence education can be worked on in a school setting. This book was made possible by a grant from the Prize and we are profoundly grateful to the Evens Foundation that we have the opportunity to publish it.

The Evens Foundation is a public-benefit foundation with its headquarters in Antwerp (Belgium) and sub-offices in Paris and Warsaw. It initiates and supports projects and awards biennial prizes that contribute to the strengthening of Europe based on cultural and social diversity. It works in the fields of peace education, the media and European citizenship.

Through the activities of the Peace Education program, the Evens Foundation promotes the development of critical thinking among children, adolescents and adults, in order to enable them to promote a culture of peace in their families, at school and in their social networks and communities. The Evens Foundation attempts to achieve this aim by favoring the positive management of conflict and the prevention of violence, stimulating tolerant attitudes that are respectful of oneself and others, and promoting critical awareness about social injustices due to structural reasons.

¹ <http://www.evensfoundation.be/en/prizes/media-education/2011/peace-education>

The Escola de Cultura de Pau² (Spain) is a university center created in 1999 at the Autonomous University of Barcelona, as part of the UAB's UNESCO Chair for Peace and Human Rights, directed by Vicenç Fisas. The mission of the center is to promote understanding and the practice of a culture of peace. Its activities are focused on three types of actions: research into conflict-related subjects, peace processes, human rights and peace education; teaching, including the training of

teachers and other educational and social actors as well as university instruction; and actions for peace through parallel diplomatic activities, among others.

Created in 2002, the Escola de Cultura de Pau's Education Program focuses on training teachers, educators, university students and other community actors. It also conducts research into peace education and publishes educational material.

2. www.escolapau.uab.cat

2. Introduction

Based on the values of peace and human rights, peace education struggles to overcome violence by building people's capacity to analyze problems critically, to act and to participate in order to promote the non-violent transformation of conflicts, and finally to foster harmonious and cooperative relations among people. These are all essential characteristics for anyone who wants to exert influence in favor of peace, from the most intimate levels to the most global.

Peace education provides people with tools to relate to themselves, to their immediate environment and to the world. To achieve this, it works on cognitive, affective, moral and political aspects, developing content that conveys concepts, teaches procedures and encourages attitudes in favor of peace. Overall it seeks to teach people to be able to live and coexist in this context.

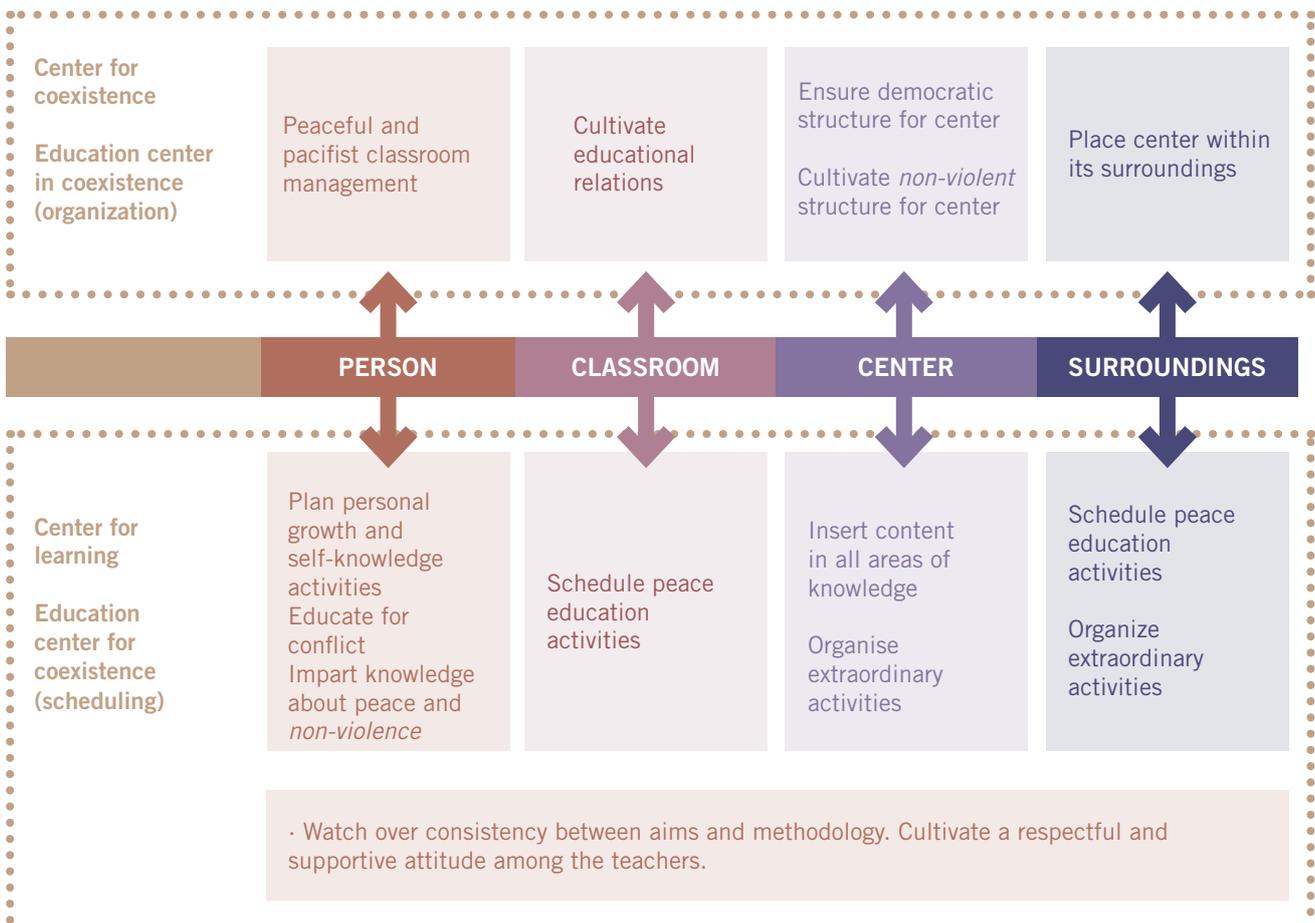
This is the teacher's great challenge: educating people, people with personal autonomy who may have their own children in the future, who are members of a community and citizens of a globalized world.

Teachers must educate people in all basic skills that the 21st century requires of them, some of which are closely related to peace education. This is a task involving great responsibility, so two main choices are open to teachers:

- One that positions the school as a space for coexistence. It is a fact that children interact and relate each day among them and with teachers and the school staff. From all these everyday experiences, boys and girls indisputably learn models of relation, organization and citizenship.
- One that positions the school as a center of learning, where there is educational space and time in which a planned curriculum must be taught through scheduled educational sequences.

How the curriculum is determined, educational sequences are scheduled, school and classroom life is organized, and how the construction of positive personal relations is overseen has a lot to do with peace education.

Figure 1: School, a center of learning – and coexistence



Source: Escola de Cultura de Pau

Peace education, taken together with *non-violent* discourse, is concerned with providing consistency between the ends and the means. At school, that means planning not just *what* we teach, but also *how* we teach, in order to ensure that by asking *how* (methodologies and structures), students will also learn the content. Thus, it is important to make sure that everyday life in the classroom and the school corresponds to the school's curricular objectives and educational aims.

Peace education understands that everyday life in the small social setting of the classroom is a good resource for achieving its objectives. Thus, educating for a culture of peace in the context of a school dovetails with educating for coexistence: both deal with working on the dynamics and conditions of the relations between people so they become harmonious, respectful and enriching, while ensuring equitable, democratic and transparent social organization. Teaching global and peaceful citizenship in schools comes through education in peaceful coexistence.

This is the approach that the Escola de Cultura de Pau takes in its advice for teachers. Its experience in training teachers is based on a view of peace education that sees its focal point as learning to transform conflict in a *non-violent* way. In other words, personal or social conflicts must be recognized, respecting all people involved, and children and adults must develop the abilities necessary to confront them in a constructive, creative and cooperative way. In both its content and its methodologies, peace education stresses the need to engage learners in transformative action in order to move towards a culture of peace.

The aim of this document is to present and share the approach that the Escola takes in its work to train teachers in peace and coexistence education. We want

to make it available to teachers and educators, as well as to people in external organizations or educational services who want to work with teaching staff, or to influence education administrations to promote peace education policies in schools, and to everyone interested in the subject.

This document begins with a general overview of how international players, particularly the European Union, and other countries pay attention to peace and coexistence education in schools. This is a very broad topic that we cannot explore in depth here, so we will focus on noting some approaches that we understand as the main windows of opportunity for bringing peace education into the classroom.

The document continues with some brief notes on the theoretical framework, aimed at contextualizing the methodological and conceptual approach that the Escola takes in training teachers. We do not go into or discuss this theoretical framework since it does not fall within the scope of this document.

We then describe the Escola's method of specifically introducing peace and coexistence education in an education center. We divide it into two parts: one in which we suggest how to organize and compose an education center for coexistence, and another in which we reflect on how to program an education center for peace and coexistence.

We end the document with a few conclusions in which we outline the ideas that we consider to be the most valuable or that generate the most questions among us. Finally, we summarize other European experiences in training teachers in order to offer a broader view: specifically, the experiences of the 11 finalist in the first Evens Prize for Peace Education.

3. Education for a Culture of Peace in the European context

In this chapter, we reflect briefly on the international context for peace education. Then we review the initiatives that seem most significant in the context of the European Community. Finally, we describe a specific case.

This chapter is devoted to outlining the regulatory framework of the international and European political institutions in relation to education for a culture of peace. In speaking about Europe, we have limited ourselves to describing those initiatives that we identify as the main windows of opportunity for generating impact for peace education, from a perspective that is shared by the different states. These are opportunities that help to justify the inclusion of peace education in the school context, although some of them also involve risks, about which we are critical. We also illustrate a specific Spanish case about which we have more direct knowledge, with examples of its development in three Autonomous Communities.

3.1 The international framework

Peace education initiatives have existed for many years, but it was the First World War that gave rise to the first attempts to give it psycho-educational theoretical substance. In Europe, there is a peace education tradition and legacy coming from anti-military, *non-violent* and educational renewal movements³.

After the Second World War, the approval of the Universal Declaration of Human Rights in 1948 was a historic milestone that universally recognized the value of individual and human dignity. From this declaration, a set of more precise instruments were constructed to facilitate the development of civil, political, economic, cultural and social rights, translated into international treaties and conventions that each state later adapted in its own regulations and instruments, with great capacity for impact on its population. These processes also have influence in education.

In the 1990s, awareness grew of the need for a systematic, coordinated and continued effort in human rights education. The World Conference on Human Rights in Vienna in 1993, promoted by the United Nations, demonstrated the importance of human rights education in the final declaration and action plan. It also highlighted the value of fostering peaceful relations of cooperation and mutual understanding

between communities. Furthermore, it urged states and institutions to include human rights, humanitarian law, democracy and the rule of law in the programs of all formal and non-formal educational institutions. Finally, and as a result of the conclusions of the Conference of Vienna, the United Nations General Assemblyⁱ proclaimed the years 1995-2004 to be the United Nations Decade for Human Rights Education, with the intention of building a worldwide network of coordinated and uniform action to promote the creation of common codes and a cooperative working framework.

At the end of the decade, as a result of its assessmentⁱⁱ, the General Assembly proclaimed the **World Program for Human Rights Education**. This program focused its first phase (2005-2009) on primary and secondary education. The second phase (2010-2014) is focused on human rights education in higher education and capacity-building programs for teachers and educators, civil servants, law enforcement and military personnel.

Meanwhile, the United Nations proclaimed the **International Decade for the Promotion of a Culture of Peace and Non-Violence for Children of the World**ⁱⁱⁱ (2001-2010), aimed at the general public. Consistent with the United Nations⁴ definition of a culture of peace, the Decade established an action program divided into eight areas of simultaneous action:

- Education for a culture of peace and *non-violence*. This includes measures to encourage all people to have access to education, promote education in conflict transformation, review the incorporation of peace education in curricula and textbooks, promote university-level capacity-building, etc.
- Sustainable economic and social development. This promotes measures to eradicate poverty, promote international cooperation, ensure food security, promote environmental sustainability, etc.
- Respect for human rights. This stresses measures such as application of the Conference of Vienna's Declaration and Program of Action and their adaptation to national plans, achievement of the objectives of the United Nations Decade for Human Rights Education 1995-2004, etc.
- Equality between women and men. This seeks to integrate a gender perspective in the application of all international instruments, promote equality between

3. For further discussion on this topic, see JARES, J (1999), *Educación para la paz*. Su teoría y su práctica. Madrid: Ed Popular.

4. See part 4: Key concepts

women and men in financial, social and political decisions, gives support to female victims of violence, etc.

- Participation in democracy. This establishes activities designed to promote democratic practices and principles, foster these principles in school settings, etc.
- Understanding, tolerance and solidarity. This stresses United Nations work to promote tolerance and dialogue between civilizations, support indigenous populations, refugees, displaced persons and migrants, etc.
- The free circulation of information and knowledge. This promotes a culture of peace through the media; watches over freedom of the press, information and communication; fosters social communication in communities; promotes measures to reduce violence in the media, etc.
- International peace and security. This encourages disarmament, fights against illicit traffic in arms, promotes the adoption of measures of confidence-building and negotiation to transform conflicts peacefully, etc.

The report on civil society's degree of compliance^{iv} with the International Decade for the Promotion of a Culture of Peace makes three relevant observations:

- The global movement in favor of a culture of peace is progressing positively, in agreement with the intentions of the Declaration and Program of Action approved in 1999.
- Most civil society organizations collaborating on the Decade consider the culture of peace through education to be a top priority among the eight areas defined in the program.
- Civil society educational activities, expressed through campaigns, talks, museums, solidarity

projects, publications, websites, etc. have convinced millions of people around the world that a culture of peace is possible and desirable.

Finally, we would like to emphasize the international value of the efforts made by UNESCO to promote high-quality, humanizing education around the world. Specifically, we highlight the influential contribution of the Delors Report (1996)^v, which stresses the need to complement cognitive knowledge and points to the need to 'Learn to know', 'Learn to do', 'Learn to live together' and 'Learn to be'. This approach to the requirements of education applied to schools in Europe today translates into working on basic skills, which we regard as a good opportunity for peace education, especially 'Social and civic skills' and 'Learning to learn'.

Another valuable peace education initiative is UNESCO's Associated Schools Network of more than 9,000 education centers in 180 countries with rich and diverse experiences⁶. We are also aware that many other efforts have been made by other international actors or have been devoted to other subjects linked to peace education. We know of many initiatives for environmental education, co-education and development education, among others, but there is not the space to discuss them here. In this text, we have limited ourselves to briefly noting the work done by the United Nations regarding education for a culture of peace and human rights.

3.2 The European context

The European Union process progresses slowly; both European bodies and many states stress the need for greater cohesion and confluence of the diversity and plurality that characterizes the continent. This concern is reflected in attempts to push policies to promote social cohesion, raise European citizens' awareness of their rights and responsibilities, promote their active involvement in the European integration process and foster a sense of identity and belonging to Europe. Education is a key instrument for moving towards those objectives.

Table 1. Main United Nations documents recognizing peace education⁵

1974	Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms (UNESCO)
1986	Seville Statement on Violence (UNESCO)
1995	Declaration of the 44th session of the International Conference on Education and Draft Integrated Action Plan on Education for Peace, Human Rights and Democracy (UNESCO)
1997	Yamoussoukro Declaration on Peace (UNESCO)
1999	Declaration and Program of Action on a Culture of Peace

Based on Dios Diz, Manuel (2010), *La Paz Como Cultura. Fuentes y recursos de una pedagogía para la paz*. Lleida: Ed. Milenio

5. For further information, see: <http://www.unesco.org/cpp/fr/declarations/declarations1.htm>.

6. For further information: <http://www.unesco.org/new/en/education/networks/global-networks/aspnet/>

However, we have not been able to find instances that show a willingness to promote peace education explicitly, beyond the confines of its place within other educational topics. We did not find any programs, action plans or other specific initiatives to promote peace education. Yet, in the complexity of the European educational context, we do detect some windows of opportunity that peace education can exploit. We mention here the two that seem most important for their magnitude, both in terms of the approach agreed on by different European states and of the actions undertaken regarding educational policy:

- Education in democratic citizenship and human rights
- Education in basic skills

Finally, we mention a third initiative, which has much less impact but seems valuable: the Global Education proposal.

In other words, in this section we discuss the opportunities that allow teachers or people interested in promoting peace education at an education center how to argue for inclusion of peace education content and explain how it fits within required policy mandates.

3.2.1 Education in democratic citizenship and human rights

Following the guidance of the United Nations and responding to its own needs, Europe shows a special concern for the need to strengthen education in democratic values, civic responsibility and human rights. Circumstances in Europe led to the creation of the Council of Europe in 1948, an organization devoted to promoting the values of democracy, human rights and the rule of law on the continent. Traditionally, the Council of Europe has made many resolutions, declarations, recommendations and suggestions regarding the role that education should play in member states' educational systems.

Since the late 1990s, in line with states' concern to move ahead with European integration and cohesion, education for citizenship and human rights took on special importance in the Council of Europe's creation of content related to peace education. As Ján Figel said⁷, "*The European Union actively gives support to the invaluable work of the Council of Europe to promote education in civic responsibility*"^{vi}. In conclusion, education for citizenship and human rights has become the main common objective of European educational policies relating to approaches linked to a culture of peace, and many more efforts are devoted to other topics such as peace education, gender equality education and development education.

The Education for Democratic Citizenship Project began in 1997 with an initial phase for clarifying

concepts and designing strategies. This culminated in all the participants' adoption of common approaches, translated into national guidelines and directives created by the member states. These common approaches were stated in the following policy documents:

- Resolution adopted by the Permanent Conference of Ministers of Education (Krakow, 15, 16 and 17 October 2000)^{vii}
- Recommendation (Rec (2002)12) of the Committee of Ministers to the member states on education for democratic citizenship (Brussels, 16 October 2002)^{viii}

Published in 2004, the *All-European Study on Education for Democratic Citizenship*^{ix} provided a clear description of the situation in different regions of Europe and revealed the conflict between practice and the political agreements made in many countries. In 2005, declared the European Year of Citizenship through Education by the Council of Europe, the Education for Democratic Citizenship Project ended. Based on the experience of this project, a new phase was begun (Learning and Living Democracy for All, 2006-2009)^x that prioritized three lines of action: the development of policies and implementation of education for democratic citizenship and social inclusion; new functions and skills for teachers and other educational staff, and the democratic governability of educational institutions.

This phase ended with publication of the report *Learning Democracy and Human Rights: Evaluation 2006-2009 and the Way Ahead*^{xi}. The report concludes that progress has been made in building a discourse that is shared and assumed by the different states. The report illustrates this with indicators such as the inclusion of this content in educational standards and curricula, and the states' commitment to conduct periodic evaluations of this. At the same time, the report also discusses aspects for improvement, highlighting five especially important ones:

- The evaluations do little to contrast this material with traditional core materials. Priority is still being given to evaluating conceptual or procedural content over attitudes and values.
- Progress has been made in getting regulations to include the Council of Europe's recommendations, but textbook content has not been adapted to them. This may indicate that many classrooms have not been exposed to the recommendations in sufficient depth⁸.
- A lack of training for teachers and educational staff.
- Because this is a mid-term process, political changes in states sometimes make it difficult to consolidate the processes, once initiated.

7. Commissioner for Education, Training, Culture and Multi-lingualism of the EU, 2005.

8. This information matches the data in the study by Blandon, ME, Benitez, F; Dalmau, M; Font, T and Vidal, C (2009), *Cultura de pau i educació per a la ciutadania. Estudi comparatiu de diferents llibres de text de 3r d' E.S.O a Catalunya*. Barcelona: FCONGP: http://xarxanet.org/sites/default/files/CUItura_de_Pau_llibret.pdf.

- The tendency of many education centers to promote a culture of control and competitiveness conflicts with education for democratic citizenship.

Finally, this report raises new challenges that need to be met:

- It stresses evaluation of students' skills.
- It provides greater contrast for understanding how the human rights system works.
- It deepens the connection between education for democratic citizenship and intercultural education.
- It gives greater visibility to non-formal education for democratic citizenship and greater coordination to formal education for democratic citizenship.

In 2010, the Council of Europe's Charter on Education for Democratic Citizenship and Human Rights Education^{xii} was approved. It sets out guidelines for the coming years based on the challenges identified by this evaluation.

3.2.1 The focus on basic skills

Alongside the work promoted by the Council of Europe, the European Union, in the Lisbon European Council (2000)^{xiii}, recognized the importance of investing effort in education for social cohesion and the future of Europe. The EU understands that, in order to face today's socio-economic challenges (globalization, the competitiveness of emerging countries, the evolution of the job market, etc), it is good strategy to have a populace trained and ready for the knowledge society.

It repeatedly stresses how important it is that states' educational systems prioritize *"promoting language learning, developing an entrepreneurial spirit and strengthening the European dimension"*^{xiv}. It emphasizes the importance of promoting permanent learning and of educating people in basic skills across all levels of education and training.

Unfortunately, it seems that the European Union undertakes decisive educational policies only when this is seen as absolutely necessary to ensure socio-economic progress. Let us recall that, beyond these arguments, good education is a basic right of citizenship. One gets the impression that economic criteria prevail over social ones. However, we do recognize that this situation presents a window of opportunity that must be taken into consideration for peace education.

The EU also stresses the role of education and of educational systems in conveying shared social and civic values that help people to deal with European cultural and social diversity and to ensure social cohesion. It is noteworthy that, when these values are mentioned, the terms citizenship, equality, tolerance and respect are used the most, while the values are rarely identified with peace, non-violence or a culture of peace. The teaching of these values is related to the development of basic skills, and a common framework of reference is established on how basic skills are to be understood^{xvii}.

Basic skills are understood to be *"a combination of knowledge, capacities and attitudes suitable for the context"*^{xvii}. They are considered to be *"those that all people require for their personal development and self-realisation, as well as for active citizenship, social inclusion and the workplace"*^{xvii}. Eight basic skills are defined: communication in one's mother tongue; communication in foreign languages; mathematical skills and basic science and technology skills; digital competence; learning to learn; social and civic skills; the sense of initiative and the entrepreneurial spirit, and cultural awareness and expression.

All these skills may be considered components of peace education. We discuss them briefly below:

- Communication in one's mother tongue. This skill, linked to *"developing an individual's cognitive capacity to interpret the world and relate with others"*^{xv}, attempts to get people to learn to express themselves with a wealth of resources and arguments, to collect and process information and to converse in a critical and constructive way. Learning to use dialogue and non-violent communication are key concepts in peace education.
- Communication in foreign languages. Like the skill above, this one helps to teach communication abilities, but also stresses the value of cultural diversity and intercultural dialogue.
- Mathematical skills and basic science and technology skills. Though they are not as closely linked to peace education content as the others, these skills develop some valuable abilities and attitudes, such as the effort to solve problems or knowledge, and critical evaluation of the impact of human activity on the environment.
- Digital competence. This skill is also related to communication abilities, but in reference to the use of ICTs. These are actually indispensable tools for working in a network, doing research, processing and critically evaluating information and expressing and disseminating thought and debate.
- Learning to learn. This is one of the basic skills most closely linked to peace education. Peace is a process under constant construction that requires motivation and a willingness to change and to improve. 'Learning to learn' promotes *"people's ability to learn, to overcome obstacles and to change"*^{xvi}.
- To overcome obstacles and improve, people must have the autonomy and discipline to organize their own learning, take advantage of opportunities, and obtain advice and information when necessary. Meanwhile, they have to learn how to work in a team, learn from the experiences of heterogeneous groups, and share what they have learned for mutual enrichment. All these characteristics are included in the 'Learning to learn' skills that peace education has been promoting for years through its methodological focus.

- Social and civic skills. These are also priority skills for peace education. Social skills refer to personal abilities to transform conflicts, negotiate, communicate *non-violently*, show empathy, inspire trust, cooperate or express oneself assertively – all skills closely linked to *provention*⁹.
- The European Union defines civic skills as “*knowledge of the concepts of democracy, justice, equality, citizenship and civil rights*”^{xxi}. This includes knowledge about national, European and world history, which helps us to learn about the past and be able to build a better future. It also includes the trends of the main social and political movements and knowledge about European integration, structures and values, as well as the cultural diversity that shapes them. Finally, it promotes education for participation in civic action and solidarity and respect for human rights. Most of the content dealing with civic skills is related to peace education.
- The sense of initiative and the entrepreneurial spirit. This skill has to do with “*the ability to transform ideas into action*”^{xxi}. This means that it is linked to creativity, the ability to innovate and take risks, the strategic vision to take advantage of opportunities, and the abilities to plan and promote projects. All these characteristics are of great value for people and organizations that want to promote a culture of peace and *non-violence*, and yet they must be accompanied by deep internalization of the ethical and social values linked to a culture of peace. When promoted as part of neo-liberal and economy-first values, this skill diverges from the objectives of peace education.
- In other words, we recognize the sense of initiative and the entrepreneurial spirit as a skill of great value for peace education, but we fear that, depending on one’s education, it may be aimed at training people who want to adapt to a liberal market. If that is the case, the opportunity would be lost to promote financial, social, cultural or any kind of projects from a social, humanizing and culture-of-peace perspective.
- Cultural awareness and expression. This skill is related to peace education because it develops creativity and people’s ability to communicate in different expressive languages. Knowing how to communicate in different languages greatly enhances people’s ability to express and share thoughts and especially emotions. Everything that involves increasing communication and expression skills is an instrument for the *non-violent* transformation of conflicts.

Nowhere in the description of basic skills do we find any explicit reference to peace or the construction of a culture of peace. Once again, it seems that the agreement on the codes that define the common educational contexts of the European Union does not include these terms.

The objectives defined for European educational and training systems in response to the mandate of the Lisbon European Council (2000) are specified in the working program ‘Education and Training 2010’, and later in the program ‘Education and Training 2020’^{xvi}, currently in force.

The program ‘Education and Training 2020’ raises the need for European cooperation in developing the educational and training systems of European states. The document describes the purpose of the program as “*the personal, social and professional realization of all citizens*” and “*sustainable economic prosperity and employability while also promoting democratic values, social cohesion, active citizenship and intercultural dialogue*”^{xxii}. It also sets out four strategic objectives:

- “Make permanent learning and mobility a reality
- Improve the quality and effectiveness of education and training
- Promote equity, social cohesion and active citizenship
- Increase creativity and innovation, including the entrepreneurial spirit, at all levels of education and training”^{xxii}

It remains to be seen how these objectives will correspond to the resources and actions that would allow them to be implemented during the coming years, and on which values they will be based.

3.2.3 Global education

We have identified several additional proposals of smaller size and less degree of impact, among which we highlight ‘Global Education’. The Council of Europe’s North-South Centre promotes a specific global education program and promotes Global Education Week’s network of educators. The aim of this program is to influence formal and non-formal educational institutions and professionals to develop and spread strategies and abilities to promote global education.

According to the *Maastricht Global Education Declaration*, global education is understood to be “*holistic education that opens people’s eyes and minds to the realities of the world and raises their awareness about building a world with more justice, equity and respect for human rights for all*”. The same document states that “*it is understood that global education encompasses development education, human rights education, education for sustainability, education for peace and conflict prevention and intercultural education, since in reality it is the global dimension of education for citizenship*”^{xvii}.

3.2.4 Comparative analysis of the states

We would like to complete the reflection on the situation of peace education in the context of European

9. This is a key concept in our approach to peace education, which we will discuss in Chapter 4.

educational systems with observations on how states incorporate the guidelines of the European Community. To conduct this analysis, we examined documents from the European Union and the Council of Europe, and seven curricula from four European countries: the United Kingdom (England, Wales, Scotland and Northern Ireland), the Netherlands, Greece and Spain.¹⁰

The conclusions of this analysis show us that progress has been made in introducing education for citizenship, but it is more difficult to identify how progress has been made on human rights education (as indicated in the conclusions of the evaluation report^{viii}). Nor do we find information on how education for peace and non-violence is approached. We sense that, beyond the work on citizenship, it depends on the willingness of the teaching staff at each school.

Suffice it to say that, in their educational frameworks, all the states include the topics appearing in UNESCO's definition, particularly with regard to differences and tolerance among cultures and human rights. Education for citizenship and political and democratic participation appear as priorities in curricular development, but there are differences between those curricula that view it only at the level of knowledge of the social environment and others that link it to democratic participation in the context of school life.

With regard to other content related to peace education, all countries studied have some focus on building personal relations. In general they do not discuss conflict resolution much, except in the case of Northern Ireland. No curriculum shows positive approaches to peace or a broad concept of violence. Similarly, peace education was not explicitly mentioned at any time or in any document studied.

It would be useful to evaluate implementation of peace education in European schools and regions in greater depth in order to orient educational strategies in favor of a culture of peace beyond the specific content related to education for democratic citizenship. We sense that the projects that are voluntarily being undertaken in many schools and networks (such as UNESCO's Associated Schools Network) are conducting valuable work in peace and human rights education, whereas at other schools nothing is being done or it is relegated to symbolic activities linked to the negative concept of peace, thereby missing out on an important educational opportunity.

3.3 The case of Spain

There are two regulations in Spain that promote peace education: Organic Law 2/2006 of 3 May on Education^{xix} and the educational curriculum that develops it, and Law 27/2005 of 30 November on Fostering Education and a Culture of Peace^{11xx}. The Autonomous Communities enjoy full competence in education, meaning that with these two regulations the state establishes some common guidelines that the Autonomous Communities adapt to their contexts independently.

So far, the two most significant components for giving form to this regulation have been:

- The promotion of coexistence at school
- Introduction of the subject 'Education for citizenship and human rights'

3.3.1 The promotion of coexistence at school

The adaptation of basic skills and teachers' growing perception of the gradual increase in problems with coexistence in education centers led to a debate on this topic among educational stakeholders between 2000 and 2010.

Organic Law 2/2006 of 3 May on Education makes it mandatory for all education centers to create a Coexistence Plan and include it in their educational program.

In 2006, the government of Spain and social stakeholders agreed to promote a state plan to promote and improve coexistence at school^{xxi}. This plan includes among others the creation of a state observatory for coexistence, a leading website, review of the regulations, the development of strategies, guidelines and materials for education centers, and initial training measures for teachers.

In the following years, the different Autonomous Communities promoted strategies for coexistence at school by encouraging each education center to construct its own coexistence plan according to the administration's guidelines, but with a wide degree of independence. In each region then, regulations are being reviewed, permanent teacher training is promoted, many educational resources are published for the education centers, and independent observatories for coexistence are being created¹².

10. The criteria used to identify educational policy that involves peace education have included: It can be linked to a positive perspective on peace and has a broad view of the concept of violence (the three types of violence); It proposes creative and *non-violent* transformation of conflicts; It promotes the topics included in the concept of a culture of peace as defined by UNESCO; It influences curricular content but also the structure of the school and the classroom, as well as educational methodologies; It proposes *socio-affective*, participative and problematizing methodologies; It relates micro-social aspects to macro-social ones; It promotes values of equity, justice, respect, freedom and solidarity from a basis of lived experience; It has an impact on training the teaching staff.

The analysis was limited to examining documents from official educational systems and curricula valid in June 2012 and was restricted to documents written in English, French and Spanish. The most valuable documents are cited in the bibliography.

11. Despite the existence of the law since its adoption in 2007 has only been open a single call to subsidize education projects for peace."

In 2010, the State Observatory for Coexistence conducted a study^{xxii} on the degree of satisfaction of compulsory secondary education teachers and students with regard to coexistence at school: 83.7% of the teachers evaluated coexistence as good or very good, while 79% of the students stated that they were rather or very satisfied with coexistence and the relations established at school.

The work on coexistence at school made in recent years is based on concern about the increase in violence at schools, and especially in secondary schools, rather than on explicit motivation to promote a culture of peace. Nevertheless, the teachers and students evaluate it positively because it is the main educational resource for peace education that has been promoted in Spain in recent years and has had considerable impact.

Unfortunately, with the change of government in 2011, the policy of fostering coexistence at school has become rather paralyzed for ideological as well as financial reasons¹³. With regard to the Autonomous Communities, some continue to promote it to the extent that they can, but the reduction in resources in the last two years has been steep.

3.3.2 Education for citizenship

The Spanish government's introduction of this subject 'Education for Citizenship' (in the 2007-2008 academic year), when implementing Organic Law 2/2006 of 3 May on Education, generated much public discussion, since the most conservative sectors, represented by the Popular Party, saw it as an attempt at indoctrination by the government rather than a mandate from the European Union, in response to the recommendations of the United Nations and UNESCO.

This conflict led to uneven application of the regulations in the Autonomous Communities and to many administrative litigation cases, taken by some Autonomous Communities and families against the state, based on ideology and conscientious objection. Finally, the Supreme Court supported the doctrine by rejecting the possibility of not taking the 'Education for Citizenship' course^{xxiii}. Since 2009, it has been taught at all education centers in Spain.

From the perspective of peace education, it is difficult to argue for the stance of conscientious objection, since the content of the course includes new topics of complexity and plurality that are emerging in current society. It is important to educate people in topics such as democratic participation, the constitutional framework, human rights, gender equality, interculturalism and inequalities. This is why it is important that they

have a recognized place in the curriculum. In 2005, the government decided to include this material in the curriculum through a new subject, 'Education for Citizenship and Human Rights', to be taught in one of the two levels of the third cycle of primary school (10-12 years of age) and in one of the first three years of compulsory secondary education (13-15 years of age).

Nevertheless, we detect some risks in implementing the subject of 'Education for Citizenship and Human Rights'. The introduction of this material has not been supported by measures to train teachers. Furthermore, when studying the published textbooks¹⁴, we were unable to identify a shared conceptual framework, which makes it difficult to generate common codes and leads to rather ineffective or misunderstood abstractions. The published books did not include a gender perspective or *socio-affective* methodologies. Finally, the fact that there is a separate time block where this content may be included may mean that people will not grasp the need to work on it cross-cuttingly with other material. The profound economic crisis in Spain and the government's willingness to modify the current Education Law and to promote a worryingly retrograde educational policy made it difficult, at the time when this text was drafted, to foresee the future of this subject.

3.3.3 Three experiences of peace and coexistence educational strategies in Spain

Below, we briefly describe three educational policy experiences that have taken place in Autonomous Communities in Spain in recent years: the Andalusian Plan of Education for a Culture of Peace and Non-Violence, the Basque Plan for Peace and Human Rights Education and Coexistence, and the Educational Success Project of Catalonia.

- **The Andalusian Plan of Education for a Culture of Peace and Non-Violence^{xxiv}**

This plan has been promoted by the Autonomous Government of Andalusia (the Junta de Andalucía) since 2001. Within the legal framework of the Spanish constitution, the Universal Declaration of Human Rights and the education laws prevailing at the time, the administration decided to follow the United Nations Declaration and Program of Action on a Culture of Peace and give impetus to this plan.

The Andalusian plan is based on three guiding principles: promoting peace as a group and individual action, learning how to coexist with conflict and propose creative and peaceful solutions, and halting, reducing and preventing

12. See the examples of Catalonia, the Basque Country and Andalusia.

13. By way of example, a few weeks after the new government was formed, it took down the reference website "portal of coexistence of the Ministry of Education and Science" (www.convivencia.mec.es), where there was a wide array of educational resources, theoretical documents and good practices. The website has not been replaced.

14. Blandon, M; Vidal, C; et al. (2010), *Cultura de pau i educació per a la ciutadania. Estudi comparatiu de diferents llibres de text de 3r d'ESO a Catalunya*. Federació Catalana d'ONGs.

manifestations of violence. It provides measures of joint action and cooperation for different stakeholders to optimize resources and ensure the plan's efficiency. It adheres to criteria that the plan must be open, flexible and contextualized. The measures and actions are organized into five areas, with each area developing different actions.

The results and impact of the Andalusian plan over the years include:

- Approval of Decree 19/2007, of 23 January^{xv}, which adopted measures to promote a culture of peace and to improve coexistence in education centers supported with public funding.
- Advisory offices and planning and monitoring committees for the plan were created in each province to define yearly plans, with the participation of all educational services. The guidance teams also took up the task of executing and coordinating the plan.
- The School, Space of Peace network^{xvii} has

successfully involved 1,836 educational centers, 483 inter-school projects and the participation of many local organizations (town councils, recreational associations, neighborhood associations, etc).

- Many materials and educational resources have been published^{xviii}.
- Educational experiences have been disseminated in the media, and especially on the Canal Sur TV program 'The idea club'.

The Andalusian plan is interesting to us because it is a national strategy and makes many resources available to schools. The plan is supported by a strong theoretical basis of education for 'conflictual peace'. It adheres to the United Nations Declaration and Program of Action on a Culture of Peace. And we consider it particularly important that, in the Spanish context, it frames coexistence at school within the promotion of a culture of peace, and not the other way around. The current crisis in Spain¹⁵ makes it difficult to foresee how this plan may be supported in the future.

Table 2. Areas and actions in the Andalusian Plan of Education for Peace and Non-Violence

AREAS	ACTIONS
1. Improve the climate of coexistence based on the knowledge and implementation of strategies of negotiation, regulation and peaceful conflict resolution	1.1. Create advisory offices for coexistence and a culture of peace. 1.2. Teacher training to promote strategies to transform conflicts. 1.3. Promote school arbitration and mediation programs. 1.4. Promote extra-curricular activities.
2. Support for centers to define, develop and evaluate culture-of-peace and non-violence projects aimed at preventing violence	2.1. Financial support and recognition for collective school projects through a public announcement. 2.2. Promote values in education based on a culture of peace through educational innovation projects. 2.3. Create an observatory on coexistence at school. 2.4. Train teachers. 2.5. Develop and collect educational material. 2.6. Congresses, workshops and seminars. 2.7. Stability of teaching teams that develop specific programs on the topic.
3. Equip the schools to offer students a diversified educational response, encourage the prevention of violence and improve the safety of the people working in them	3.1. Create the figure of the mediating teacher. 3.2. Improve staff and reduce the ratio in certain schools. 3.3. Improve students' perception of their school and studies. Promote better relations. 3.4. Improve conditions of safety in the school environment. 3.5. Legal advice and support for teachers.
4. Encourage the participation of all sectors of the educational community in schools by boosting coordinated educational actions	4.1. Promote "schools for training parents in a culture of peace and non-violence". 4.2. Give support to peace and non-violence associations, clubs and actions promoted by students. 4.3. Develop social and community activities.
5. Promote institutional collaboration by facilitating school involvement through the dissemination of a culture of peace and non-violence as a crucial basis for learning about democratic citizenship	5.1. Extension of UNESCO's Associated Schools Network. 5.2. Create activities related to a culture of peace. 5.3. Create campaigns through the media, information dissemination and awareness-raising actions, as well as through the production and broadcast of programs that promote culture-of-peace values. 5.4. Create a website.
6. Promote reflection, analysis, discussion and research into a culture of peace and non-violence	6.1. Training courses with culture-of-peace content in university settings. 6.2. Include material related to a culture of peace in curricula. 6.3. Publish studies and research. 6.4. Support for research.

15. Written in October 2012.

- **Basque Plan for Peace and Human Rights Education^{xxviii}**

In the context of the Basque conflict and of the important peace movement, the Basque government decided to promote a plan for peace and human rights education. This is part of the Basque Peace and Coexistence Plan approved in 2006 as a strategy to move towards the end of armed conflict and to promote reconciliation. The Basque Plan for Peace and Human Rights Education also seeks to respond to the treatment of victims, a subject that is highly sensitive socially. Finally, it aims to align with international trends to encourage human rights education.

The Basque Plan for Peace and Human Rights Education was created based on a probing assessment of the situation and was drafted in agreement with various educational stakeholders. Finally, it was approved by the Basque parliament in December 2007. It is an ambitious plan that covers all the educational areas and sectors of the region. More significantly, it has a sizeable budget that demonstrates the government's willingness to promote it.

We see the Basque Plan as valuable because it is a governmental strategy and covers all educational and social spheres (formal and non-formal education, public

administrations, the media and the general public). Its definition is based on an in-depth assessment, in agreement with civil society. It foresees continuous evaluation^{xxix}. It is based on a positive view of peace, conflict transformation, *non-violence* and human rights, and is framed in legislation and international recommendations. Therefore, it starts with a broad and constructive perspective of peace education, while striving to delegitimize terrorism. It is highly adapted to the Basque context and its particular characteristics. It is supported by a powerful commitment to teacher training.

Unfortunately, political changes in the Basque government led to modified implementation of the plan in 2010. It was reformulated as a plan for "democratic coexistence and delegitimization of violence 2010-2011"^{xxx}. This reformulation was focused on the delegitimization of terrorist violence and recognition of the victims of terrorism, undervaluing the presence of other victims and forms of violence. This was not done through detailed discussion with education stakeholders, and the budget was reduced substantially. An evaluation was conducted in 2012^{xxxi}.

We highlight this plan as a very interesting case, given that it has the characteristics of a national plan and was

Table 3. Summary of the strategic lines and aims that the Basque plan develops in a program of action

STRATEGIC LINE	GENERAL AIM	SPECIFIC AIMS
Raising social awareness	1. Spread the values of a culture of peace and human rights in Basque society	1.1 Carry out information and awareness-raising campaigns in Basque society. 1.2 Create awareness-raising materials regarding human rights and peace education. 1.3 Order and optimize actions tending to raise awareness throughout Basque society. 1.4 Promote the involvement of strategic sectors in dissemination, publicization and awareness-raising.
Social capacity-building	3. Strengthen the work of human rights and peace institutions and organizations	2.1 Create and promote comprehensive human rights and peace education programs. 2.2 Prepare educational materials on human rights and peace education. 3.2 Develop training and capacity-building programs for priority sectors of the population. 2.4 Promote reflection, analysis, discussion and research in the sphere of human rights and peace education.
Institutional capacity-building	3. Strengthen the work of human rights and peace institutions and organizations	3.1. Evaluate current educational needs of human rights and peace education material. 3.2. Give support to creating, developing and evaluating comprehensive human rights and peace education programs and projects. 3.3. Develop a stable regulatory framework with resources for information, training, funding, support, technical assistance, research and development for the different public administrations, networks, organizations and stakeholders involved. 3.4. Articulate the network of structures, stakeholders, competences and relations of coordination on which to base Basque policy regarding human rights and peace education.
Coordination and impetus	4. Lead on peace and human rights education policies in the Basque Country	4.1. Energize the structural processes aimed at covering current needs in the field of human rights and peace education. 4.2. Guide public and private actions regarding human rights and peace education. 4.3. Foster the participation and involvement of stakeholders and strategic sectors in the development and promotion of public policies. 4.4. Introduce public policies based on international trends to promote, coordinate, develop and evaluate human rights and peace education.

made in a context of armed violence, a fact that brings great depth to content on how to overcome violence, on the treatment of victims, etc. There are few peace education plans that share these characteristics.

In October 2011, the terrorist organization ETA announced a definitive ceasefire, greatly changing the situation in the Basque Country. In October 2012, early elections were held and the government changed again. It must be seen how the work of the Basque government and civil society will evolve towards peace education in this new scenario.

- **Catalan Coexistence and Educational Success Project**

In compliance with the Organic Education Law 2/2006 of 3 May, and with Catalan Law 21/2003 of 4 July on promoting peace^{xxxii}, the government of Catalonia has been encouraging education centers to work voluntarily on coexistence at school since 2006, and lends them support by recognizing this work as educational innovation projects. Starting in the academic year 2009-2010 with the approval of the Coexistence and Educational Success Project, all schools are required to create their own Coexistence Project. They have room to do so over the coming years, with the understanding that drafting this project is a slow, educational and community-related process.

With the Coexistence and Educational Success Project, the government gives directives to schools through a document of guidelines and resources^{xxxiii} and through a computer tool. The intent behind that is to make it easier for them to develop the coexistence project in an independent way. This document of guidelines proposes 15 topics organized into three levels, which the schools must develop in intervals and at the pace determined at each school. They include:

- Teaching values and attitudes. This level includes nine topics: social skills, emotional education, communication skills, the inclusive school, welcoming, mediation, co-education, education for a culture of peace and intercultural education.

- Conflict resolution. Three topics are considered here: mild conflicts, serious conflicts and truancy from school.
- School organization. This level reviews resource structure and management, participation and standards.

The document raises so many subjects, because it aims to cover all content linked to coexistence. Thus, it provides schools with the possibility of working based on what they have already developed with regard to coexistence in order to establish it as part of the Coexistence Plan and gradually expand it with other topics.

The government has organized a network of trainers in coexistence at school all over Catalonia, of which the educational staff of the Escola de Cultura de Pau forms part. It also promotes training teachers (and educational staff as a whole) through direct advice for schools. The aim of this is not just to train teachers, but to support them in creating their own coexistence project.

Between 2009 and 2011, 1,513 education centers presented their project to the Catalan Ministry of Education, which registered and evaluated them, providing schools with suggestions for improvement if deemed necessary.

We appreciate the Coexistence and Educational Success Project because it is a national strategy, and yet it is limited to the school environment and does not form part of an articulated plan in cooperation with other social spheres beyond the education centers' surrounding community. We also find it interesting that it affirms that educational and academic success is closely linked to proper coexistence at school. It gives schools flexibility to implement the project at their own pace and does not pressurize them to draft it in a rush in order to submit it to the administration. It proposes education work for coexistence from a broad perspective and includes education for a culture of peace as a general objective and one of the topics to develop. It proposes working on stances and values, but also on positive conflict management. And above all, it stresses reviewing and improving how the school and classroom are organized, focusing on the structures of the school.

4. Key concepts: Brief introduction to the theoretical framework

Before describing the Escola de Cultura de Pau's proposal, it is important to clarify some key concepts that allow us to situate it. In this section we define peace, violence, conflict, non-violence, coexistence, peace education and 'provention'.

As a key condition for us to understand each other and live together peacefully, we need to make sure that we share the codes required to organize ourselves and relate to each other, whether at school, in a town, in a country or in the world. Thus, to facilitate understanding of our educational approach and provide consistency, it is important to share the key references and concepts that shape our perspective of peace and coexistence education.

The theoretical references on which the educational work of the Escola de Cultura de Pau is based, as well as the teacher training project 'Educating in conflict: a path to coexistence', include:

- The educational reform movements starting in the early 20th century: the New School movement, with authors such as Montessori and Bovet, and the modern school movement, promoted by Freinet.
- Education for international understanding, human rights and disarmament promoted through UNESCO, based on development by the League of Nations and later the United Nations.
- Non-violent discourse, defended by Gandhi and Martin Luther King. On the educational level, authors such as Milani and Lanza del Vasto stand out.

- Research for peace, with authors such as Galtung, Lederach and Fisas. On the educational level, contributions to popular education stand out, with Freire and his *Pedagogy of the Oppressed*.
- The movement for peace and conscientious objection, important for revitalizing peace education in Spain at the end of the Franco dictatorship. Authors such as Jares and Cascón are well-known and significant figures of reference in the Escola de Cultura de Pau's approach to peace education.
- The education of expression and the Theatre of the Oppressed, of which we highlight the contributions of Aymeric and Laferrière in the education of expression and of Boal, creator of the Theatre of the Oppressed.

The rest of this chapter is devoted to sharing the concepts that we consider key for peace education work in schools. Sharing codes means agreeing on the same conception of content, which means explaining, analyzing, criticizing and rethinking them until collectively agreeing on and internalizing them. The teacher training that we propose devotes a large proportion of time to this objective: naming, sharing and reviewing the explicit or implicit codes that govern the life of a school, in close collaboration with its educational team.

In this section, we present those concepts that are clear to us: peace, culture of peace, violence, *non-violence*, conflict, coexistence, peace education and *provention*.

Activity 1: Barometer of values

Educational aim:

- Foster reflection, dialogue and personal positioning around key concepts.
- Encourage *non-violent* confrontation.
- Agree on ideas and concepts.

Summary: After the facilitator/coach provides a phrase, the members of the group have to take positions on different sides of the room. From here, the ‘microphone’ is passed from one side of the room to the other so that people can argue their position.

Estimated time: 15 minutes per phrase.

Type: Indoor activity. Need for a reasonably wide space.

Group: At least 10 people.

Development: Have the members of the group stand in the center of the classroom and give them a phrase (for example, ‘Conflicts should be avoided’). Next, ask the participating teacher to stand on the left side of the classroom if he/she agrees with the phrase and on the right side if he/she does not agree. At first the people have to pick an extreme position and cannot remain in the middle. Then an object that can serve as a microphone is taken (a pen, a ball, etc.) and passed alternately from one side to the other in order to listen to the students’ arguments, starting with the minority group. Later, after listening to some opinions, the people are asked if anyone would like to clarify their position and move from their place. Now the space is no longer seen as reflecting two groups of opinion, but as a barometer that registers multiple opinions.

Evaluation and conclusions: In principle, the teachers only need to be allowed to express themselves freely. The sole function of the activity’s facilitator/coach will be to produce as many phrases as needed and collect the ideas that emerge in order to lead a subsequent discussion to introduce content – until agreement on the concept established for discussion.

Other directions: Some phrases could include:

- ‘Conflicts always involve some type of violence’
- ‘Peace involves tranquility’

Proposal for action: Reflect on the implementation of each concept in the teaching practice and structure of the school, and on what that does and does not imply.

Source: Adapted from Cascón, P. and Beristain, C. (2000), *La alternativa del juego I*. Madrid: Los Libros de la Catarata.

4.1 Peace

For many years – and still today in too many contexts – peace was defined as the absence of war and conflict. This conception in research for peace is known as ‘negative peace’. However, the concept of peace goes much further. Peace has many positive connotations and they must be claimed as a starting-point in order to identify what we need to do to move forward. Therefore, we define peace positively (‘the presence of ...’) and stop speaking about it in terms of what it is not (‘the absence of ...’). Peace defined according to what it is, is called **positive peace**.

From the perspective of positive peace, we can define peace, for example, as *“the process of serving justice at the different levels of human relations. It is a dynamic concept that leads us to appear, face and resolve conflicts in a non-violent way aimed at achieving harmony between the person and him or herself, with nature and with other people”*^{xxxiv}.

From this definition, we highlight the following ideas:

- *“process ... dynamic concept”*: We understand peace as a social order, so it is dynamic and in constant movement. We also understand it as the utopia that makes us move ahead, in a peaceful way.
- *“serving justice”*: Peace requires conditions of equity between individuals and peoples, of cooperative relations and mutual assistance that ensures the basic needs of all are met.
- *“harmony between the person and him or herself, with nature and with other people”*: Peace can be found at the most intimate level as well as the most social. Eastern cultures stress internal peace, while Western ones define it more in terms of the social and environmental sphere. In thinking about peace, we must interrelate these two complementary views.
- *“leads us to appear, face and resolve conflicts in a non-violent way”*: Peace does not hide conflicts, it explains them and seeks to transform them without violence.

Table 4. Conceptions of positive and negative peace

Traditional Western conception of peace New conception of positive peace

<ul style="list-style-type: none"> • The absence of direct violence. The presence of other, non-recognized forms of violence. 	<ul style="list-style-type: none"> • The absence of any kind of violence: cultural, structural and direct.
<ul style="list-style-type: none"> • Periods between wars. 	<ul style="list-style-type: none"> • A process under constant construction.
<ul style="list-style-type: none"> • Evading, not recognizing and burying conflicts. 	<ul style="list-style-type: none"> • Facing conflicts <i>non-violently</i>. Addressing the deep causes from which conflicts originate.
<ul style="list-style-type: none"> • The absence of violent internal disorder within a territory or system. 	<ul style="list-style-type: none"> • Building a social order with less violence and more justice.
<ul style="list-style-type: none"> • The concentration of power and control in a few hands that allows direct violence to be avoided through repression. 	<ul style="list-style-type: none"> • Equality in the control and distribution of power and resources.
<ul style="list-style-type: none"> • Is not planned, but is subject to military planning. 	<ul style="list-style-type: none"> • The presence of desirable conditions (work, education, health, etc) for which people work with dedication.
<ul style="list-style-type: none"> • The perpetuation of values such as power over others, domination, the prevalence of the reason or justification for violence, closely linked to the masculine mystique. 	<ul style="list-style-type: none"> • The consideration and generalization of values such as taking care of each other, empathy, solidarity, cooperation, the search for power <i>with</i> others and not <i>over</i> others, the importance of emotions, etc, closely linked to the feminine mystique.
<p>Negative peace is still the kind advocated by the most powerful. Since the Roman Empire (and maybe before), it has been the kind of peace planned and promoted by the leaders of the dominant empire at every moment in history.</p>	<p>Positive peace must be planned. Structural (fair, equitable) conditions must be created for it and certain types of relations (mutual respect and care, dialogue and cooperation) must be fostered between people.</p>

In other words, peace is both the horizon and the path along which more respectful and cooperative relations and fairer and more equitable structures are achieved. This means that we situate peace on two levels: a relational one: people live and coexist by relating to each other; and an organizational one: we need organizational structures that allow us to coexist, whether in community, family or local settings, as well as national and global ones.

Activity 2: Let's illustrate peace

Educational aim:

- Observe one's own initial perceptions of the concepts of peace, violence and conflict.
- Facilitate discussion and agreement on common codes regarding these concepts.

Summary: Bodily representations of the concepts which are prepared in small groups. Each group creates its image of a concept. The concepts are developed based on the group's perceptions.

Estimated time: Around 30 minutes per concept.

Type: Indoor or outdoor activity. Work on the body.

Group: From 12 to 40 people, in small groups.

Development:

- Divide the group into small groups (four to eight individuals per group) so that there is an even number of groups.
- Ask each group to create a bodily representation of one of the concepts. Normally we propose the concepts of 'peace' and 'no peace' (equivalent to violence), but other concepts may also be suggested.
- Give the groups no more than two to four minutes to create it. Spontaneity is an important factor.
- Each group presents its representation, one after another. The rest of the participants observe and evaluate it. Encourage the people observing the image to say what it suggests to them, as well as what feelings or emotions it provokes. This will allow us to gather the ideas and conceptions with which we associate these concepts as a starting point for reflection.
- Use conversation and debate to rethink, broaden and mature these concepts in a collective way.
- It must be fully explained which definitions are agreed on in order to become aware of the overall group's new shared code.

Evaluation and conclusions:

What pre-established concepts did we have? How did we feel about discovering them?

Where did we get this concept from? What influenced us?

Did any changes occur after the images and the debate?

What concepts do we have now?

How do we understand that each of these concepts is implemented in our education center? What are the implications of understanding each concept in this way in educational practice and the structure of the center?

Other directions: It is commonly faster, simpler and more enriching to think of images of 'no peace' than of 'peace' because they generate a greater wealth of adjectives, remarks and emotions. Violence also often appears in the image of 'conflict', providing evidence of the pre-established idea that conflicts always involve violence. Altogether, it gives us elements to reflect on what the most generalized conceptions are, why, and what we believe they ought to be.

· One variant of the activity is to use images during the debate as a starting-point as well as an ending-point; in other words, working with bodily representations to generate the debate. To do so, the proposals that the participants make regarding the image must be collected so as to continue transforming it, while modeling the bodies, and each change in the new representation must be evaluated until one is obtained that everyone feels comfortable with. Once we attain an agreed representation, we easily achieve an agreed concept.

· You may take photos of images so you may view them at other times. You may also write down the agreed definition of the associated concept.

Proposal for action: Reflect on the application of each concept in the teaching practice and the structure of the school, regarding what understanding this concept as such implies and does not imply (Dos and Don'ts) with the help of the following table:

Definition of the concept	Implies doing the following	Implies not doing the following
In teaching practice		
In the structure of the school		

Use this table to define the approach of the school and periodically check whether or not the guidelines defined in the tables are defined.

Source: Adapted from Barbeito, C, Caireta, M, (2005), *Introducció de conceptes: pau, violència, conflicte*. Barcelona: Escola de Cultura de Pau. Activity based on Image Theatre techniques by Augusto Boal.

4.2 Culture of peace

We understand a culture of peace as “a set of values, attitudes and behaviors that reflect respect for life, human beings and their dignity and that bring to the forefront human rights, the rejection of violence in all its forms and adherence to the principles of freedom, justice, solidarity and tolerance, as well as understanding among peoples, groups and individuals”^{xxxv}.

In its Declaration and Program of Action on a Culture of Peace^{xxxvi}, the United Nations defines this concept as: “a set of values, attitudes, traditions, behaviors and lifestyles based on:

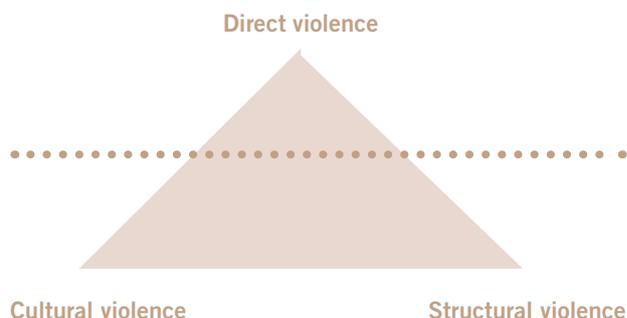
- The respect for life, the end of violence and the promotion and practice of non-violence through education, dialogue and cooperation;
- Full respect for the principles of sovereignty, territorial integrity and political independence of states and of non-intervention in affairs that are essentially within the domestic jurisdiction of states, under the Charter of the United Nations and international law;
- Full respect and promotion of all human rights and fundamental freedoms;
- Commitment to peaceful conflict resolution;
- Efforts to meet the development and environmental protection needs of present and future generations;
- Respect and promotion of the right to development;
- Respect and promotion of equal rights and opportunities for women and men;
- Respect and promotion of the right of all people to freedom of expression, opinion and information;
- Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society between nations and encouraged by a national and international climate that favors peace.”

The Program of Action is built from this definition (as was briefly touched on in the previous chapter).

4.3 Violence

We define violence as “an attitude or behavior that constitutes a violation of a human being or deprivation of something that is essential to him or her as a person (physical, psychic or moral integrity, rights, freedoms, etc.)”^{xxxvii}.

Put another way, according to Galtung “violence is present when human beings are being influenced so that their actual, somatic and mental realizations are below their potential realizations”^{xxxviii}, meaning when the context does not allow people to develop their full potential. People may be victims of violence for easily identifiable or profoundly invisible reasons. Peace requires overcoming any type of violence, which is why Galtung distinguishes between three types of violence:



Direct violence is that which is practiced by one person on another, so that we can identify the victims as well as the victimizers. Murder, torture, a slap, mutilation and other forms of physical or psychic mistreatment are examples of direct violence.

Structural violence is that which forms part of the social structure. This is violence in which we can easily identify the victims, but not the victimizers, since it does not originate in specific people but in how the functioning of social order has been established. There is structural violence when the conditions of the system are unbalanced and benefit some to the detriment of others.

Structural violence is rooted in how the functioning of a social system is set up: the way that power is distributed, how spaces and time are organized, how the rules and codes of operation are established, how resources are distributed and how actions are directed. Thus, we can find structural violence in any social structure, from a small organization like a company, association or education center (according to the criteria for managing and organizing the organization) to a state (according to the policies and laws that the government decides to apply) and the world (based on the prevailing economic system, the distribution of power, international relations, etc).

According to Galtung, **cultural violence**^{xxxix} refers to the set of values, ideas and convictions that are used to justify or legitimize structural or direct violence: those arguments that get us to see situations of violence as ‘normal’. These discourses justify learning abilities to practice violence against the development of peaceful potential. As Vicenç Fisas writes, “when that happens to most people, we can start to refer properly to a culture of violence”^{xl}. This obviously has to do with what we’ve been taught, meaning that the models we learn – coming from prestigious people, stories and histories, textbooks, films, the news, etc – perpetuate violent models learned by the

people who create them in their surroundings. Generation after generation, we lack *non-violent* references.

“The culture of violence is ‘culture’ to the extent that it has been internalized and even sanctified over time by wide sectors of the population through myths, symbolism, policies, behaviors and institutions, despite having caused infinite death, pain and suffering”^{xli}.

Johan Galtung explains this through his concept of “deep culture”, which means the tendency of many cultures to perpetuate (and sometimes fiercely defend) beliefs, stereotypes and views that generate much violence through inherited traditions and conceptions that they accept passively without analyzing them and questioning their possible consequences.

The worldview that sustains a certain cultural context is built up through trauma, myths and glory experienced over the course of many years. The interpretation of culture identifies the values that provide it with a horizon of meaning and guide future actions. These values are at the basis of cultural identity, which makes them so difficult to change: questioning those values implies questioning one’s own identity, which involves a profound crisis.

In our culture, cultural violence is deeply rooted in values such as patriarchy, capitalism, economism, competitiveness and militarism. These values influence the definition of social structures enormously, though it is often difficult for us to identify this and even harder to recognize it.

Education centers are social systems that are large enough to require complex levels of organization, but small enough to allow for close interpersonal relations, as well as the perception that any person forming part of the system may learn everything about it and influence it. Therefore, as a system, a school reproduces the cultures and violence of the socio-cultural system in which it is immersed, but it is easier to influence what happens there in order to improve it.

As in a society, there is violence in schools, but if we so desire, we can intervene and overcome it much more easily than if we tried to overcome it in the environment of which it forms part. Nevertheless, we cannot lose sight of the fact that, according to the world of medicine, one must treat in order to heal, and to treat one must first diagnose. In other words, we must conduct a deep analysis of what happens in a school to identify the possible types of violence and their characteristics and to be able to intervene with effective actions.

At school, direct violence is related to interpersonal relations, whether among peers or among students, teachers and families. Structural violence is related to the hidden curriculum, those unexplained codes and rules on which the organization of educational tasks and

relations is based, as well as those in which students are immersed and which they use as models of behavior in and out of school. Cultural violence is linked to social stereotypes that have not been overcome and that shape attitudes and behaviors, unquestioned violent curricular content, symbols of identity treated in an exclusive way, and linguistic codes.

4.4 Conflict

From the traditional viewpoint seeing it as absence of conflict, peace involves a very negative perspective: it confuses conflict with violence and understands that conflicts can only be ‘resolved’ through violence (which is why the fundamental objective is to eliminate them). Given this conception of the relation between conflict, violence and peace, advocacy for a negative concept of peace may feed a culture of violence.

In fact, wars have been and continue to be an all-too-common way of dealing with social conflicts, feeding the association between conflict and violence. We define armed conflict as “*any confrontation between regular or irregular armed groups with objectives perceived as incompatible in which the continued and organised use of violence: a) causes a minimum of 100 mortal victims in one year and/or serious impact on the local area (destruction of infrastructure or nature) and human security (e.g., injured or displaced populations, sexual violence, food insecurity, impact on mental health and on the social fabric or the disruption of basic services); b) aims to attain objectives that may be differentiated from those of common delinquency*”^{xlii}. Armed conflicts are the maximum expression of violence in all its dimensions.

Conversely, for those who promote a positive concept of peace, conflict is a situation of divergence in which there is a contrast of interests or needs between two or more people or groups. We see such a contrast as a problem. We recognize conflict as a process that originates with the contrast of needs and that ends the moment when it has been transformed in such a way that the parts are no longer recognized as such. Conflict also often involves a change of relations and structures; we know how to start a conflict, but we cannot foresee how to end it. This is why we prefer to speak of conflict transformation¹⁶, because it situates us in an attitude of discovering and accepting change. Talking about *resolution* leads us to seek out how to return to the solution we had before – and the deeper the conflict, the less possible that is. Groups, communities and societies where different people live, with different needs, inevitably generate many varied conflicts. Certainly, the main challenge in constructing a culture of peace lies in knowing how to face and transform conflicts without violence.

16. Concept raised by Lederach in Lederach, JP (2003), *The Book of Conflict Transformation*.

4.5 Non-violence

To attain peaceful coexistence, we must respect people by avoiding any type of violence. But rather than avoid conflicts, this often demands that we unmask the most profound causes, the hidden contrasting needs behind the great imbalances in power among the parties. In other words, we must face conflicts and struggle to change them, while differentiating people from the antagonistic needs that are at stake. If we don't do it this way, though we may be forceful and struggle to tackle problems, we will not be able to take care of and be respectful of people.

We understand *non-violence* as the ability to fight energetically to transform conflicts and overcome violence without provoking new violence in the people or infrastructure involved. In accordance with Gandhi's idea that "*the end is to the means as the tree is to the seed*", non-violence places focus on the how (the means, the procedures, the process) as well as on the what (the objective). We opt for a strategy to choose the means, but we lack the guarantee that we will attain our objective, which is why it is mandatory that each step we take brings us closer. If we try to overcome violence, any step we take must be without violence, as that is the only way we can ensure the legitimacy of the means employed, as they are ends in and of themselves.

Non-violence is characterized by vigorous struggle and is distant from no violence, which is synonymous with passivity before violence practiced by others.

4.6 Coexistence

We define coexistence as the "necessary relationship between people based on networks of shared meaning"^{xiii}. We understand that, in daily life, we often find ourselves in situations in which we deal with different people when promoting personal or group projects. To succeed, we have to interact, coordinate, organize ourselves and relate to each other. We have to coexist.

At school, with the family, in organizations and in the neighborhood community, etc, coexistence is an established fact. We cannot choose whether or not to live with others, but we can choose how we want to do so. A culture of peace is built from the many small cultures of peaceful coexistence that can arise in schools, families and communities.

4.7 Peace education

We understand peace education as "a dynamic, continuous and permanent process based on the concepts of positive peace and the creative perspective of conflict, which applies socio-affective and problematising foci in order to develop a new culture, a culture of peace, which helps people to observe reality critically by placing them before it and to act accordingly"^{xiv}.

Let's analyze this definition a little:

- "*... based on the concepts of positive peace and the creative perspective of conflict...*": There are various conceptions of peace education, with very different aims, content and methodologies. Each is based on the different ideas of peace sustained by the people who advocate for it. This is why it is important to clarify which definition of peace is upheld by the peace education we propose in this document.
- "*... socio-affective and problematising foci ...*": According to the idea of non-violence, how we propose the educational activities is content in and of itself. As a result, peace education, as we understand it, stakes out the knowledge, the abilities and the attitudes that it aims to develop in any exercise and contrasts them with the knowledge, feelings, experiences and problems of the people who participate in the educational process.
- "*... observe reality critically*": It is essential that peace education teach people to understand the realities and non-violent confrontation necessary to transform conflicts. This is why it stresses a participatory, dialogue-centered and socio-affective methodology.
- "*... and to act accordingly...*": If peace is based on non-violent struggle, peace education must build capacity for action and participation, which is why any educational sequence must end with transformative and feasible proposals for action.

Peace education has three levels of implication. In terms of values, it uses peace, non-violence and human rights as a framework for giving a goal of meaning to the educational work, and understands them as a universal ethical paradigm under constant construction. It has political implications because it seeks to influence the transformation of relations of domination and power in favor of social justice and equity at school, in the classroom and in the social arena, training citizens to be critically aware and involved in social action. And, on the educational level, it constantly seeks how to promote a peace and human rights education that helps to explain them and respect them so they gradually become integrated into society and culture.

In keeping with the culture-of-peace concept, the peace education curriculum is very broad, in terms of conceptual content as well as procedural and attitude-related content. The content may be organized as follows:

Table 5. Peace education content

Education for a culture of peace and non-violence	Education in conflict	Incorporates and promotes non-violent ways to transform conflicts. Works on cognitive content to understand the dynamic of conflicts, affective content to be able to take care of relations despite conflict, and on procedural content and abilities so that everyone can respond to the conflicts in which they participate positively, assertively, empathetically and creatively
	Mediation as an educational tool	Incorporates and promotes non-violent ways to transform conflicts. Works on cognitive content to understand the dynamic of conflicts, affective content to be able to take care of relations despite conflict, and on procedural content and abilities so that everyone can respond to the conflicts in which they participate positively, assertively, empathetically and creatively
	Education in emotions	It is important to be able to identify, recognize and express one's own emotions, as well as to recognize and support those of others. The cultural transmission of these abilities in our cultural context is rather weak, especially with regard to boys. Tools must be given to boys and girls to be able to recognize their own emotions and express them in a healthy way.
	Education in expression and creativity	Teaches development of boys' and girls' expressive and creative abilities, facilitates rich communication and promotes the ability to find solutions to problems with a flexible, fluid, open and persevering attitude.
Economic, social and sustainable development	Education for development	Necessary for understanding the mechanisms responsible for the coexistence of many people with few resources and few people with many resources. It aids understanding and awareness of the inequalities and injustices caused by the poor distribution of resources worldwide, as well as the mechanisms through which many people do not have their basic needs met. From there, it struggles to advance a culture of peace. It also promotes the value of solidarity.
	Environmental education	Necessary for learning to evaluate and search for ways to provide natural resources for the development of all people and living beings, now and in the future. It is also necessary for learning to respect and coexist with other species. Finally, it is necessary for understanding the current environmental crisis.
Respect for human rights	Education for human rights	It is important to understand human rights as an effort to progress towards a global ethics of peace, as well as a tool to defend people's dignity and universal peace. It is important that efforts be made in all countries to incorporate human rights in the culture of the entire society (especially the young) and to promote discussion of them. Thinking critically about respect for human rights in school settings is also important.
Democratic participation	Education for democratic citizenship	Teaches people how to practice responsible and respectful citizenship and to acquire the knowledge and abilities to act in a democratic way. Organizing the education center and the classroom democratically is the best educational tool for teaching citizenship.
Equality between men and women	Co-education	Necessary for establishing fair and respectful relations between the genders and preventing abusive relationships. Important for preserving the human dignity of 50% of humanity: women.
Understanding, tolerance and solidarity	Intercultural education	This reflects the need to coexist in groups made up of people coming from different cultural traditions that share the same territory and, as such, participate in a culture that they are building together. Education for conflict and for diversity are the basis for this.
	Education for diversity and inclusion	If we consider human dignity to be a fundamental value and conflict as an enriching component, a source of personal and collective evolution, the need to learn to coexist in diversity becomes clear. Diversity implies contrast and divergence, so it is a source of conflict that must be worked on. Coexisting peacefully with diversity involves the constant use of abilities to transform conflicts <i>non-violently</i> .
Free circulation of information and knowledge	Education in the media	In the information society, it is important to know how to search for knowledge, analyze it and perform a critical reading of it. This requires educating oneself in the knowledge and critical use of the mass media and multimedia.

Peace and international security	Education for understanding the world	Strives to facilitate international understanding, so necessary as part of the growth of globalization. Despite the complexity, it is essential that the public understands the dynamics of globalization, the military industrial complex, the United Nations system, etc.
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Source: Escola de Cultura de Pau

Each item of content is a unit unto itself, and the specific development of some of these themes is also often approached holistically, merging with peace education. This means that there are synergies between peace education and other types of education, according to the approach, such as education for development, environmental and intercultural education, human rights education, education for citizenship and work for inclusive schools.

4.8 Provention

Provention is a term introduced by John W Burton⁴⁵ in 1990, in which ‘pro’ implies a positive approach. This concept suggests that, rather than seeking to prevent conflicts, we need to provide ourselves with the strategies, abilities and resources that will allow us to deal with them *non-violently* and transform them so they become an opportunity for personal and collective growth for everyone involved.

It is, of course, important to prevent violent conflicts and all forms of violence, but basing one’s standpoint on preventing conflicts runs the risk of adopting an attitude of avoidance and evasion, thereby failing to confront conflicts, with all the risks and loss of opportunity that it entails. On top of that preventing violent conflicts often involves, not just avoidance, but also violent or potentially violent measures, or measures that tend to elicit violent response (eg, highly armed police force to prevent violence by protestors)

As stated above, we understand conflict as a situation of divergence in which there is a contrast of interests or needs between two or more parties. We also understand that diversity is a value. It is thus evident that the differences among various people and groups that live together are inevitable and cause conflict. In other words, conflict is inherent in people; the challenge lies not in how to avoid conflicts, but in how to face them *non-violently*. *Provention* seeks to provide people and groups with tools and strategies to take on this challenge.

In an educational setting, as Paco Cascón^{xlvi} explains, provention involves two aspects: (1) teaching people abilities and knowledge to deal with conflicts peacefully and (2) monitoring the organization of a classroom or school to avoid unnecessary misunderstandings that are precursors to conflict, and providing tools to ensure a good atmosphere for work and coexistence.

To achieve a good atmosphere of coexistence, we should ensure that everyone feels integrated and welcome. This means responding to two basic needs we all share: the feeling of belonging to a group and respect for one’s own identity – in other words, feeling that the group welcomes us and accepts us as we are. This does not occur spontaneously in all boys and girls, which is why it must be led. Rejection or lack of integration is an important source of conflict.

Thus, an organized educational process must be structured in which we create conditions that favor a welcoming and respectful environment while working on abilities such as communication, empathy and cooperation, all vital for sustaining a good atmosphere for a group that has to spend many hours together. This process is what we call *provention*.

Provention includes many different steps that must be evaluated and looked after. These steps feed back into each other.

- **1st step: creation of the group.** It is important to ensure an atmosphere of mutual understanding, of esteem towards oneself and others, and of trust.
- **Understanding.** Often the understanding we have of someone else (person or group) is limited and biased; we know them only in certain aspects, from our own experience or the experience of third parties and we label them by conditioning our attitude and expectations towards them. When situations of conflict or tension appear, if there is not good mutual understanding, we magnify those aspects that distance us from the other, widening the gulf and making it more difficult to transform the conflict. However, we all have different aspects of belonging that define us (gender, culture, affinities, profession, character, groups with which we identify, etc), meaning that when we distance ourselves profoundly from the other with respect to some aspect of belonging, we can always find another that draws us closer and through which we can recognize each other and relate to each other. To ensure rich mutual understanding, it is important to try hard to understand the other and to understand oneself.

The games and activities involving understanding aim to reveal affinities and cohesion among classmates. Learning through social interaction, or taking joint responsibility for tasks and projects, are also important sources of understanding.

Activity 3: What I imagine about you

Educational aim:

- Encourage mutual understanding.

Summary: In pairs and facing each other, we share and compare what we perceive about each other.

Estimated time: 20 minutes.

Type: Indoor or outdoor activity. In a calm place.

Group: At least 6 people.

Development: In pairs, one person sits in front of the other. First, one person says what they imagine about the other (where they are from, their interests, etc). After the time set by the facilitator/coach expires, they share what they guessed, both correctly and incorrectly. Then the members of the pair switch roles.

Evaluation and conclusions: How did we feel? Does what we guessed match with what is real?

Other directions: It is worthwhile to conduct this activity after having done a few other exercises beforehand to break the ice. The members of the pairs must not have known each other previously.

Source: Own, adapted to from 'gestalt' exercises.

- **Esteem for oneself and for others.** We start from the principle that everyone is worthy of appreciation, so learning to recognize what is good about oneself and others is important.

We know that working on self-esteem is essential for anybody's development. If we think about it from the perspective of coexistence, without a minimum level of self-esteem it is difficult for people to be able to recognize what is good about themselves and others, get involved in the life of the group and deal with conflicts in a constructive way. Without self-esteem, people perceive the confrontation intrinsic in a conflict as a personal attack, instead of understanding it as a difference of interests or needs that must be resolved together.

We build self-esteem based on the image that the people surrounding us return to us of ourselves. This is why it is important to educate ourselves in the ability to recognize the other as a person worthy of esteem. We may cultivate esteem by working on affectivity, self-conception and empowerment.

Activity 4: **Message circle**

Educational aim:

- Work on esteem in a group.
- Value the importance of affection to form self-esteem.

Summary: Conduct a group massage in two concentric circles.

Estimated time: 30 minutes.

Type: Indoor activity. In a calm place with gentle and soothing music.

Group: At least 10 people.

Development: The group is divided into two concentric circles in such a way that they form pairs. The people of both the inner circle and the outer circle look towards the center of the circle.

When the music starts, the people in the outer circle give a little massage to their partner. Upon a signal from the facilitator/coach, the people giving the massage move to the right until the facilitator/coach gives another signal. Whoever receives the massage should not know who is giving it to them, to make it easier for them to concentrate on the massage rather than the person giving it. After changing partner a few times, the massage ends as the piece of music ends. The procedure is repeated by exchanging roles, with the people who were in the inner circle now giving the massage to the recipients who were in the outer circle.

Evaluation and conclusions: How did you feel when you were receiving the massage?
What attracted your attention the most?

What did you feel about the person you were massaging? What attracted your attention the most?

Proposal for action: Having an open attitude toward learning about other people and not closing up with labeled perceptions.

Other directions: Affection, conveyed essentially through non-verbal communication (touch, tone of voice, regard, etc), is a key element that everybody should receive and give to be able to develop good self-esteem. Self-esteem is crucial for being able to deal with conflicts positively.

Source: Escola de Cultura de Pau.

- **Trust.** Trust in ourselves, in our companions and in the group is necessary in order to be able to explore fears, feelings or anguish. These elements are always present in a conflict, but they must be overcome so that the parties can confront each other with respect and recognition.

Trust is a process that is achieved step by step, to the extent that we demonstrate that we deserve it. Deserving trust requires responsibility.

Trust is promoted through active and empathetic communication, consistency, respect and the recognition of each other's fears. Fear is a resource of protection, so it is healthy to a limited extent, but work must be done to listen to it and know how to overcome it so that each member may give the best of themselves.

- **2nd step: creating a non-violent culture of relation between people.** Having a common code of non-violent communication and cooperation.

- **Communication.** A type of communication must be cultivated that allows us to have dialogue in the face of differences, learning how to communicate in an effective, active and empathetic way.

Effective communication ensures that the message conveyed arrives accurately to the receiver, which is why the channels of communication must be effective and the code of communication must be shared. Often, even if we use the same words, we may understand their meaning in a different way. In these cases, the code is not shared and communication fails.

Active communication requires that all parties watch to make sure that the messages arrive appropriately. The sender has to take care that the messages are conveyed in codes that the receiver can understand and accept. The receiver must make an effort to listen to the sender actively and not just understand the message, but make the sender feel listened to.

Empathetic communication allows us to listen to the emotional tone of ourselves or others. It is an attitude of presence that allows the receiver to perceive the emotional state of others by listening to their tone of voice and observing their gestures and body language, and allows the sender to express their emotions, speak in 'I statements' and focus on exposing how they were affected by what happened without entering into accusations, interpretations or judgment.

Activity 5: Active listening

Educational aim:

- Analyze the communicative factors.
- Practice the active listening.

Summary: In pairs facing each other, listen to each other actively, in the presence of an observer.

Estimated time: 35 minutes.

Type: Indoor activity. In a calm space.

Group: At least 6 people.

Development: Groups of 3 people are formed and roles are given to each member: one observer and two actors. Each one reads their worksheet. Once ready, they begin the role-play. In the first round, one person listens and the other speaks, and in the second round the roles are switched. The observer takes notes on everything he/she hears. Each round must last approximately 5 minutes.

Evaluate what happened in small groups.

In a large group, evaluate and comment on the characteristics and importance of active listening.

Evaluation and conclusions: How did you feel when you were talking? And when you were listening? What helped you to feel listened to? What made it harder?

It is important that the elements that assist or hinder listening are discussed in the group and made clear, meaning the elements of active listening.

Proposal for action: Practice active listening in the daily life of each participant and/or the group.

Other directions: In certain conditions, this activity is useful if there is a minimum level of trust in the group.

Source: Own.

Material: Role-play worksheets:

Worksheet 1

Player 1: In the first round you speak and in the second round you listen.

When it is your turn to speak, talk about some subject in your life that worries you a little. Your desire is to be able to express it and to feel listened to.

When it is your turn to listen to your partner, you must do one or several of the following: minimize and deny the importance of the subject; give unsolicited advice; express judgments regularly, based on what your partner explains; change the subject; ask absurd questions that distract more than help; talk about yourself and mention things that have happened to you.

Worksheet 2

Player 2: In the first round you listen and in the second round you speak.

When it is your turn to listen, try to do so by paying a lot of attention and trying to help your partner feel listened to.

When it is your turn to speak, talk about a subject in your own life that worries you a little. Your desire is to be able to express it and to feel listened to.

Worksheet 3

Observer: Watch your classmates. First, one will talk about something that affects him/her and the other will listen. A few minutes later they will switch roles.

Your job is to observe them and note the things that most attract your attention, especially in relation to the people listening. Do they ask questions? What kinds of questions? Do they help the other to express him or herself better or do they distort the conversation? How do they gesticulate? How do they use their gaze? What do they do with silences? Do they recapitulate and help the other to get situated? Do they talk a lot? Or not at all? Do they change the subject? Do they talk about themselves? Do they deny the importance of the other's concerns? Do they give advice without being asked? Do they make judgments without being asked? And so on.

In addition to communication, it is important to work on attitudes and instruments to be able to make decisions collectively. This is a challenge for the peaceful coexistence of any group. We stress that coexistence requires constantly deciding how to organize tasks, spaces, time, how relationships function, etc. All decision-making methods (by vote, consensus or delegating someone) have their pros and cons, so they must be assessed, and those that are more appropriate for each situation must be used in a conscious way. You must avoid falling into ineffective and lazily democratic routines.

- **Cooperation.** Promoting cooperation and the understanding that achieving what we want does not rule out others also achieving what they want. Learning to turn what seem like contrary aims into common ones and working together to achieve them. Understanding conflict as a situation in which we share a problem with someone and can only achieve the best solution if we seek to resolve the problem together. Learning to compromise on what is not essential for us without sacrificing what we deem essential, while taking into account what is important to the other and willing to respond to it.

5. Characteristics of a School teaching Peace: our approach

A school is a small and enclosed social system where all the people who form part of it have the opportunity to understand it properly and play an active role in it. In this chapter we reflect on how to create both the organizational and educational tools needed to ensure that life at school is one of a culture of peace.

Schools do not escape the cycle of violence. MJ Díez-Aguado offers us an excellent explanation of how the traditional school structure was based on criteria that made peace education difficult: it ignored diversity, consequently excluding students that did not fit in with the predetermined groups; it demanded unconditional obedience to teaching staff and accepted, as natural, a hidden legitimizing set of roles and relationships built on domination and submission^{xlvii}. These characteristics often included different types of violence that have become evident through the social change experienced in recent years.

Díez-Aguado argues that *“to prevent school violence, it is necessary to adapt the two main educational contexts, the school and the family, to current social changes, structuring relationships and activities that are more consistent with the democratic values our society claims to uphold.”*^{xlviii}

Peace education can provide us with some elements that can help our schools to move forward in adapting to 21st-century society, while encouraging this society to become *non-violent*:

- A **complex approach** with regards to content and methodologies, in harmony with current social trends that question the traditional school culture and structure, in order to help schools to adapt to new needs.
- A **multidimensional approach** that allows us to work from the micro-social level (classroom and school), in order to learn about and prepare for the macro-social level (society and world). This works from our own knowledge and personal abilities to prepare students for democratic and global citizenship.
- A **broad analysis of the concept of violence**. Beyond just ensuring that students do not carry out direct acts of violence now and in the future, we must also work to ensure that they avoid becoming victims of any type of violence and to encourage them to be proactive citizens for a non-violent society in their lives.

- A clear **commitment to non-violence**. We understand that non-violent action has great methodological potential to advance us closer to a culture of peace.

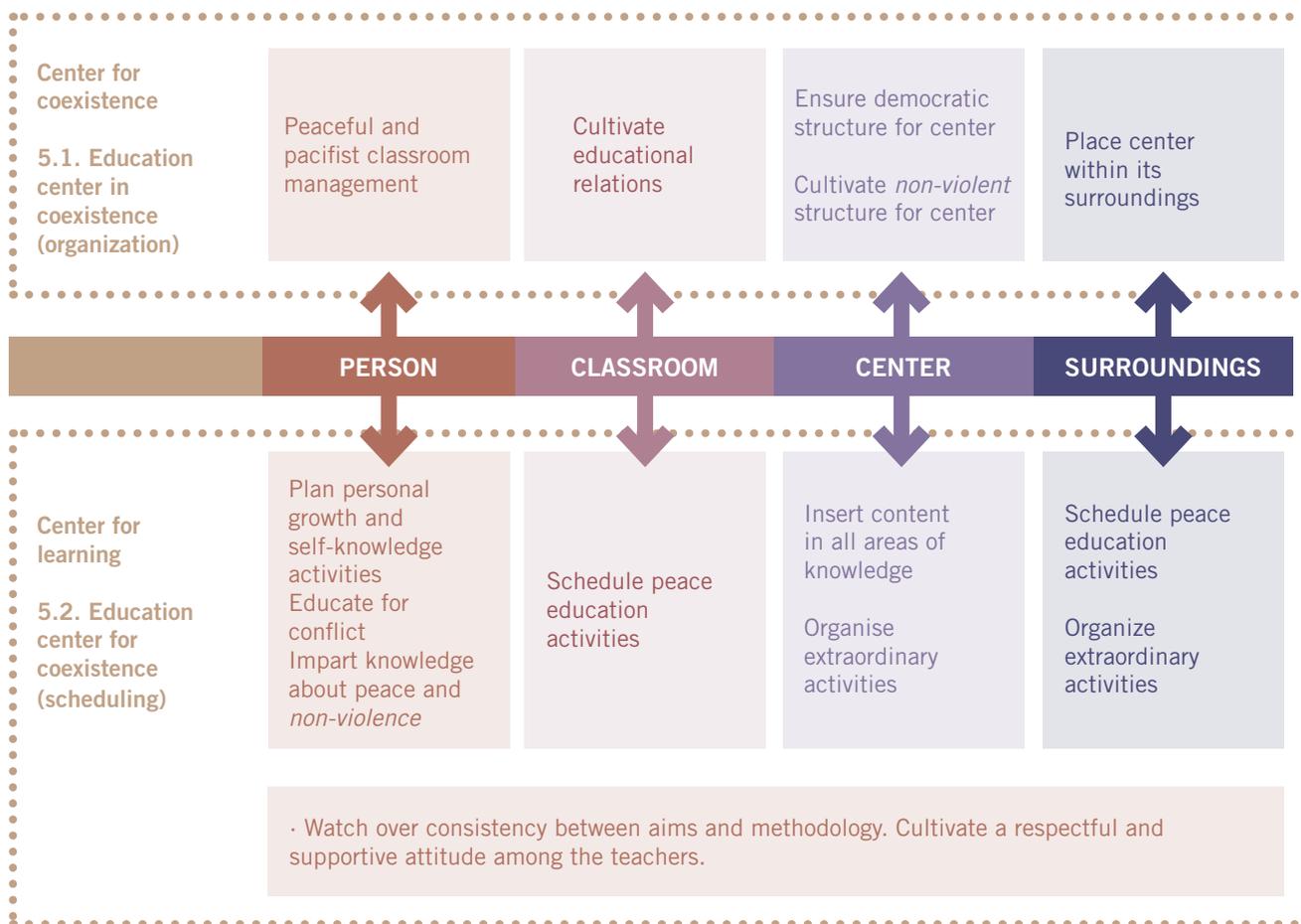
Taken together, these are some of the principles that we consider important:

- **All people deserve acknowledgement and affection**. Since students must always be held to the highest expectations, it is important that the children and youth feel cared for and respected at school. Finally, they must feel that they are taken into account, and in this way may participate more actively in school life.
- **Everybody is different** and everybody has the right to be treated in a way that suits them. All students have the right to be asked only to do what they are capable of, no more no less, and to be guided in this personalized learning process. We must educate in and for diversity.
- **Education has to be social**. Learning together helps us to gain new knowledge, while allowing us to teach relationship and coexistence skills.
- **Learning has to be autonomous**. We must increase the power and responsibility of students regarding their learning process and personal growth. The students must feel attended to and guided through this process.

To teach children these principles successfully, action must be taken at all levels of school life. We have divided this action into two areas:

- **Section 5.1. Organize and situate an education center in coexistence**. Make each day an opportunity to continuously educate for a culture of peace.
- **Section 5.2. Establish an education center for coexistence**. Carry out educational activities that help children and youth to understand what a culture of peace is and how to construct it, while providing them with the abilities, know-how and attitude that people need to achieve this.

In brief, as described in the introduction, we have structured this chapter in the follow manner:



Source: Escola de Cultura de Pau

Activity 6: Let's share space and time

Educational aim:

- Physically experiment with what people need in order to facilitate peaceful coexistence.
- Reflect on the concept of coexistence.

Summary: Through some physical exercises in a confined space, the group thinks about how the exercises make them feel and relates these feelings to situations that could happen in a school where diverse people coexist.

Estimated time: 40 minutes.

Type: Indoor. Active.

Group: 8 to 30 people.

Development: It is useful to have other people observing to record everything that happens to the group.

- Ask the group to move around a quite small, confined space, with everybody doing their own thing. Ask the group to occupy all the space. Observe people's movements. Are they related to each other? Is there tension? Uncertainty? Does the group move all together like a troupe? Can everybody doing their own thing occupy the whole space? Do they work together?
 - Have them stop and ask each one, while breathing consciously, to observe how their body is from top to bottom.
 - Ask the group to move at different rhythms: 1 in slow motion, 2 slow, 3 walking, 4 fast, 5 running. Tell them that they should not run into each other.
 - Tell them to interact in some relatively free way depending on the situation (look at one another, say 'Hello', ignore one another, touch one another, etc). Observe how they respond.
 - When someone stops moving, they should all stop. Gradually, like a wave, when someone starts a movement they should all follow. They need to move together without speaking, only observing one another.
- By observing how the students react, you can add each exercise at the most appropriate time.

Evaluation and conclusions: How did you feel? What made you feel comfortable? Uncomfortable?

From the experience of sharing space and time with others, we connect our reflections to what (sometimes subtly or non-verbally) makes us feel comfortable or not in a large area of coexistence, like a school, with those aspects we need to facilitate living together (warm receptiveness, clear rules, a shared code of behavior, organized space, a cooperative attitude, affection, etc).

Proposal for action: Record the actions that came up during the evaluation and helped to foster coexistence, and keep these in mind for your project of coexistence and a culture of peace, in both the classroom and the school in general.

Source: Escola de Cultura de Pau

5.1 Organizing and situating an education center for coexistence in its surroundings

To develop a culture of peace in a school, there needs to be a constant, daily learning process. We propose acting on four fundamental levels that respond to the following objectives:

- Cultivate the relationships between the students and teachers
- Ensure that the life of the classroom group is like a welcoming, communicative and cooperative community.
- Provide a non-violent and democratic school structure for students and teachers
- Connect the school to its surroundings.

It may seem that some of the reflections or proposals that follow are repeated, but this is done intentionally to try to relate them to the area of action where they are located. The overall assessment of an education center for coexistence allows many actions to be seen from different perspectives, and it is often worthwhile to explain these perspectives.

5.1.1 Cultivating the educational relationship

Every person and the entire social structure are permeated by an ethical and political approach, meaning a set and particular way of understanding the world. The way teachers structure and organize classroom activities, and how they decide to teach material and relate to the students, condition the transmission of some types of values and abilities for coexistence, as well as working with academic content.

As JP Lederach^{xlix} says, peace involves building some types of conditions (social equality) and some types of relationships (based on affection). Relationships with responsible adults provide a good opportunity to transmit to children and youth both values and positive and respectful models for interacting with others. To achieve this, teachers have to have clear criteria regarding how to relate to students.

5.1.1.1 Take care with communication

Know how to speak in an empathetic way and listen actively without judging or downplaying the problems of children and young people, showing oneself as trustworthy, in order to facilitate open communication.

5.1.1.2 Ensure an exclusive communication space for each child

Plan for space to be used for periodical individual tutoring sessions so that all children can have a personal space where they interact with responsible adults. These meetings allow for a deeper understanding of each other, for awareness of worries and problems, and facilitate collaboration in problem-solving. These sessions can also be conducted in small groups of three or four students.

5.1.1.3 Take the teachers' perception of the students into consideration

This is not neutral. Personal relationships involve subjectivity and it is necessary to look for mechanisms to counterbalance stereotypical structures, as well as personal prejudices and projections. Some possible mechanisms are:

- Democratize classroom life and learning by giving students the highest level of autonomy.
- Encourage rich social interaction in the classroom by taking advantage of the potential generated through the interaction between equals.
- Share constructive criticism with colleagues on teaching performance; share classrooms, ask another teacher for critical observation or involve the entire teaching staff in the teaching process.
- Work on self-awareness to control and reorientate possible personal projections in relation to the children.
- Be aware of one's own stereotypes toward students, and of the stigmatizing dangers that come with them, while also finding tools to counterbalance them.
- Redirect the teachers' basis of authority. Overcome the idea that authority derives from having expertise in a certain subject or in coercive power, and learn

actions to increase the power of responsibility, a power granted by the students depending on the level of trust and support they feel from the teacher.

- Continue training to improve communication and relationship skills. Train to improve listening and observation skills.
- Be able to ask for help from colleagues, the teaching staff or local resources in conflictive situations with students.

5.1.1.4 Agree on a concept of democratic authority

The people whose authority we accept are those people who treat us with respect and trust. They are those who consistently do what they said they would do, those who know how to set limits in a respectful way, and those who are sensitive to our needs and try to respond to them. Through these abilities, teachers can greatly increase their level of accepted authority in the classroom. This leads to increased efficiency in teaching values and limiting the need for punishment. There will also be accompanying positive effects in the quality of life within the classroom, for both teachers and students. Authority is not achieved through force of will; it is earned from others by fulfilling expectations. People who do not have authority resort to authoritarianism for their decisions to be valued, on a basis of power that is too often coercive, undemocratic, educationally deficient and violent.

These are some actions we can carry out:

- Express ourselves as a person beyond our role of 'teacher'. Treat students as people, not just as students.
- Define ourselves as teachers, willing to accompany students on their path of personal growth. Reflect on our own personal learning and continued growth, in which the students participate.
- Help students to reach their learning objectives. Nowadays this goes far beyond simply being a transmitter of knowledge; it is also necessary to be a mentor, and this requires new educational strategies such as cooperative learning and project work.
- Give participatory and decision-making powers to students.

5.1.2 Non-violent management of the classroom

The classroom is the space where the student spends the most hours, experiences the most intense situations in a group setting and where, furthermore, learning takes place. The fact that it is also a space of coexistence and work means that, beyond the areas of learning that are being worked on, how they work, what they do and how they live in the classroom, it is also an important source for learning about peace and coexistence. The experiences of being with peer groups are where children rehearse, learn and integrate models

of interaction and coexistence that will mark their social behavior as adults.

From this perspective, some important aspects include ensuring that social interaction in the classroom teaches the children about coexistence, developing social and emotional abilities, and providing academic work that trains students in self-sufficiency, teamwork, capacity for effort and problem-solving abilities. This is important content, recognized as part of basic transversal skills, and must be worked on extensively and consistently during school hours. That is to say, during classroom time it is necessary to work so the group is experienced as a welcoming, communicative and cooperative community, and to use educational methodologies that incorporate practices to foster peace skills. The classroom is a perfect place to work on *provention*.

5.1.2.1 Create a group community.

Ensure that each child feels part of the group beyond the sum of the group, where common objectives are shared and achieved through shared responsibility. This would be a group based on the ethics of caring for others, non-violence and respect for human rights. To accomplish this, it is important to approach each new school year like a community project.

- Start the year with a proper reception plan¹⁷. Dedicate time to explaining and discussing the objectives to reach by the end of the year, and establish an evaluation schedule; agree on the classroom's spatial organization, roles and rules; and lead activities or play games that foster group cohesion.
- Organize the classroom in a cooperative way, both in its spatial planning and in roles or other daily tasks. Use cooperative learning as an educational method. Approach group goals for the year like collective goals. In other words, share responsibility and help each other to make sure that all members achieve their personal academic goals.
- Organize activities of affection between children: celebrate birthdays together, share important personal achievements, promote demonstrations of esteem among students, etc.

5.1.2.2 Ensure a group space where peaceful coexistence is monitored

Plan for a space that can be used for occasional group debate (for example, a weekly assembly) and reflection on problems, doubts and successes in the group's life, as well as for proposing solutions and monitoring agreements.

17. By reception plan, we mean the plan of activities to be held at the beginning of the year for the purpose of ensuring that the children feel welcomed and find their place in the school and the new year (the space, group and the work asked of them, etc).

5.1.2.3 Agree on a process for resolving personal conflicts that arise in the classroom – such as a conflict corner, peer mediation, patterns of communication, etc.

5.1.2.4 Use educational methods that incorporate practices fostering peace skills

Seek out educational methods that make children feel like the focus of their learning process and that foster learning from social interactions. These may include group projects, experiments with socio-effectiveness, educational contracts, the promotion of cooperative learning, etc¹⁸. We stress that what often ends up having the most influence on the evaluation, and what is prioritized during school scheduling, is academic content (maths, languages, etc). Therefore, finding ways to combine academic learning with training in transversal skills linked to a culture for peace is an important goal.

5.1.2.5 Share responsibility in maintaining and organizing daily tasks through rotating roles

5.1.3 Fostering a *non-violent* structure for the school

Children and youth live immersed in the center's structure. Ensuring that this structure is *non-violent* and democratic is the best way to construct a school with a culture of peace, and in this way, through immersion, children and youth will learn to act based on values and strategies for a culture of peace.

A *non-violent center* is understood as one that actively and consciously struggles to eliminate all types of violence. To achieve this, the school community has

to adopt a broad concept of violence. This makes it easier to identify violent elements in the hidden curriculum, the center's organization or student-teacher relationships, and to prioritize the students' needs and educational criteria when defining and implementing the educational program at the school.

A broad view on the concept of violence involves the following actions:

- Decide spatial organization according to criteria that promote participation and learning, so as to overcome the traditional structure, which tended to be violent toward students.
- Set school hours to the needs of the children and share tasks equally.
- Ensure teamwork and agree on criteria shared by all teachers and other adults in the school, so that all the children can be attended to with quality and consistency.
- Democratize learning, making educational proposals that allow for the maximum level of autonomy for students during their learning process.
- Work to avoid any type of exclusion. Have mechanisms set up to detect peer harassment.
- Do not support old habits and overcome resistance to change.
- Teach about the efforts and capacities of non-violent struggle.
- Provide mechanisms to transform conflicts.

18. Thoughts on methodological aspects are detailed in earlier chapters.

Activity 7: Where does violence hide?

Educational aim:

- . Identify possible existing violence at school.
- . Become aware of its consequences.
- . Consider alternatives to violence at school.

Summary: Organize small conversation groups to identify examples of violence in the school, using the triangle of violence as defined by Galtung.

Estimated time: 50 minutes.

Type: Indoor seated activity. Relaxed.

Group: 8 to 25 people. In groups of 4-5.

Development:

- . Present the activity by reviewing the concept of direct, structural and cultural violence within the triangle of violence (Galtung; see The Concept of Violence in Chapter 4).
- . Form small groups, with each group reflecting on what school situations could be identified as violent.
- . Share information in the big group and come up with conclusions.

Evaluation and conclusions: Are there many or few examples? Are we able to identify what the causes are? And the consequences? How did we participate? How do we think we can deal with this?

Proposal for action: Improve understanding of the causes of violence in school.
Consider what should be the next step to overcome the kinds of violence identified in school.

Source: Barbeito, C, Caireta, M (2008), *Jocs de pau. Caixa d'eines per educar per una cultura de pau*. Barcelona: La Catarata.

5.1.3.1 Include all spaces in the school when planning for coexistence

Take care of school areas so that they are welcoming. See the entire school space as an educational space and rediscover common 'corners' and areas where some type of learning can be done or some potential problem of coexistence can be resolved.

Plan for a classroom spatial setting that fosters participation, social interaction and inclusion. Avoid classic structures with individual tables (thus individualistic) and pay attention to the location of students with difficulties in order to help them, rather than worsen, their situation.

Realize that the cafeteria and playground areas need to be organized according to the same criteria as the rest of the school.

Possible actions:

- Care for the aesthetics of all areas in the school, from the perspective of participation and shared responsibility, in order to ensure a welcoming and pleasant setting.
- Think of dedicating some corners or areas to relaxation and conflict resolution.
- Include the cafeteria in any proposal structuring peaceful coexistence at school and in the activities

that take place there. Promote cooperative cafeterias.

- Ensure inclusive distribution of the playground area, which fits the needs of all students, and not only those playing football or other games. Ideas include dividing the playground into different areas to provide more possible spaces at recreation time, for example the gym or library, or taking turns on sports fields.
- Propose alternative activities at playtime aimed at developing creativity and discovering social habits, while opening other areas like the gym or library for the children to use for recreation time if they so choose.

5.1.3.2 Setting educational criteria for managing time and making schedules

The proper running of any organization is conditioned by the use of time, among other factors. Time is a resource; there is often a perception that 'we have no time', but this is a subjective perception that generally points to the need to rethink our current use of time.

- Time has to be broken down based on each person and their responsibilities within the education system.
- Prioritize educational criteria for making schedules in agreement with the education center's program.
- Assume that everyone has to give some of their time to develop new ways of gaining more time for all in the mid-term. Dedicate time to innovation.

- Break the culture of permanently set hours and look for more flexible formulas that allow for a minimum number of hours for shared teaching.
- Substitute individual organizational structures, in which everyone does everything, for group structures working together, which allow people to do everything together.
- The schedule should be based on educational aims and on the methodological approaches and educational sequences derived from them, and not the other way around.
- The schedule should be based on the requirements of educational methods that respect the learning process and autonomy of each student. Do not allow the schedule to be sectioned into 50-minute classes that fail to respond to educational criteria, but instead to criteria of tradition and resistance to change, which should be limited.
- Question, and if necessary, redefine the basic content of the curriculum to ensure the quality, not the quantity, of learning. Make sure that all students learn the basic knowledge hierarchy and do not attempt to completely finish an excessive curriculum, which is often not adapted to the times or rhythms of students and does not ensure that students have internalized it or monitor how basic skills have advanced.
- Look for more efficient learning resources, like peer learning designed around participatory and cooperative methodologies, or the use of new technologies, among others.

5.1.3.3 Avoid any type of exclusion, and ensure that, at school, everyone has a place

Construct an inclusive school. To do this, all the needs that a child has to feel comfort and affection, to have fun, learn and be attended to during difficult moments must be fulfilled. This will require the school to use the maximum number of resources available.

Many children can have problems, but many of these originate in the interaction of the students and in the contexts they are in, more so than in any personal characteristic. As Tony Booth and Miel Ainscow¹ have analyzed, a person may have a disability, at various levels of seriousness, but this does not mean they are limited in all areas of their lives. For this reason, we cannot lower expectations for this person, concluding that they are limited in all areas due to a specific disability. An example is given by people in wheelchairs; while they have a disability, this can be a relative hindrance depending on the level of accessibility (elimination of barriers, ramps, etc) that has been provided for through regulations in the environment where they move.

In other words, various barriers to participation and learning may arise in interactions between people and their environment, and the school must try to overcome these. Any resource that is used for this purpose will be a new support that the school has discovered in order to achieve its educational objectives.

At the same time, people who show no 'identified' disability are very likely to have other disabilities that have not been recognized. Nobody worries about helping them overcome these so they will not remain a disability in the future. This is why we focus on how to improve interactions between students and their context, as this will be much more wide-reaching and allow us to overcome barriers that influence the education and participation of all the children.

In conclusion, an inclusive school has to look for ways to give support to the students through any interventions that increase the center's capacity to attend to diversity, and allow students to develop to their fullest potential (beyond individual attention or the appointment of a specialized teacher, which are no more than two possible and valuable ways of support).

This is why for a school to become *non-violent*, it has to work actively to be an inclusive school.

It is also important to avoid all types of exclusion and abuse among students, whether physical, emotional or psychological. To achieve this, good work on *provention* must be ensured in class groups and between students from different groups or between older and younger students. This is why we insist on the need to promote a culture of mutual care and help.

Here are some things that could help:

- Create a welcoming environment throughout the school.
- Do good work on *provention*.
- Have a good reception plan at the beginning of the school year for all people at the school (as mentioned above).
- Rethink the concept of support as overcoming barriers to learning and the full participation of the students, and redefine the policies and practices of support in the school from this perspective.

5.1.3.4 Overcome resistance to change

– and modify procedures and violent situations naturalized by the justification that that is how it has always been done. Continuously innovate in participatory-action-research approaches.

- Establish and consolidate a dynamic of educational innovation, where each project allows for reflection on and investigation of learning processes; evaluate professional practice and the current state and functioning of the school, and promote change.
- Make the training of the teachers at the school like a space for learning and sharing among the teaching staff.
- Understand the role of an educator as more than just a transmitter of knowledge, and more like a mentor on the path to new goals, with specific and limited tasks. Express an edifying, attentive, inquiring and innovative

attitude, always with humility and in teamwork with other teachers. Take care to remain consistent regarding teaching materials, methodologies and attitude.

5.1.3.5 Teach about the efforts and capacities of *non-violent* struggle

These are the key elements for teaching non-violence and advancing toward fairer and more developed models. Often non-violence involves confronting models and situations considered unfair or inadequate, and disobeying them, if necessary, to try to change them. But be aware that being disobedient involves arguing about why you are disobeying, assuming the consequences, considering alternatives and implementing them. Therefore, teaching *non-violence* involves working on responsibility, effort, critical analysis, assertiveness and creativity.

At the school level we can carry out different actions to work on these virtues:

- **Responsibility:**
 - Through promoting active participation and responsibility among students in the life of the school and the daily tasks derived from it
 - Through fostering autonomous and cooperative learning
 - Through assuming the consequences of actions taken
- **Effort:**
 - Propose goals to students that correspond to real possibilities
 - Do not give in after the first failures. Insist on the need for repetition to learn how to do things, so as to be able to do them well
- **Critical analysis:**
 - Promote active participation in dealing with the problems of the school or its surroundings – problems

that demand reflection, analysis and debate

- Use teaching methods that foster critical analysis

- **Assertiveness:**
 - Facilitate student expression and participation through a cooperative and trusting classroom climate.
 - Teach the students about socio-emotional habits.
 - Provide tools for student participation in the debates and problems in the school in an active way.
- **Creativity:**
 - Include the development of creativity in the curriculum
 - Promote it during moments of conflict resolution

5.1.3.6 Implement procedures for the *non-violent* transformation of conflicts

Within the framework of shared and common codes of coexistence, it is important to define procedures for the *non-violent* transformation of conflicts.

This will come about through educating the school community, providing people with skills and resources to face these conflicts. This may include training them in personal skills and attitudes linked to communication, empathy and the analysis of conflicts with the objective of learning how to engage in dialogue, to negotiate and to mediate.

It is also necessary to clarify which procedures, which spaces and which moments are right for resolving conflicts – where and who the young people can go to when they need help.

The following table lists some of the key elements to consider in negotiation and mediation processes for *non-violent* conflict transformation, which can be taught to children and youth:

Table 6. Elements for negotiating and mediating personal conflicts

STEPS OF THE PROCESS	TOOLS	ATTITUDE
1. Remain calm. 2. My story. Speak, explain to me. 3. His/her story. Listen respectfully. 4. Our story. Define the problem, identify the needs. 5. Imagine solutions. 6. Analyze and choose the best solution. 7. Design a plan of action. 8. Check and monitor that agreements are fulfilled.	1. Listen actively. Show confidence in the person speaking and help them to go into detail. 2. Know how to interpret non-verbal communication. 3. Know how to ask the right questions. 4. Use 'I statements'. Facilitate the expression of emotions and needs. 5. Paraphrase. This aids analysis, confirms comprehension and synthesizes clear ideas.	1. Cooperative attitude. 2. Take responsibility for the situation you are in. 3. Focus on needs and not postures. 4. Be ready to disagree and be disagreed with. 5. Be prepared to empathize with the other and to change your opinion. 6. Do not confuse the person with the problem you have with them. 7. Assertiveness.

Source: Escola de Cultura de Pau

Defining and agreeing on this set of guidelines:

- Offers a framework of reference and security in cases where emotions play a strong role, as in conflicts
- Gives us clear enough alternatives to overcome the impulsive tendency to use violence, whether physical or verbal, which has become naturalized in our cultural environment
- Facilitates the adoption of a positive perspective toward conflicts and understands that, although we can initially suffer from conflicts, they can be a good learning experience when handled with effort and the right tools
- Ensures that everybody plays the same game, so others have to use the same resources as you do to solve conflicts
- Gives us autonomy to solve our own problems by looking for the most 'healing' option (the most appropriate option for both parties)
- Liberates adults from having to 'put out fires'
- Provides a space and time to resolve problems that arise daily
- Presents us with an educational opportunity to learn how to face day-to-day conflicts

5.1.4 Ensuring a democratic structure at school

Coexistence in any social system requires rules that ease organization. These can be agreed upon democratically or imposed by authority. It appears that the more capacity we have to define a social democratic organization, the more likely we are to avoid violent situations and resolve conflicts peacefully.

Democracy, which means 'government by the people', looks for organizational formulas in which the majority feels represented. It is a political system based on the self-determination of the people, who exercise this right directly or indirectly. Democratic forms have evolved with history, so investigating how democracy can evolve inside a school, where the students represent the people, is a challenge for peace and coexistence education.

Thus, the approach in this section is based on the idea that it is important to consider and implement tools and measures in institutional settings to construct a more democratic school. These have an impact on the elements that make up its organization (regulations, decision-making processes, etc.).

In brief, we understand a democratic school as one where:

- There is an organization that takes the needs of everyone into account, asking and listening to all the groups and people that form part of it. Joint decision-making processes are shared and operational guidelines (standards) are as consensual as possible. Tasks are distributed in an equal way and from a perspective of shared responsibility. The idea of authority is understood as the ability to intervene

and guide students to resolve conflicts in fair way while supporting learning processes.

To consolidate a democratic school, it is necessary to carry out different parallel actions:

5.1.4.1 Ensure the proper running of the team, of teachers in particular and the teaching staff in general

Beyond the need for the school to function properly, the experience of the teaching staff (and all other adult personnel), including their experience of team working, will pervade their actions in all areas of school life. Furthermore, students are very sensitive to the models transmitted by adults; thus, to remain consistent with the educational program, this will also be a way to teach children and youth these values and procedures. Finally, consistent and coordinated work among members of the teaching staff is a key element.

We may facilitate consolidation of the team through the following actions:

- Create a climate of learning, affection and trust: hold creativity group activities at some moments during the year, plan a good welcoming plan for new teachers, share personal news and celebrations, celebrate the end of year, etc.
- Improve communication channels, participation and group decision-making processes in the classroom, as well as with teachers, departments or committees.
- Learn from the experience of colleagues: plan a space for reflection to discuss and review educational programs, exchanging comments to share and analyze strategies, experiment with tutoring and shared classes or work on committees.
- Promote the presence of two teachers in the classroom, as long as the organization allows for this.
- Participate together in training activities for teachers. Open these up to allow other groups to form part of the educational community, if possible (cafeteria team, educational consulting services, parent groups, etc.).
- Ensure a good level of coordination with the cafeteria team, reception and administrative personnel, as well as with families. Ensure mutual understanding and recognition of each group's tasks and roles.

5.1.4.2 Establish mechanisms for everyone's participation

The organization has to allow for the greatest level of decision-making possible to all the people and groups who form part of it. The reasons are diverse: people and groups must be able to express themselves so that their needs are known and responded to properly; the

capacity for response will be much wider if we take proposals from everyone and not only from teachers; people's efforts in applying the proposals will be much greater if they feel involved.

Possible actions include:

- Promoting flexible, dialogue-orientated and decisive management.
- Promoting a culture of cooperation at the school.
- Establishing mechanisms for the active participation of students.
 - Through a student council with representatives from each class, led by the staff, to deal with all types of issues that emerge in the daily life of the center.
 - By encouraging student participation in committee work.
 - By making students responsible for organizing activities in the center (parties, use of space, etc).
 - Promoting the participation of families.
- in those school bodies and coordination spaces where the representation of families is requested; examples are the school council, representatives for each class to coordinate with the teachers on issues linked to the families, and parent associations
 - By taking advantage of collaborative opportunities with teachers on some committees, training activities or educational activities.
 - Through taking joint responsibility for monitoring the education of the children, offering guidance on how to act within the family in accordance with their school work, and maintaining open dialogue.
- Taking care of welcoming as an element that helps people to get involved in the school and encourages participation.
 - By ensuring a good reception plan at the beginning of every year (as stated above) and checking to make sure that everybody is aware of the resources that can be found at the school, including its services, spaces, staff and groups and their roles, rules and internal regulations, along with any other information that would help them to find their place and take initiatives to develop themselves in the school.
 - By making sure that the reception plan gathers all the suggestions of each group: students, new students, teachers, family or other non-teaching staff.
 - By making sure that everyone knows the objectives to achieve and the expectations that others may have of them, in addition to expressing their own expectations towards others.
 - By cultivating a receptive attitude at the school.
 - Enjoying the support and collaboration of local educational services to enrich debates that begin at the school and on which decisions must be made.

5.1.4.3 Define codes for coexistence throughout all the spaces in the school, codes agreed on according to educational criteria

These are normally called rules. Often these are seen in a negative light, as we associate them with the habitual authoritarian discipline normal in traditional schools, or because, even now, it can be difficult to elaborate them with democratic criteria or they tend to form negative formulas (many come about in a reactive way while trying to respond to situations of tension).

We understand rules as those agreed markers that facilitate the organization of coexistence. To facilitate democratic coexistence, they should be few, clear, agreed upon, compared, feasible, subject to change and designed in a calm and measured way, according to educational criteria.

Shared rules, like any common code, give us a margin of reference and safety that facilitates people's involvement and participation. They are a pact that has to be maintained, so there can be no impunity if someone breaks them, but nor can punishment be the response, as this is not based on educational criteria but instead used to humiliate the person, mixing them up with the problem. Mechanisms need to be sought to promote healing of the damage done, through searching for solutions to the problem while respecting the people affected. To heal, it is first necessary to recognize the damage done and take responsibility for it.

The more that people who broke the rules and caused the damage are involved in this process, the easier it is for sanctioning measures to move away from punishment and towards healing, as they will be more aware of everyone's needs and the reasons behind their actions. They will also be more motivated to search for an alternative solution to punishment. Thus, promoting negotiation and mediation processes between the affected parties are priorities during conflict transformation.

To establish shared rules we have to:

- Rethink internal regulations as a consensual, practical and familiar tool for the entire school community
- Understand classroom rules as something in the service of the whole group, so they need to be effective – if they are not, they should be modified
- Stipulate participatory mechanisms that allow for the continuous monitoring of problems that may arise, relating to coexistence: classroom assemblies and student councils, coexistence committees, suggestion boxes, etc
- Establish non-violent mechanisms to solve cases of violation of the rules for coexistence through restorative practices.

Activity 8: Classroom rules

Educational aim:

- Identify the possible forms of violence in a school.
- Become aware of its consequences.
- Consider alternatives to the violence at school.

Summary: Individual reflection on the process, criteria and model of authority that guide us when deciding on classroom rules. This is followed up by discussion in small groups and finally in a large group. .

Estimated time: 50 minutes.

Type: Indoor activity. Discussion.

Group: 6 people or more.

Development:

A worksheet is handed out to each participant and time is given for reflection. Small groups are formed to discuss and answer questions.

Evaluation and conclusions: Are we aware of how classroom and school rules are created? Do we know the established rules? Do we follow them? Identify implicit rules that are obeyed though they do not appear in any regulations. Why do they work?

Proposal for action: Review the criteria defining classroom rules and modify them by agreement among teachers, if deemed necessary.

Source: Vidal, C (2005), *III Audiencia pública a los chicos y chicas de San Sebastian*. San Sebastian City Council. <http://escolapau.uab.cat/img/programas/educacion/home/educacion003.pdf>

Worksheet

In a class of 14-year-old students there is a notice on the board, just behind the teacher's desk stating: 'In class you must be punctual, stay seated, work constantly, ask any questions you may have, be disciplined, come with your homework done, be silent, take notes, always obey and refrain from standing up during class changes.'

What idea of discipline and authority do you think is behind these rules?

Do you think students participated in creating these rules?

What rules would you keep and which would you get rid of? Why?

5.1.4.4 Assign daily tasks with an approach of shared responsibility

From the beginning of any cooperation, it is necessary to avoid having everyone do everything, scattering efforts and tasks, and organize the group in such a way that tasks are shared. Daily tasks at the school have to be distributed equally, depending on the abilities of each individual. In this way it is easier to carry out tasks more efficiently, gain better knowledge of the school and its environment as a whole and improve involvement

- Give students all the tasks that they can do, no matter how simple, and organize this to ensure that nobody is excluded: keeping perishable material in the classroom, cleaning and organizing the tables in the cafeteria, maintaining common spaces, watering plants, peer tutoring to help younger children with daily tasks, morning greetings and birthday announcements over the intercom. In this way we teach students to be responsible.
- Assign the tasks to be performed by teachers equitably and with cooperation. For the school to run properly it is important that the administration, tutors and other staff members not be overwhelmed with respect to other colleagues.
- Foster a climate of mutual assistance between work groups in the school. Encourage mutual awareness, recognition and collaboration among groups in the school with different, often complementary, tasks, to facilitate the proper running of the school and a climate of coexistence.
- Families organized collectively in associations can take responsibility for complementary school activities, such as organizing after-school activities, the collective management of teaching material, school transport, etc.

5.1.5 Situating the school within its surroundings

In addition to the school and family, children also form part of the wider community. Schools have a dual responsibility in this sense:

- On one hand, to give support so educational activities for the children develop outside the school, meaning the promotion of a community of learning.
- On the other hand, it is necessary to collaborate in making the surroundings a welcoming and peaceful community in which children can feel rooted.

A school needs to accept help from its surroundings by:

- Being sensitive to any proposal for collaboration that comes from the town or community. Making good use of town services and asking for support from the community when necessary.

The school is responsible for teaching coexistence behind closed doors, but it also has a shared responsibility outside the school setting. Therefore, whatever action in which it participates to promote peaceful coexistence in its surroundings forms part of this objective.

In short, the school should be aware of its role in its community – being a social space where all the children and teenagers, and their families merge – and what this entails. This gives it responsibilities that have to be assumed in cooperation with other local stakeholders and to take actions along these lines, some of them being:

- Networking with educational services and other education centers in the area.
- Getting involved in significant activities that take place in the town.
- Promoting educational after-school activities in line with the needs of the students, their families and the educational program.

Furthermore, the current social reality demands that schools and their surroundings adapt new services for families' organizational needs to provide them with sound service for their sons and daughters. This can be done in a connected and systematic way through local educational programs promoted by the administration, with the involvement of educational services in the town, or through networks in the local socio-educational fabric. This joint local work and networked effort is a valuable resource for social cohesion and coexistence.

Table 7. Actions for organizing a school teaching coexistence and a culture of peace

The educational relationship

Pay attention to active, effective and empathetic communication.	<ul style="list-style-type: none"> • Ensure that communication is effective and active, that we are understood and understand what the children explain. • Know how to speak and listen in an empathetic way, being aware of the other's experience. • Continuously search for resources and training to improve one's own communication tools.
Promote personal spaces for understanding and recognizing each student.	<ul style="list-style-type: none"> • Promote personalized tutoring or in small groups with all students
Agree on a concept of democratic authority.	<ul style="list-style-type: none"> • Express ourselves as persons beyond the role of 'teacher'. Treat students like people, not only as students. • Define ourselves as educators, with the willingness to accompany students on their personal path of growth. Be aware of our own learning process and continuous growth. • Help students to make progress in their learning objectives. Act more like a mentor than teacher. • Give participatory and decision-making power to the students. • Work with the teaching staff on the need to be trustworthy and consistent with students.
Be aware of one's own perception of the students.	<ul style="list-style-type: none"> • Democratize life in the classroom by giving the maximum amount of autonomy to students and reducing the influence of the teacher's perception of the teacher's perception. • Compare with the teaching staff, include them in tutorial actions, ask for constructive criticism or share a classroom for a few classes. • Work on self-awareness to control and redirect possible personal projections in relationships with students.

Management of a non-violent classroom

Promote a group experience like that of a welcoming, communicative and cooperative community. Work on <i>provention</i> .	<ul style="list-style-type: none"> • Prepare a complete reception plan at the beginning of the year. • Organize activities of affection and mutual awareness among the girls and boys. • Organize the classroom in a cooperative way. • Provide for a group space to be used periodically to monitor coexistence and life in the group. • Agree on rules of coexistence inside the classroom and school. • Agree on and learn procedures to transform conflicts in the classroom.
Use teaching methods that incorporate practices that encourage peace skills.	<ul style="list-style-type: none"> • Search for educational methods that make children feel like the focus of their learning process. Work on projects, experiment with socio-effectiveness, educational contracts, etc. • Make learning a social event. Foster cooperative learning, peer tutoring, etc. • Promote learning methods that connect children with their own environment and support this connection. Project work, service learning, socio-effectiveness learning, field trips, etc.

Foster a *non-violent* structure at school

Share a broad concept of violence.	<ul style="list-style-type: none"> • Ensure that the teaching staff shares this concept. • Identify violent elements in the hidden curriculum, the center's organization and classroom, or in child-adult interactions.
Establish educational criteria for managing time and space.	<ul style="list-style-type: none"> • Take care of school spaces to promote a welcoming atmosphere. Value all spaces as possible educational spaces. • Include the cafeteria in any organizational proposal for coexistence in the school. • Ensure inclusive distribution of playground space that takes the interests of all students into account, and not only the ones that like, say, football. • Prioritize educational criteria when setting schedules, in agreement with the school's educational program.
Promote an inclusive school.	<ul style="list-style-type: none"> • Make sure to respond to the children's needs for affection, recognition, learning and help in difficult moments. • Fight to overcome barriers to student participation and learning in children's interaction with their context. • Imagine and take advantage of all the resources that a school has available to it, with a wide view on supporting diversity. Promote sponsorship strategies, cooperative learning, peer tutoring, service learning, external support, etc. • Cultivate a welcoming climate at the school; have a good reception plan for everybody at the beginning of the year. • Study prevention in depth to avoid exclusion or violent situations among classmates.
Fight to overcome resistance to change, which hinders the removal of naturalized violent situations.	<ul style="list-style-type: none"> • Set up and consolidate an innovative teaching dynamic where each project allows for reflection on the educational action, evaluate it and promote change for improvement. • Create training and educational exchanges between the teaching staff.
Teach about the effort and capacities of <i>non-violent</i> struggle to move towards fairer and more balanced models.	<ul style="list-style-type: none"> • Promote educational methodologies that foster student effort and motivation. • Encourage student responsibility, through the promotion of participation and independent and cooperative learning. • Promote the participation and analysis of problems in the school or its surroundings to foster critical abilities and involvement of students. • Promote the assertiveness of students. • Teach creativity, including in the development of the curriculum. • Carefully evaluate disobedience by students, to deal with it in an educational way.
Implement procedures for the <i>non-violent</i> transformation of conflicts.	<ul style="list-style-type: none"> • Promote a positive perspective on conflict as part of the school culture. • Teach students tools and procedures to transform conflicts. • Establish resources and mechanisms to work with conflicts: mediation teams, student helpers, conflict-resolving corner, etc. • Give tools to teachers to help students during conflicts, and for their own conflicts with classmates. • Search for restorative and educational mechanisms, rather than punishment, in conflictive situations and after breaking rules.

Establish the structure for a democratic school

Ensure that the team runs smoothly.	<ul style="list-style-type: none"> • Create a climate of awareness, esteem and trust among the teaching team. • Improve channels of communication, participation and group decision-making. • Learn from the experiences of your colleagues. • Promote the presence of two teachers in the classroom. • Participate in joint training of teachers. Open it up to other adults and groups at the school. • Ensure proper coordination with the cafeteria team, reception and administration, as well as families.
Ensure mechanisms for full participation.	<ul style="list-style-type: none"> • Promote flexible, dialogue-oriented and decisive management. • Make cooperation part of the school culture. • Create participatory mechanisms linked to the students. • Promote family participation. • Pay attention to welcoming as a way for people to get involved and participate in life at the school. • Count on the support and collaboration of educational and local services to enrich discussions at the school.
Define shared codes for coexistence.	<ul style="list-style-type: none"> • Rethink the internal rules as a consensual tool, practiced and followed by the entire school community. • Establish mechanisms of participation that allow for constant evaluation of problems of coexistence that may arise: classroom assemblies, student councils, coexistence committee, etc. • Establish non-violent mechanisms to solve cases of broken rules of coexistence.
Assign daily tasks with an approach of shared responsibility.	<ul style="list-style-type: none"> • Assign to students all tasks that they can perform, and organize them to ensure they are carried out. • Assign the teaching staff's tasks in an equitable and cooperative way. • Cultivate a climate of mutual assistance among the groups working at the center.

Situate the school within its surroundings

Provide support so that educational activity for children is developed outside the school.	<ul style="list-style-type: none"> . Work in a network with the educational services and organizations of the community. . Promote after-school educational activities that match the needs of students, their families and the educational program.
Collaborate to make the surroundings welcoming and peaceful.	<ul style="list-style-type: none"> . Get involved in meaningful activities linked to the neighborhood or town. . Promote service-learning.
Be sensitive to any proposal for collaboration coming from the town or the community.	<ul style="list-style-type: none"> . Work in a network with the educational services and organizations of the community. . Promote service-learning . Allow for the school to be used socially after school hours.
Make good use of municipal services and ask for help from the community when required.	<ul style="list-style-type: none"> . Work in a network with the educational services and organizations of the community.

Source: Escola de Cultura de Pau

5.2 Programming a school to teach peace and coexistence

In everyday life we unconsciously internalize many attitudes and skills, as we have seen, which is why an important part of the basic transversal skills curriculum is linked to peace education. And yet, at the same time, it is also important to introduce into the curriculum educational content for peace and coexistence that transcends everyday life. To accomplish the aims of peace education, it is necessary to dedicate academic space and time to activities to reflect on and understand what a culture of peace is and how it can be built, and to use methods that go beyond strictly cognitive work and touch on emotional and social aspects.

5.2.1 A methodology consistent with peace education: the socio-affective focus

The methodology we use for peace education is as important as its content. As we mentioned above in accordance with *non-violent* discourse, the style is as important as the substance, so the methodology has to be consistent with the content.

In addition to using the different approaches mentioned above, such as cooperative and participatory learning or emancipating methodologies, peace education is characterized by the incorporation of a *socio-affective* methodology for learning.

The **socio-affective methodology** “consists of truly experiencing the situation that is to be worked on, so as to gain first-hand experience that allows us to understand and feel what we are working on. This motivates us to investigate and, in short, develop an empathetic attitude that makes us consider our values and behaviour, which leads to transformational engagement”^{xi}.

5.2.1.1 The steps of a socio-affective methodology

The steps to take in *socio-affective* methodological activities include:

- A first stage is **experimentation**: we create a situation in which we direct the participant to have a specific experience.
- The second stage is the evaluation of the experience. This consists of four steps:
 - **Description**: Describe and analyze what happened during the activity, and how it was experienced. Pay special attention to the emotions identified and expressed.
 - **Connection to reality**: Generalize and extend the experience had during the activity to real-life situations beyond ourselves, introducing new information to relate the micro-social level (how we reacted during the activity and how we really behave in our own reality) to the macro-social level (how we can relate what happened with our own or distant social realities). This is the time to introduce new theoretical skills related to the dynamic.
 - **Action**: Following the criteria for consistency, it is important that all activities (or sequence of activities) end by proposing the formulation and implementation of proposed actions. *Non-violence* means action, and only through action is it possible to move towards a culture of peace.
 - **Evaluation**: Evaluate what we have learned from this experience and what we have improved. Review and evaluate the action to see if it was positive.

In conclusion, as we stated above, this methodology applied to the school environment offers two possibilities:

- Take advantage of everyday situations in school life to introduce new learning and change. Life is the experiment, for what is better to experiment with than real life? The reflection that we perform with students is the evaluation. To give it a *socio-affective*

focus, we must not let the moment pass; we must find time to reflect, followed by the evaluation, including emotions expressed, thoughts on how we relate to reality (ours and the world's), and finally proposals for actions to improve the situation in the future. To sum it up, a conflict situation on the playground, a problem with rules or a conflict with a group that is adequately dealt with through an assembly in the classroom are all key peace education activities.

- Schedule educational activities with a socio-affective methodology, a dynamic that lets us work on cognitive, emotional and behavioral concepts.

Socio-affective exercises are very flexible and require spontaneous adaptation to the group dynamic, without losing track of the educational aim and planned content. People who want to energize their teaching with *socio-affective* activities will find it useful to bear these four aspects in mind:

- Know how to give orders: clarify rules.
- Know how to conduct an evaluation: asking the right questions that allow for reflection on the objective of the dynamic, providing the time necessary for responses, and being prepared to deal with small emotional outbursts that some of the dynamics could provoke.
- Be certain about the theoretical content for teaching: have a decent grasp of the content to link the evaluation of each student's experience with the theory.
- Help to agree and plan actions to transform the scope of the group.

As with any educational activity, it is important **to evaluate** socio-affective activities and dynamics, but due to their characteristics they make the evaluation take a different form than teachers are used to using. We offer below a few relevant considerations.

On one hand, the assessments and conclusions where we become aware of what we have experienced provide us with elements for the evaluation. This does not correspond with what we understand as evaluation in the classic sense of assessing the achievement of objectives, but the conversation generated often permits detection of the participants' comprehension levels. On the other hand, socio-affective activities often put people in motion, and observing the reactions between each another also provides useful information to evaluate. One good evaluation indicator is to check if the activity's proposal for action was completed and to what level. This way we check the students' ability to do what was agreed and the impact the new actions had. This reaffirms the educational value of finishing

an activity with a proposal for action.

Creative evaluation techniques are also a good resource, like evaluation processes that capture not only comprehension, but also emotions and interactions. In this sense, creative activities that not only make people think, but put them into action can sometimes be useful. Examples include Image Theatre exercises, metaphors or illustrations, or other dynamics that ask openly about emotions along with understanding¹⁹.

5.2.1.2 Educational resources

There are many different educational resources to perform socio-affective activities, as long as we give them structures that are socio-affective. Here are some examples:

- **Games and dynamics.** This is the resource most often used traditionally for teaching peaceful conflict resolution. Games are always a good tool to use with children. The activities proposed in this report are examples.
- **Service-learning²⁰.** This is a very valuable methodology for peace education because of its complex transformational character and its link to the surroundings. It is an approach based on voluntary social action structured to become a programmed learning process. It is defined as "an educational approach that combines learning processes and community service in one well-organised project in which participants learn while working on real needs in their environment with the aim of improving it"ⁱⁱⁱ.

19. Activities 2 and 7 are examples of this.

20. For further information on service-learning: <http://www.clayss.org.ar/>, <http://www.nylc.org/>

Good practice 1: The Catalan Ministry of Education promotes service-learning (Catalonia, Spain)

The Catalan Federation of Non-Governmental Organizations for Development (FCONGD) and the Government of Catalonia's Ministry of Education jointly promoted a collaboration agreement for service-learning throughout Catalonia. Both institutions understand that this methodology "allows students to analyse their environment and create proposals to improve it and promote education of values and civic engagement"ⁱⁱⁱⁱ. The Catalan Ministry of Education is committed to providing educational centers that could participate in the project, coordinating the training of involved centers and personnel, and monitoring, evaluating and publishing the experiences. The FCONGD is responsible for bringing organizations to run the projects, coordinating training of the participating NGOs, monitoring, evaluating and diffusing the practices implemented.

The project is currently in its first stage. Teachers and other staff members are being trained in mixed groups in different areas of the region.

- **Experimentation**, through experiments, projects, research, innovations, etc

Good practice 2: Quilts Project (Sant Pol de Mar, Barcelona and Sopelana, Basque Country, Spain)

Through a creative process of sewing quilts (cuts of cloth on burlap sack), children express and communicate emotions and experiments through personal, family and social narratives and stories.

During the 2012-2013 school year, the *ikastola* Ander Deuna (Sopelana, Basque Country) and the Escola Sant Pau (Sant Pol, Catalonia) are carrying out the Interdisciplinary Quilts Project for a Culture of Peace under the name 'The Children of the Basque Country and Catalonia Sew for Peace'. (This was approved by the Basque Ministry for Justice and Peace, and recognized as a good practice by the Catalan Department of Education, 2011.) Secondary-school teachers and 200 students are brought together each week to express themselves and communicate by sewing their experiences with peace.

It is an opportunity to listen and see what these children have to say about conflicts in the communities they grew up in. Using thread and needle, people are trained to become aware of the world they live in and to critically intervene when faced with individual or collective pain, and to defend the common good and human rights as a proposal for a continuous social construction. The quilts are the voice of children expressed in small cuts of cloth sewn together over three months.

"With the quilt I can say more things than with a pencil", said an 11-year-old student from the Escola Sant Pau. "I had never picked up a needle before. I didn't think it would turn out well and I was happy with the results and all I have learned," said a 10-year-old student at the Escola Sant Pau.

"Making quilts is very relaxing. It takes you away from problems and stress. With no hurry, just relaxing. (...) You have an entire world to sew with your own hands, where you can use all your imagination. You just have to open up your mind and sew. A mistake can mean starting again, although you really can't do anything wrong because you're having fun sewing, but it can be tiring. If you have problems, just ask somebody for help and you can sew together. Sewing is more fun in groups. Don't be shy and ask someone to sew with you. This way it is easier to get help and ideas from someone," said an 11-year-old student at the Escola Sant Pau.

More information: Video on the work process: <http://www.youtube.com/watch?v=l7Y-qs6l8bU>

Web Arpilleres Escola: <http://blocs.xtec.cat/arpilleresantpau/presentacio/>

Quilt exhibition: <http://blocs.xtec.cat/arpilleresantpau/nous-projectes-i-exposicions/>

<http://es.scribd.com/doc/115207174/2012-11-30-Derry-Publicitat>

- **Field trips** that allow students to get to know green spaces, symbolic places, production processes, art work, etc

Good practice 3: Field trip to bomb shelter 307 (Barcelona, Spain)

This is a guided tour of bomb shelter 307, built by residents and local authorities to protect civilians from Italian bombings during the Spanish Civil War. Through its 400 meters of tunnels, you can relive the agony of a city that had to face a new phenomenon during the Spanish Civil War: the indiscriminate bombing of civilian populations, a military practice that had been used only briefly during the First World War. To deal with this situation, local authorities and civilians worked together to build hundreds of shelters. Many are still circle the edges of the city, but few are visible. Shelter 307, one of the best examples, has become a memorial to the struggle for survival and the destruction of war.

More information: http://www.bcn.cat/museuhistoriaciutat/docs/GUIAREFUGI307ENG_WEB.pdf

- **Interviews** that allow us to get to know people directly, as well as their experiences and testimony

Good practice 4: The beautiful schools – memories written and portrayed by children from the Grup Escolar Lluís Vives between 1931 and 1939 (Barcelona, Spain)

Students between 12 and 13 years of age at the Institut d'Educació Secundària Lluís Vives learn about history, focusing on events that should not be repeated. They do this by working on the historical memory of the Spanish Civil War through texts and drawings by students of the school during the war. This work is done in collaboration with some of the authors as living witnesses of the events.

This project is carried out with a service-learning methodology. The objective of the service is to recover historical memory from the Civil War, especially regarding the students' neighborhood, and share this information with families and neighbors by reading, reciting and dramatizing texts written by girls and boys who lived through those dramatic wartime situations in the neighborhood.

More information: <http://www.aprenentatgeservei.org/intra/aps/documents/Joan%20Sanroma%20plantilla.pdf>

- **Attending readings**, theatre or films.
- **Role-play**, simulation and dramatizations.
- **Cooperative learning**, for social skills, teamwork and conflict transformation (the principal authors of this work are the brothers David and Roger Johnson²¹).
- **Reflective practice**²², especially in reference to teacher training and self-training (the main author on this subject is Donald A Schön).

5.2.2 Programming peace education activities

If peace education forms part of a school's educational program, it is necessary to plan for educational activities to be properly included. Given that the contents for teaching peace are wide and varied, we need to think of how to give them some space during academic hours and incorporate them transversally. At the same time, it is necessary to identify those that are already incorporated in the center's curriculum.

Therefore, a school teaching peace has to consider two tasks:

- Reviewing and evaluating the content of peace education already incorporated in the curriculum with other classifications, and reviewing which content is worked on, when and through what educational process, with what methodology, evaluation process and material. All this is necessary in order to evaluate how to promote peace education and how to improve it. (One example was mentioned in Chapter 3 regarding education for citizenship and basic skills.)
- Introduce content that is not dealt with anywhere else. Consider in what areas and when they could

21. For further information: Cooperative Learning Institute and Interaction Book Company: <http://www.co-operation.org/>

22. For further information: <http://www.practicareflexiva.pro/>

be incorporated. Establish objectives, educational processes and evaluation for content that has not been incorporated.

5.2.3 Including content in all areas of learning

Beyond the subjects in which it is possible to cover peace education as part of the curriculum, as may be the case with civics studies or tutoring, all subjects from literature and languages to physics, physical education, history and maths offer the opportunity to learn about peaceful values and gain a better understanding of the world. We can do this in three ways:

- **Adapt content** as well as exercises and examples. Proposals include:
 - We can work in language subjects on texts that have peace content.
 - An analysis of morphology and syntax can be applied to sentences that express values.
 - In language subjects, we can educate for non-sexist and non-exclusive vocabulary. We can also reflect on the use of language as a tool for cultural violence and how to overcome it.
 - Language classes are also an opportunity to teach *non-violent* communication skills.
 - Maths class can be used to calculate dividends for peace.
 - The subjects of science and technology can be used to teach problem-solving abilities.
 - The area of science can incorporate reflections on the role science has in forming a culture of peace or violence. We can also promote a critical analysis of the impact that people have on their environment.

- The contents of classes on social subjects and history can be reviewed to avoid glorifying war and the use of violence as a mechanism for social transformation:
- Incorporate the consequences of war on civilian populations.
- Include many of the *non-violent* struggles that do not normally appear in textbooks, in addition to raising awareness about people who have struggled non-violently and played a significant role in history.
- Highlight struggles for *non-violence* that have brought about important social changes, such as labor or feminist movements.
- Social studies allow us to work on content involving social conflicts and analyze procedures of conflict.
- Students can also critically analyze concepts of democracy and human rights as continuously evolving and unfinished concepts.
- Social studies can incorporate elements of history and culture from all of the students' countries of origin, such as those of Gypsies, Africans or Latin Americans.
- Many physical education exercises can be approached with a focus on cooperation and trust.
- Conversations in foreign language classes could deal with themes related to non-violent values. Studying a foreign language is also a good opportunity to teach about cultural diversity.
- Project work could adopt some of the objectives of peace education.
- Etc

- **Ensure a focus on the concept of positive peace in the content.** Content, especially linked to social topics, can be taught from diverse perspectives. It is important to include some that incorporate criteria for peace education:

Table 8. Focus of traditional education versus peace education

OUTDATED APPROACH	PEACE/GLOBAL ORDER APPROACH
<ol style="list-style-type: none"> 1. The geopolitical focus is on nation states. 2. Problems are focused on as if they were unrelated issues. 3. The analysis is guided by neutral values. 4. The temporal dimension prioritizes the past-present axis. 5. The main analytical objectives are description and prediction. 6. The main operational objective is to become aware of and manage problems. 7. The main stakeholders are the United Nations and elite governments. 8. The political objectives are understood in terms of maximizing power and national wealth. 9. Power is considered mainly in reference to military and economic strength. 10. Large-scale violence is normally considered as an acceptable form of political action. 11. The survival of the human race is taken for granted. 	<ol style="list-style-type: none"> 1. The geopolitical focus is on the global community. 2. Problems are approached as structural issues and interrelated systems. 3. The analysis is guided by values. 4. The temporal dimension for priorities is the future, with a past and present focus as instructive. 5. The main analytical objectives are prediction and prescription. 6. The main operational objective is participation for basic gradual change, with an emphasis on individual commitment. 7. The main stakeholders include individuals, multinational organizations and supranational institutions. 8. The political objectives are understood in terms of maximizing human development and quality of life. 9. Power is considered mainly in reference to moral persuasion and the strength of people united in non-violent action. 10. Large-scale violence is normally considered as an unacceptable option in political action. 11. The survival of the human race is not so clear.

Source: Translated from Lederach, JP (2000), *El abecé de la paz y los conflictos. Educación para la paz*, Madrid: La Catarata

The following strategies may be useful in achieving this:

- Explain the values that are being discussed, explain the positions we take with regard to them, and advocate for the approach taken, while allowing space for people to agree or disagree with those values.
- Ask students to relate the different topics dealt with in the classroom with each other through open questions, and evaluate the ability to extrapolate the questions to their own geographic context, or current moment.

Complement these reflections with proposals on how things can be changed, and invite students to feel responsible and act accordingly.

Monitoring textbooks: Analysis of social studies textbooks from a peace perspective (4th year secondary students) 2008-2011^{iv}

In comparative analysis done on various history books for 14-15-year-old students in Catalonia, it was seen that there is still a long path ahead for approaching history from a peace perspective: history is told in an alleged neutrality way and it does not support an orientation towards a culture of peace and the educational approaches deal with individual activities and reading comprehension more than from a perspective of basic skills. The content is basically conceptual and procedural, incorporating few values and attitudes.

Analyzed by specific subjects (six subjects were analyzed: democracy; human rights; peace, violence and conflict; gender; diversity; and the environment), the texts are seen to be heavily focused on the perspective of democracy and human rights (although human rights appear in specific moments more than being looked at transversally). However, the other perspectives analyzed (peace, violence and conflict; gender; diversity; and the environment) are barely dealt with in the texts. They describe more experiences of violence and war than of peace, and more attention is given to the political consequences of these than to people. Women are still invisible, even up to the most recent times, although specific efforts in the struggle for women's rights are appreciated. This is the same with diversity: efforts in the struggle for respect are appreciated, but it is still based on a heavy Eurocentric and stereotypical perspective of other cultures. The environment is hardly even present; there is no analysis of the consequences of production models and the use of resources at different moments in history.

- **Promote a learning methodology based on autonomy and social interaction**

As mentioned above, classroom time dedicated to different areas of the curriculum is considered the most important, in terms of both the amount of time and quality (this is the time to focus on content that will be in the final evaluation and the students know this). Taking advantage of this time to teach curricular content linked to peace and coexistence education is an undeniable aim.

Learning to live together has to do with learning skills for social interaction and the ability to be responsible and carry out tasks. These aspects have a lot to do with procedures, so by using learning methodologies based on autonomous learning and social interaction we can achieve to things at once: teach content of diverse material and educate for peace and coexistence. The methodologies that best meet these requirements include those that promote:

- Social and cooperative action: peer tutoring, mixed aged exchanges, or service-learning.
- Autonomous learning: group projects, educational contracts or personalized work plans.

5.2.4 Organizing extraordinary activities

Another useful way to conduct peace education activities is to create special situations that draw attention to relevant types of educational content (e.g. anniversaries of major events, collaboration in peace-related projects, among others).

In making proposals in this direction, it is important to have some reflections in mind:

- It is important that we take advantage of these moments to conduct activities that are not merely symbolic in scope, since this is often too abstract for critical reflection, but that promote learning through participation and social interaction.
- It is useful to take advantage of these special occasions to introduce new content to the peace curriculum. After finishing intense work on this content, there will be planned and evaluated activities, so it will be easy to establish some of them when planning the coming school year.
- It is important that this intense work ends with specific and feasible proposals for action. The desire for change promoted by peace education requires that the work end with some type of proposal for action, however small that may be. It would not be consistent to reflect on organizational structures or to analyze conflictive (and painful) situations without ending with proposals and commitments on how to improve them; not doing this could lead to frustration.
- These activities are often easy to link to their surroundings, whether by involving families, coordinating with civil networks or local authorities, inviting specific groups and receiving their support or making joint proposals with other schools to increase the activities' impact.

Table 9: **Events**

27 January – International Holocaust Remembrance Day
30 January – School Day for Non-Violence and Peace (DENIP)
8 March – International Women’s Day
21 March – International Day for the Elimination of Racial Discrimination
22 March – World Water Day
7 April – World Health Day
3 May – World Press Freedom Day
15 May – International Day of Conscientious Objection
4 June – International Day of Innocent Children Victims of Aggression
5 June – World Environment Day
20 June – World Refugee Day
26 June – International Day in Support of Victims of Torture
9 August – International Day of the World’s Indigenous Peoples
23 August – International Day for the Remembrance of the Slave Trade and its Abolition
8 September – International Literacy Day
21 September – International Day of Peace
16 October – World Food Day
17 October – International Day for the Eradication of Poverty
1 December – Prisoners for Peace Day
10 December – World Human Rights Day
18 December – International Migrants Day

Source: Escola de Cultura de Pau

5.2.4.1 Take advantage of special moments

Take advantage of special moments to reflect on what peace and violence are, what their causes and consequences are and how they manifest themselves on a global scale. There are events throughout the year that we can take advantage of. The organization of a cultural or monographic week, or some unforeseen dramatic news or event (the beginning of a war, an ecological disaster, etc.) can also be occasions for reflection.

It should be taken into account that, on the local level, activities are often organized to disseminate, train or build awareness about an event. It is useful if the activities promoted by the school are coordinated with activities in the area, as this improves the offering of activities in which students and their families can participate, as well as spreading information about the events themselves and what they mean.

5.2.4.2 Collaborate in peace-related projects

A good way to learn how to build peace is by working on specific projects and initiatives related to the issue.

These may include initiatives promoted by civic groups or specialized organizations. As well, small initiatives could be promoted by the school itself.

- **Participate in peace-related projects** and the development of charity projects aimed at giving support to distant contexts (such as agreements, exchanges, etc). This is a good opportunity to interact with the surroundings. Giving support to activities promoted in the neighborhood or town has a dual objective: participating in a proposal of action for peace, and strengthening the area's civic network, and coexistence as a result.

Also, starting up some type of project of this type in the school could lead to support from the surroundings, families, local authorities, organizations or groups.

Another option is to join initiatives that not only work for peace, but try to create networks with other schools or towns, making it easier to meet and have mutual exchanges.

Good practice 5: **UNESCO Associated Schools Project Network**

Founded in 1953, the UNESCO Associated Schools Project Network (ASPnet) is a global network of more than 9,000 educational institutions in 180 countries.

For further information: <http://www.unesco.org/new/en/education/networks/global-networks/aspnet/>

Good practice 6: **Connecting worlds**

Connecting worlds is an educational project that combines classroom activities with cooperative online work. It gathers over 16,000 students from different countries.

For further information: <http://www.conectandomundos.org/en>

- **Get involved in projects for social change toward a culture of peace in your own social environment** with initiatives of responsible consumption, participatory democracy, immigrant integration, inter-generational solidarity, etc. In this case, along with acquiring habits that promote a global culture of peace, we can elaborate and spread these initiatives in our neighborhood or town, collaborating to strengthen it, and therefore reinforce the civic and social network with a global and local commitment.

Good practice 7: **Healthy school cafeterias**

Education centers that choose more responsible consumption in cafeteria management:
http://www.fundaciofutur.org/eng_catering.htm

Service-learning, mentioned above, is a valuable educational resource for articulating these types of approaches.

- **Participate in state or international campaigns** – campaigns promoted by organizations and governments, often on a global level

Table 10: **Examples of these campaigns include:**

- Arms control: <http://www.controlarms.org/>
- Millennium Development Goals: <http://www.un.org/millenniumgoals/>
- Campaign to end the use of child soldiers: <http://www.menoressoldado.org/>
- Campaign to obtain a commitment from state research scientists to refrain from military research: www.prouinvestigacionmilitar.org/col_labora.htm
- Decade for a Culture of Peace Campaign: <http://decade-culture-of-peace.org/esp/index.htm>
- Actions to protect conscientious objectors: <http://lists.wri-irg.org/sympa/info/co-alert>
- Campaign to reform international institutions: <http://www.reformcampainstitutionsex.php?pg=manifest&lg=cat>

6. Training teachers in peace education

Based on our experience, the priority objective for promoting peace education in school settings is to have an impact on the structures and cultures of each education center, from its degree of autonomy to its particular aspects. Only in this way can we influence the hidden curriculum. If we create good peace education programs that do not correspond consistently with everyday experience, it will be hard to move toward a culture of peace. We would run the risk of educating people in a necessary, precise and elaborated discourse, but be unable to respond with enough consistency and be unaware of the situation. Deconstructing this situation and learning might be more complicated than constructing new learning among people whose (relatively violent) discourse has been transmitted to them based on experienced practices. Put another way, consistency and transparency are the guiding principles for avoiding double standards in education.

Thus, moving toward a school teaching peace that ensures consistency between the culture of the education center, the policies promoted and the practices carried out is a complex challenge.

From our perspective, peace educators as a group have two ways of making the necessary impact: from above, struggling to promote educational policies that foster education for a culture of peace; or from below, question each education center so that its micro-system becomes a culture of peace. We can do this by training teachers. In this sense, the years that we have spent training teachers have convinced us that the most effective way to influence schools is by conducting training at the schools themselves, advising the teaching staff (and the entire staff if possible) on how to adapt the content and methodologies of peace education to the specific needs of each school.

The work of incorporating peace education in a school must be done by the teaching staff at the school, while maintaining consistency with the school's approach. In other words, they must empower the peace education project if they want it to progress. Teachers, and particularly the administration, are the ones that end up deciding a school's policies and promoting its educational and daily practices, so they are the stakeholders responsible for implementing this project. This puts trainers in a complex role (like the very nature of the material we are dealing with). On one hand, we should train them in new concepts and resources; on the other hand we should know how to provide support. This second task is even more complex than the first.

Teachers often perceive trainers based on roles of power, and feel less important than they ('This person knows

a lot'). In other cases, they perceive the trainer from a distance and disconnect from the content of what he/she explains ('He/she is speaking based on theory and has not dealt with my classroom in practice; he/she doesn't know my students'). We understand that one of the trainer's first aims should be earning the trust of the group and of each of the teachers who form part of it, so that they can take maximum advantage of the sessions.

To achieve this, it is important to ensure that the advice sessions involve empirical examples from the teachers, that we suggest introducing to the classroom. For this reason, we are careful in four aspects:

- In applying a socio-affective methodology that promotes autonomous and social learning, and evaluating it with them in different moments of the process, and particularly at the end.
- In seeking resources to ensure a non-violent and democratic classroom structure (in organizing spaces and times, the shared construction of learning, definition of the work plan, the rules for how the training is conducted, etc).
- In showing an attitude rooted in a concept of democratic authority, of sharing learning horizontally, and of listening to the group and its needs with a flexible script that allows us to adapt to it without losing sight of the aims and the content to develop. And especially an attitude of humility and respect in the daily work with children and young people, as well as the willingness to improve that every teacher possesses.
- In ensuring that we know the content that we want to work on in order to be able to share it. This requires constant exploration of the theoretical aspects of peace and coexistence education.

We stress that the key lies in showing consistency in relation to the content provided and the way it is taught. This means applying what we propose to the teachers to the teacher training, meaning everything reflected on throughout this document.

Overall, we hold a deep conviction that the path ahead is still long for trainers to improve in the four aspects described, and that we can only move forward if teachers have a strong commitment to their own personal training, whether in theoretical aspects or in experiencing educational practice and work on self-understanding.

7. Conclusions

We end this report with a number of thoughts that serve as conclusions. We have created them from an enquiring educational standpoint, in the form of questions that take us to new questions in a process where seeking for answers is what keeps us moving – just as in the very process of working for peace.

We are aware that there is an important peace education legacy that has been raising the challenges of this discipline for many years now. Put another way, we are not inventing anything new; throughout history, people with great foresight have expressed similar ideas. Unfortunately, it seems that the road ahead is still long before they become generalized, though some good (but insufficient) progress has been made, such as in the development of education for citizenship, human rights and coexistence at school.

It is important to understand the geopolitical framework within which we want to make an impact so we can identify those windows of opportunity that, while involving risk, help us to articulate the meaning of peace education. At the same time, this allows us to emphasize what peace education and its ethical and educational background may bring to the most common educational values and concerns in the European Community today. Thus, we detect that Europe feels the need to develop a common citizenship that moves forward in building a shared European identity and a democratic culture of human rights, more than stressing a culture of peace. In this sense, Europe has chosen to promote the content of education for a culture of peace in the curriculum under the concept of education for democratic citizenship and human rights. However, it seems that in specifying state curricula, the scale weighs in favor of education for democratic citizenship at the expense of human rights education. In other words, Europe feels it is more necessary to build a collective awareness of European citizenship that delves deeper into the democratic culture of states and people and enjoys greater convergence of political, legal and economic values and procedures than one that explores a culture of peace or greater development for human rights. It is important that this work on citizenship be promoted, but we are concerned that the emphasis placed on the internal need to construct European citizenship undermines the value of the global need to construct a culture of peace.

Together with education for citizenship and human rights, we detect the promotion of basic skills as the two main opportunities for peace education in Europe today.

However, faced with the limitations of education for citizenship described above, we think that the greatest opportunity for promoting peace education in Europe is to insist that basic skills include a large part of the

content of the former. It is important that people who believe in peace education search for ways to explain and promote it in different spheres of the conversation about education. Basic-skills education has been designed in a context in which Europe feels the need to adapt to a knowledge society and to a neo-liberal economic system, and understands that these skills are an instrument for moving it forward. Basic skills will be used to promote either a culture of peace in favor of the people, or a neo-liberal society in favor of the markets, based on how the educational community wants to interpret and teach them. Here, as educators for a culture of peace, we have a moral obligation to try to influence society so that basic skills become a tool for a culture of peace.

The theoretical framework and key concepts

Coexistence at an education center is organized based on implicit and explicit and verbal and non-verbal codes that may or may not share the aims of peace education. Creating a project on peace and coexistence education requires reviewing, studying, enriching, discussing and rethinking these codes, then agreeing on them and sharing them with the entire educational community. Sharing common codes is mandatory for cultivating a type of relationship and ensuring a kind of organization and practices that correspond to the aims of peace and coexistence education. This is work that must be done continuously and periodically in order to review and update the codes, in addition to ensuring that people who have just come to the school may participate in these shared codes.

Peace is a concept that enjoys broad social approval, but people also have a rather unclear, abstract and diffuse perception of it. It is important to explain how peace is understood in order to build a culture of peace. Stress must be placed on spreading the concepts of positive peace, the three types of violence (direct, cultural and structural) and the positive and transformational perspective of conflict. It is also worthwhile to emphasize the concept of *non-violence* and its methodological value when thinking about how to construct social processes.

Provention is a key concept in our approach to peace education. This concept proposes that we do not need to prevent conflicts; what we have to do is equip ourselves with the strategies, abilities and resources that allow us to face them non-violently and transform them so they may become an opportunity for personal and collective growth for all parties.

In educational settings, *provention* requires taking care of the group as a community. Thus, it suggests teaching

knowledge, recognition, mutual esteem and self-esteem, and fostering trust among members of a group. Provention also stresses working for communication to be *non-violent* and relations to be cooperative. *Provention* in community settings is a challenge that the school may help to build if it is articulated and involved in the surroundings.

Peace education has long experience in working with an approach that faces the main challenges of the 21st century school: the structure and content respond to a complex questioning; it takes a multi-dimensional approach and continuously relates micro-social aspects of student life to macro-social aspects of the host society, it is based on a broad concept of violence and is clearly committed to *non-violence*. In this sense, peace education may make rich and interesting contributions to European educational systems.

Peace and coexistence education requires room in the curriculum, and educational sequences that deal specifically with the content of this subject, but it essentially needs transversal work that permeates all life at the school. This is achieved through two approaches: by organizing daily life in the classroom and school consistent with the values, criteria and attitudes that foster a culture of peace; and by infusing the curriculum with a peace perspective in all areas. Thus, with respect to the components that shape daily life at school, the educational relationship between adults and children is one of the main ones. This relation requires great responsibility on the part of the teachers: they must think about the concept of authority, review their own perceptions toward each of their students and evaluate themselves constantly with the support of other colleagues, professionals and resources for self-knowledge.

Ensuring a *non-violent* school is another fundamental component. We define a non-violent center as one that actively and consciously struggles to overcome any kind of violence. To accomplish this, the school community must adopt a broad concept of violence. This will allow it to identify the violent elements in the hidden curriculum, in the way the school is organized or in teacher-student relations, and to prioritize the children's needs and educational criteria when deciding upon and implementing the school's educational program. In other words, a non-violent school is one in which the spaces are organized according to criteria that promote participation and learning and help to overcome a traditional structure that is often violent toward some of the students. It is one in which schedules are planned according to the children's needs and to an equitable distribution of tasks. It is one in which there is good teamwork among teachers, and among teachers and other professionals working in the school. It is one in which learning is democratized,

making educational proposals to allow students to be as independent in their learning processes as possible. It is one that is careful to avoid any type of exclusion. It is one that tries to overcome resistance to change and in which old inertia has not become natural. It is one that teaches effort, responsibility, critical analysis and assertiveness, meaning the capacity for *non-violent* struggle. It is one that provides alternative and educational mechanisms for transforming conflict.

In addition to being *non-violent*, a school has to be democratic. We understand a democratic school to be one whose organization takes everyone's needs into account, asking and listening to all groups and people that form part of it. It is one that establishes shared decision-making procedures and patterns of operation (rules) that are as agreed upon as possible. It is one where tasks are distributed equitably and everyone shares responsibility in order to attain the objectives of a shared project. It is one in which the concept of authority is understood as the ability to intervene and guide conflicts toward a just resolution, and to support learning processes. It is one that promotes participation by linking all the people that form the educational community.

Peace education is characterized by the incorporation of a socio-affective methodological focus on learning. This consists of going through an experience in the first person in order to evaluate it later. This evaluation involves describing what happened and how we experienced it (giving special attention to the emotional experience), how we relate it to the social reality surrounding us, and what actions of improvement we can initiate to modify the situation. A daily experience at the school evaluated appropriately, a dynamic or game, a visit, an interview, a creative process, an experimentation process, etc may be socio-affective activities, whenever the experimentation and evaluation sequence is followed. Facilitating socio-affective activities is a complex activity that requires knowing how to give precise instructions, knowing how to conduct an evaluation appropriately, being certain about the theoretical content to work on, and concluding the activity by helping the group to remember the pertinent transformational actions. We stress the importance of ending a socio-affective peace education activity with some transformational commitment. This is an indispensable condition for avoiding frustration and teaching *non-violent* abilities. We can only move forward in a culture of peace through committed action. Encouraging teachers to promote socio-affective activities is an objective of peace education.

Learning to coexist is related to learning social interaction skills and the ability to assume responsibility and carry out the tasks assigned. These aspects have a

lot to do with the procedures proposed to children and young people during classroom hours (most of the time spent in school). Using methodologies of learning based on independent learning through social interaction thus allow us to educate students in and for coexistence, while also learning the content of various areas.

Teaching peace also requires scheduled educational sequences. There are various options for planning activities: tutorial spaces; inserting content linked to that of each subject; taking advantage of events such as the School Day for Non-Violence and Peace on 30 January; collaborating on peace-related projects, whether in solidarity with faraway contexts, service-learning projects or involvement in projects of social transformation in one's surroundings; or lending support to pacifist campaigns.

Ensuring that peace education permeates the curriculum means reviewing everything that is taught

from a positive-peace perspective. Among other things, the teacher culture must be cultivated. A school that promotes peace education with good policies and practices allows it to have impact and ensure a school culture deeply in favor of peace, but this is a difficult, intense and continuous effort. Training and advice for teachers is an important resource to further explore these processes. In the training sessions, teachers should feel supported and recognized. The sessions should be experience-based examples of what it is proposed that they undertake in their classrooms. Therefore, we must take care that the sessions respond to socio-affective and training methodologies of social and independent learning; the trainer must have an attitude of democratic authority, relating horizontally, listening and flexibility; the structure of the classroom and the sessions must correspond with what we propose they develop in their classrooms. Finally, profound theoretical knowledge that may provide new learning for teachers must be ensured.

8 Appendice

Good European practices for training in peace education

This section contains 11 specific examples of training for teachers in different European contexts. They were all finalists for the First Evens Prize for Peace Education.

Practice 1. Diversity implies conflict: conflict management for the coexistence of different groups

Country: Italy

Region: Genoa

Implementing organization: LaborPace (Laboratory of Peace Research and Education), Caritas Diocesana di Genova

Supporting organizations: Caritas Diocesana di Genova

Dates of implementation: Since 1996

Context: Under the umbrella of Caritas Diocesana di Genova, LaborPace is an organization committed to the research and development of educational and training activities linked to peace, *non-violence* and conflict management.

Target group: It is aimed at teachers, educators, families and generally all adults with professional or personal responsibilities in educational settings.

Aims: To explore the phenomenon of conflicts within interpersonal and group relationships, to promote new awareness and to provide new tools for dealing with conflicts in a more constructive way and particularly in educational contexts.

Description: The 50-hour course aligns the content with the spirit and logic of peace education. The methodology uses simulations, exercises, research, discussion and evaluation of the activities. A high value is placed on pupil participation.

The content taught includes:

1. Analysis of training needs
2. Aggression, conflict and violence; emotions during conflict
3. Conflict phenomenology and the dynamic analysis model
4. Conflictive styles and strategies of action during conflict
5. Constructive conflict management strategies
6. Conflict management: manifestation, negotiation and mediation
7. Relational skills for *non-violent* conflict management
8. Best practices: conflict management in schools
9. Best practices: conflict management within groups
10. Good intercultural mediation practices
11. Conflict as an 'educational tool' to develop social abilities
12. Assessment of personal learning and educational path

The training compares the theoretical subjects with past personal experience. The course seeks to combine the personal motivation to learn with the personal and professional experience that the participants want to share.

Results and impacts achieved: The course has been taught 18 times in the last five years (in 50-hour, 25-hour and 18-hour formats): 12 times for teachers, twice for families, three times for recreational educators (volunteer associations, youth clubs and churches) and once for sports coaches.

The results translate into skills aimed at differentiating violence from aggression, abilities to analyze and transform conflicts and to control emotions during conflict.

For more information:

Caritas Diocesana di Genova: <http://www.caritasgenova.it/old/LaborPace/Laborpace.htm>

Mondo in Pace:

<http://www.mondoinpace.it/gestori.asp>

Graphic material:

<http://www.youtube.com/watch?v=kMb7KhtkPG8>

Practice 2. Possibilities for conflict prevention in nursery school, kindergarten and primary school

Country: Estonia

Region: Tartu

Implementing organization: Hea Algus

Supporting organizations: Hea Algus, International Step by Step Association (ISSA)

Dates of implementation: Since 2000

Context: Social training focused on children in order to train little people to be aware of conflicts and peaceful ways to emerge from them. It starts with 'behavior problems' among pupils because of the taboo surrounding problematic behavior in Estonia. The course falls within the parameters of a society that lacks solid structures concerned with children's futures, interpersonal relations and the possible violent reactions of society in general. The training is aimed at people with low levels of social skills and resources. This organization is very committed in its work to change the educational system in Estonia.

Target group: Nursery, kindergarten and primary school teachers who work with children up to seven years old.

Aims: The course is designed for teachers to accomplish the following objectives:

- To learn about the factors that may cause problematic behavior
- To identify behavior problems and learn about effective methods for dealing with them
- To prevent behavior problems that begin in nursery school, and arise in school and society
- To learn how to motivate children to communicate openly with other people
- To understand the need for parents and specialists to cooperate

Description: The 60-hour course (48 hours in class and 12 for personal work) is broken into six days of workshops (two days in the first part, three in the second part, and finally a one-day evaluation session). The content taught in the classroom must be put into practice between sessions. The courses are led by two facilitators for each session and a total of four trainers throughout the course. It is based on cases raised by the teachers and uses very diverse methodologies: brainstorming, discussions, interviews, individual reflection, screenings, case studies and raising problems, role-playing, etc.

The content includes:

1. Introduction
2. Nature and causes of behavior problems
3. Expression and characteristics of behavior problems in a family and a group
4. The teacher's behavior as a factor that influences the behavior of boys and girls
5. Gender differences of boys and girls, a factor to take into account in school
6. Ways to help based on emotional aspects, coping and self-help
7. The development of self-esteem among children; learning about emotions and ways to express them
8. Positive and negative reinforcement of behavior
9. Characteristics of over-excitation and techniques to help children
10. Characteristics of aggressive behavior and techniques to help children
11. Dealing with anger
12. Showing children how to develop skills to resolve problems in a peaceful way
13. Opportunities for the teacher to succeed; cooperation between parents and specialists

This is a capacity-building project aimed at resolving possible social breakdowns that may involve risk for children's future behavior. As such, the training is aimed at families with fewer economic resources and social skills, at teachers and at institutions that work on these subjects. The course also aims to create networks in the educational and social spheres.

This training is linked with the Hea Algus family assistance program. Both programs are mutually reinforcing.

Results and impacts

achieved: This program has been taught five times in the last five years, with around 125 people participating.

The teachers have demonstrated that they have created climates of cooperation with other professionals and families. The change in mentality is difficult to quantify in the short term, but some progress is apparent.

For more information:

International Step by Step Association http://www.issa.nl/org_profiles/estonia.html

Hea Algus: <http://www.heaaligus.ee/index.php>

Hea Algus blog: <http://heaaligus.blogspot.com.es/>

Practice 3. Betzavta (*Together*)

Country: Germany

Region: Munich

Implementing organization: Academy Leadership and Competence of the Center for Applied Policy Research of Munich (CAP)

Supporting organizations: Gustav Stresemann Institut Bad Bevensen (GSI), Europäische Jugendbildungs and Jugendbegegnungsstätte Weimar (EJBW), DGB Bildungswerk Hattingen, Institut für Jugendarbeit Gauting, Bertelsmann Foundation (prior to 2003)
Dates of implementation: Since 1995

Context: ‘Betzavta’ was originally the name of the democracy training manual used by the Adam Institute for Democracy and Peace in Memory of Emil Greenzweig. The institute was founded in 1986 as a non-governmental organization in memory of Israeli peace activist Emil Greenzweig, killed in an anti-war demonstration in 1983. The founders were concerned about school reports indicating failures in institutionalized democracy and peace education. In 1995, the Center for Applied Policy Research adapted the didactic approach for learning about democracy proposed by the Adam Institute. The adaption detached it from the very special educational context of the Middle East, and Betzavta became usable in the specific context of Germany. The training program presents questions raised in thinking about democracy and invites participants to examine their decision-making processes.

Target group: Teachers, educators and trainers in civic democratic education. The program is increasingly being taught in sectors that work with immigration, such as the public administration sector.

Aims: The main objective is to promote and develop a democratic personality. Democratic responsibility and peaceful communication are emphasized. Group interaction is very important and encouraged from the beginning in order to ensure a good dynamic throughout the course. Criticism of democracy and of the existing mechanisms of participation is constant. Thought is combined with action. Finally, the course seeks to train teachers to cope with problems and conflicts with pupils in general. It seeks to turn the participants into agents for the culture of peace in their surroundings.

Description: This is a 150-hour course divided into three modules. Each module is broken into four working days:

- Module One involves implementation of the program itself. Even if some participants choose to become trainers themselves or have a background in civic education, the best way to create awareness of democratic decision-making is to experience the program itself, as participants experience how to ‘live democracy’. Exercises lead the participants into dilemmas, and creative ways to solve conflicts are sought. In addition to the exercises (a maximum of 10), which deal with issues such as the fundamental principles of democracy, minorities and majorities in democratic states, freedom of speech and information, and the state’s monopoly on power, two units are focused on the Betzavta program’s didactics, underlying concepts and history.
- In Module Two, the participants learn to conduct exercises on their own and to apply them in their private and working lives.
- Module Three concentrates on supervision and reflection of practical experience. ‘Multipliers’ have to create an educational project in advance, in which they perform Betzavta with up to 12 participants. They are required to perform Betzavta in a two-day workshop with a group they form on their own. A detailed report of the project serves as the basis for reflection in Module Three. Group dynamics and the constructive use of conflicts are then treated in Module Three in more detail.

The program's educational background is explored in greater depth as it is applied (such as learning theories and theories of group behavior). Furthermore, future trainers are instructed in how to evaluate their seminars and how to apply Betzavta in different educational settings.

Methodologically speaking, the course uses dilemmas about values, group dynamics and cooperative learning.

The training calls the components of democracy into question. It invites participants to think about how to make decisions in political life. The content is also designed to be put into practice in other, non-political domains such as professional life, social surroundings and the structures of social organizations. The program aims to gain better understanding of how rights enter into conflict in a democracy and to strengthen conflict management skills.

Results and impacts achieved: Module One was taught to 450 people, Module Two to 225 and Module Three to 205. Betzavta training is not restricted to the classroom, but also includes the home. The participants take peaceful communication as their starting-point and work on it in formal education as well as with their families. The evaluation surveys that were conducted emphasize that the course is relevant in all spheres of the participants' lives.

For more information: www.cap-akademie.de

Practice 4. Training program on religious diversity and against discrimination

Country: Belgium

Region: Brussels

Implementing organization: A Jewish Contribution to an Inclusive Europe (CEJI)

Supporting organizations: A Jewish Contribution to an Inclusive Europe (CEJI)

Dates of implementation: Since 1996

Context: In the context of a diverse and multi-religious Europe that seeks to deepen exploration of coexistence and unity.

Target group: Teachers in general, youth sector, community leaders, non-governmental organizations and facilitators from the private sector.

Aims:

- To raise participants' awareness of the uniqueness of each individual's religion and belief identity
- To facilitate dialogue and the sharing of experiences with regard to religion and culture
- To increase participants' understanding of concepts and issues related to religion and belief diversity
- To enable participants to recognize contemporary manifestations of religion-related stereotyping, prejudice and discrimination
- To develop individual skills for creating more inclusive intercultural environments.

Description: The course is taught as a six-day seminar by two or three trainers and includes a visit to local communities. Work is done on analyzing religious and cultural differences and on providing resources to overcome stereotypes, prejudice and discrimination to progress towards a more inclusive society. The content includes:

Day 1: Building the foundation

Day 2: Identity and cultural awareness

Day 3: Cultural awareness and examining issues

Day 4: Examining and confronting issues

Day 5: Confronting issues and social action

Day 6: Social action, closing and evaluation

At the end, the participants receive a book as supporting material.

The participants vary in religious beliefs and cultural background, with a wide range of opinions, perspectives and past experiences. The course motivates the participants to express their experiences and to learn from each other. The seminar also serves as a space for dialogue. The program is designed to combat prejudice and discrimination. Attendees are encouraged to participate and interact with each other. Conflict is analyzed as a positive tool for possible transformation, so the seminar promotes dealing with it in a constructive way.

Results and impacts achieved: So far, 130 participants have been trained in European seminars and more than 800 participants in local areas. All agreed on the importance of approaching conflicts from a more practical and less ideological point of view, in addition to creative strategies for cooperation. This program has been implemented 11 times in the last five years. Some participants have highlighted the way the course invites reflection and understanding of others.

The University of Derby performed an external audit for two years. It found that the approach to educational training is clear and that it meets the general aim to encourage individuals to be tolerant of diversity. The organization is continually deepening its knowledge and training.

For more information:

www.ceji.org

Graphic material:

<http://www.youtube.com/watch?v=HNvriBmOIE4>

http://www.youtube.com/user/cejioffice?feature=results_mai

Practice 5. Positive conflict management certificate with/among children and young people (5-17 years old)

Country: Belgium

Region: Namur

Implementing organization: Université de Paix (University of Peace)

Supporting organizations: International Committee for the Development of People (CISP) since 2006

Dates of implementation: Since 1999

Context: The Université de Paix was created in 1960 in order to promote peace through dialogue. Its work focuses on offering a place for meeting, thinking and training young people and educators.

Target group: People who work with groups of children and young people between the ages of 5 and 17.

Aims: To raise awareness and propose ways to think and act to meet the challenges and needs concerning conflicts among or with young people. To help the participants to be responsible and creative when pupils confront them or others. To work with emotions through non-violent expression. To develop tools for intervening in a conflict among and with young people.

Description: This course is broken into nine workshops held over 12 months. Between workshops, the participants have time to practice and reflect on the content learned and resources acquired in their groups, and to evaluate the experience at the next workshop. The team of trainers provides continual assistance. The groups are made up of 12 to 18 participants.

The content is based on a positive perspective of conflict. The course includes aspects such as active listening; the expression of perceptions, sentiments and emotions; conflict analysis and mediation; rules and punishment; attitudes during conflict, etc. It presents the basic foundations for peace education and promotes the understanding of conflict among young people and between them and their educators.

The methodology uses games and dynamics, group experience and reflection on the work with the group of young people.

Results and impacts achieved: Useful tools are given to educators to intervene in groups of children and young people more effectively, giving them group dynamic techniques and activity resources.

For more information: www.universitedepaix.org

Practice 6. Training in conflict management and peer mediation

Country: France

Region: Paris

Implementing organization: Génération Médiateurs (Mediator Generation)

Dates of implementation: Since 1993

Context: The project focuses on reducing violence in schools by promoting school mediation. It works with the student body and the faculty but is centered on training teachers and providing them with educational material for mediation. The project aims to train agents of the culture of peace in formal education, communities, families and social networks.

Target group: All adults who work and collaborate in a school (teachers, social workers, nurses, families, etc).

Aims: To help to reduce levels of violence in school and in neighborhoods. To provide conflict management and mediation tools and abilities. To work on values and emotions, personal confidence, active listening, self-awareness and responsibility. To provide techniques so that young people reflect on disagreements. The part on inter-relating is very important.

The overall goal is to help to reduce the level of violence in schools and surrounding neighborhoods. Other goals include:

- Enabling educators to acquire or improve their relationship skills and learn conflict management and mediation techniques. They will then be able to train students in these techniques.
- Teaching children to change their views of each other and emerge from conflict by working on values and emotions, self-awareness, self-confidence and listening skills, but also through self-expression and by assuming responsibility.
- Training volunteer children to become mediators so they can propose and find a negotiated solution for resolving daily relational conflicts (brawls, insults, cheating, taunting, intimidation, exclusion, etc).
- Helping to pacify relations between students and improve their availability for various school learning activities.

Description: The teacher training lasts 21 hours over three days, in which the teachers receive, absorb and study the program's educational materials so they can learn it and teach it to their pupils.

The methodology is based on games. It uses role-playing, creative and cooperative games, stories, drawings, questionnaires, etc.

The content includes:

- Gaining a better understanding of oneself and others in a spirit of positive affirmation.
- Reflecting on the violence that surrounds us and on our own violence.
- Observing and analyzing common reactions to violence and conflict.
- Working on oneself in order to realize that another person may have a different point of view—and may be right!
- Learning to identify the feelings we experience (and that others experience) and to put the emotions that caused them into words. Also learning not to confuse the subject of a conflict with a person.
- Learning communication skills so that students are able to express themselves with as little aggression as possible and to listen to the other person, while trying to put themselves in that person's position. This work involves listening, paying attention and reformulating. The objective here is to train participants in inter-relational

'hygiene': replacing 'you ' with 'I'. Participants learn to define their essential needs in the area of relationships: the need to express themselves, to be heard, to be recognized for who they are and not as others may see them, and the need to be valued and confirmed as they are.

- Developing creativity, learning to resolve conflicts imaginatively and find solutions without losing or winning; daring to go for the win-win solution. This is about innovating, breaking with the traditional 'power struggle' and developing 'the spirit of mediation', which entails respect, dialogue and tolerance.
- Training in mediation techniques: coaching, role-playing without mediators and role-playing with mediators.

Results and impacts achieved: Between 5,000 and 8,000 adults have been trained so far and the project has reached 35,000 young people, of whom between 2,000 and 2,500 have been mediators. The schools that implemented the project reported good results, reduced punishment and expulsion considerably, and improved the school atmosphere. Many participants appreciate the personal and professional resources that this experience gave them.

For more information: www.gemediat.org
<http://www3.unesco.org/iycp/Report/GenMed.pdf>

Graphic material: YouTube channel: http://www.youtube.com/user/generationmediateur?feature=results_main

Génération Médiateurs struggles against violence in schools: <http://www.youtube.com/watch?v=lmfAmMJF2zo>

Practice 7. Training in non-violent conflict management

Country: France

Region: Vénissieux

Implementing organization: IFMAN Rhône-Loire Movement for a Non-Violent Alternative Research and Training Institute

Supporting organizations: Ministry of Education

Dates of implementation: Since 2002

Context: The institute offers training aimed at regulating educational and social conflicts. It promotes active listening, crisis management and mediation, among other things. It seeks to improve educational environments and reduce violence in them.

Target group: This is aimed at people who work in the educational or social spheres, such as teachers, educators, association members, families, etc. It also includes young people and children, both at school and in other settings, and provides training to adults outside the educational sphere.

Aims: To develop references and tools for dealing with conflicts in a non-violent manner. To work on each individual's potential, skills and abilities to ensure positive personal relationships. To develop tools for communicating respectfully and tackling behavior without punishing.

Description: The course is taught over six days divided into two or three parts. Its content includes:

- Elements for dealing with conflict
- The bases of communication founded on mutual respect
- Elements for managing crisis and confrontation in aggressive situations, when emotional intensity is high
- The framework issue: how to establish a meaningful framework between permissiveness and authoritarianism
- Intervening as a third party
- Developing one's listening, verbal and non-verbal expression skills

Results and impacts achieved: The participants positively evaluate the course and resources they are given. The following impacts are proposed in school settings: to provoke at least two changes in attitude among teachers, introduce two or three new components into the way the class and student body are organized and operate, improve the classroom atmosphere, and build the ability to cope calmly with conflicts and take advantage of the opportunities they afford to make gradual progress. Data is not available on the extent to which these impacts were achieved in the various training sessions held.

For more information: www.ifman.fr

Graphic material:

Interview with the organization: <http://www.youtube.com/watch?v=O8b-fo6nEYc>

Practice 8. Conflict management in our classrooms: let's learn to mediate

Country: Italy

Region: Turin

Implementing organization: Sereno Regis School

Supporting organizations: Towns and cities

Dates of implementation: Since 1982

Context: This workshop stems from teachers' need to deal with the conflicts that arise in the classroom. The project seeks to initiate an open dialogue and use conflict management and resolution tools.

Target group: Teachers, educators and other people who work in a school for children or young people.

Aims: To train participating teachers to cope with situations of conflict in the classroom by giving them abilities and a theoretical framework necessary for resolving group conflict.

Description: The workshop consists of 15 hours of training. The content includes:

- Conflict among people: how each person perceives it, the meaning that each person gives to it and the emotions we feel during conflict. How we react to conflict in our own habitual ways. Definition of conflict, the lifecycle of a conflict and the reasons for conflict.
- A new perspective: conflict as one aspect of human relationships. Distinction between a problematic situation and a situation of conflict. Conflict as a situation in which needs, interests, ideas or values stand in opposition, or where people are significantly hampered.
- Non-violent communication: knowing how to communicate without judging, understanding the particular needs behind the conflict, knowing how to communicate emotions and how to find a solution together.
- Empathy: understanding other people's points of view.
- The techniques of mediation: the five steps to help students to seek a solution that meets the needs of the parties in dispute.

The workshop uses an active methodology, with work in small groups, role-playing, cooperative games, etc, in groups of around 15 people.

Results and impacts achieved: Collaboration with other organizations has led to workshops with teachers who work with immigrant populations. The course has succeeded in getting participants to analyze a conflict, identify the steps and mechanisms of mediation, develop non-violent communication abilities and, above all, provide support in class when a crisis arises.

For more information: <http://serenoregis.org>

Graphic material: YouTube channel:

http://www.youtube.com/user/serenoregis?feature=results_main

Practice 9. Conflict management, workplace harassment and other undesirable behavior among employees

Country: Belgium

Region: Leuven

Implementing organization: Limits vzw

Supporting organizations: Kies Pesten Kleur tegen, Flemish network Stop Intimidation

Dates of implementation: Since 1996

Context: Limits is a non-governmental organization created in response to Belgian legislation to prevent sexual harassment in the workplace. Over time, a complementary program was created to support schools in cases of bullying. The program ‘Conflict management, workplace harassment and other undesirable behavior among employees’ is a resource for adult employees of schools to ensure good work relationships among them and to indirectly give them tools for relating with the student body.

Target group: Open to all adults who work at a school, not just teachers.

Aims: The aims of the course include:

- Providing a clear picture of the vision and dynamics of interpersonal relationships and conflicts at school between adults.
- Practicing (in an interactive way) the interview techniques and skills needed to conduct the initial interview with the parties involved and to provide mediation.
- Providing support centers in order to optimize schools’ welfare policies, with particular emphasis on practical tools.

Description: This course provides participants with the main tools for dealing with circumstances of conflict. The content includes:

Day 1: How we understand conflicts and unwelcome behavior in the workplace.

Day 2: The first exploratory interview with the various parties involved. What constitutes a good exploratory interview? What do you do next? The skills required for an individual interview.

Day 3: Dealing with conflict. Mediation.

Day 4: How conflicts can be prevented.

Results and impacts achieved: An important impact is the development of a positive vision and attitude among the participants in dealing with conflicts and other relationship problems between people in the workplace. A final expected impact is related to the skill and techniques involved in interviewing and mediation, as well as the specific tips and advice given. By using them, participants can make a significant contribution toward positive conflict management in their schools.

For more information: www.limits.be

Graphic material: Training:

<http://www.youtube.com/watch?v=O1tToDB8YJo> <http://www.youtube.com/watch?v=ktvsxHFCKnE>

Practice 10. Non-violent education

Country: Belgium

Organization location: Bruges

Implementing organization: De Vuurbloem vzw

Dates of implementation: Since 1991

Context: This organization promotes the development of non-violent stances and abilities. It operates in different environments such as prisons, childcare centers, youth camps and others. It provides capacity-building for conflict mediation, and promotes discussion forums and publications. The NGO teaches courses both in Belgium and abroad and in conflict zones such as the Caucasus, Kosovo and Rwanda, among others, in collaboration with various organizations. The subjects they deal with include conflict management, assertiveness and the inner strength to understand anger and channel it.

Target group: Teachers in general.

Aims:

- Participants learn to cope with differences and the conflicts arising from them in a constructive and non-violent way.
- They learn how they can help to prevent conflicts.
- They learn how to deal with the judgment of others and their own views, and discover the power of compassion toward others and one's self.
- Reduction of the incidence of conflicts/bullying/vandalism/violence, etc caused by teachers passing their own 'baggage' on to their pupils.
- Participants develop and practice connecting skills such as empathy/listening, how to ask questions, being there for the other person, reciprocity, etc.
- They learn to deal constructively with feelings such as anger, frustration, aggression, irritation and guilt.
- They learn to recognize and respect boundaries.
- They break out of restricting patterns (e.g. aggression, bottling up feelings, intransigence, assigning blame, etc) by learning to recognize, examine and change. In other words, going from unconscious/unthinking and/or impulsive behavior to making conscious choices.
- Participants arrive at a clear understanding of 'responsibility'.
- They develop an attitude of active respect for each other, as well as an understanding of power, force majeure and impotence.
- Participants arrive at an understanding of the various mechanisms involved in violence.
- Participants learn to distinguish between a perception (what they see/hear) and what they do with that perception or how they regard it (judgment).

Description: The course is organized according to an initial diagnosis of the school.

Part of the course's theoretical model is based on Patfoort's model. It aims to enhance participatory learning based on cases experienced by the student body, and the expression of opinions, emotions and values. Its methodology uses empathy exercises, listening exercises, debates, discussions of videos, supervision, etc. At the end, case evaluation and follow-up is suggested to check whether application of the content learned has been effective, but this step cannot always be performed.

Results and impacts achieved: What the training ensures is improvement in relationships of equality; a greater awareness among participants of their own patterns, thinking and feelings; a greater awareness of the choices we have at our disposal, an increased ability to deal with conflicts in a more constructive and non-violent way and a reduced fear of conflict. Of course, the results also depend on participants' prior training, their motivation and the opportunity they get to introduce and implement these new insights at school.

Generally, our training courses also result in a greater sense of solidarity within the teams, a greater acceptance of each others' differences and the view that these are something valuable. Teachers generally feel more comfortable about their teaching.

For more information:

www.devuurbloem.be,
www.patpatfoort.be

Graphic material:

Lecture by Pat Patfoort,
director of the center.
[http://www.youtube.com/
watch?v=ggxC5_HFQBg](http://www.youtube.com/watch?v=ggxC5_HFQBg)

Practice 11. Education for conflict, a path to coexistence

Country: Spain

Region: Spain

Implementing organization: Escola de Cultura de Pau (Culture of Peace School – ECP)

Supporting organizations: Autonomous University of Barcelona, Government of Catalonia

Dates of implementation: Since 2003

Context: The program fits within a broader working structure to build a culture of peace in different issues: peace education, conflicts and peace-building, and peace processes.

Target group: Aimed at primary and secondary school teachers. At least 50% of the staff of the organization and of the school's management team is required.

Aims: To train teams of teachers to implement actions that may help to improve coexistence and increase individual and group resources to transform conflicts.

Description: The course consists of 20 hours of classroom training and 10 hours of work in the school. The classroom hours are made up of six three-hour sessions for providing content and a final session to evaluate and end the course after the work in the school. In the work at the school, the team of teachers is expected to make one or several suggestions to apply to the school. The group will decide collectively on the suggestions.

The content of the course includes:

- Understanding the concepts of peace, violence, conflict and non-violence
- Discovering the positive perspective of conflict and its potential for transformation
- Discovering the tools, strategies and abilities that allow us to see conflicts in a constructive way
- Analyzing structural violence at school
- Learning to analyze and transform conflict through non-violent means
- Using conflict resolution tools in a particular context
- Acting in accordance with the principles of peace education and conflict transformation
- Facilitating the change of structures in school in order to improve coexistence

In some cases, the training has continued for a second year, aimed at increasing the actions implemented and following up on them.

Results and impacts achieved: The program has trained approximately 900 teachers (between 20 and 40 hours of training). The results are linked with the schools, their internal situation and their real involvement in the coexistence project.

The training has been an 'open door' for changing the mindsets of teachers and schools. After the course, some schools have asked for support to implement the new practices at their institution.

ECP has made a website available so people can read about and evaluate implementation of the new principles in institutions. This website is visited regularly and serves as a reminder once the training has ended.

For more information: Peace and coexistence education, a school project;

Tools for designing a coexistence project: <http://escolapau.uab.cat/castellano/convivencia/index.php>;

Peace education: <http://escolapau.uab.cat/index>;

Games, dynamics and resource bank: <http://escolapau.uab.cat/index.php>.

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